

THE
FREEMASONS' MAGAZINE

AND

MASONIC MIRROR,



JANUARY TO JUNE, 1859.



LONDON:

BRO. HENRY GEORGE WARREN,
2, RED LION COURT, FLEET STREET;

AND ALL BOOKSELLERS.

1859.

LONDON :

BROS. FORD AND THOMAS, LONG ACRE, W.C.

INDEX.

| | PAGE |
|---|-----------|
| ALL Give | 338 |
| Ancient Records | 491 |
| Angry Letters | 704 |
| Antiquity, the Lodge of, and Cagliostro | 3 |
| Appeal for a Freemason's Daughter | 744 |
| Architectural Chapter, Our, 147, 195, 241, 311, 344, 385, 445, 486, 578, 673, 721, 868, 972, 1060, 1153 | 1153 |
| Ask and ye shall receive | 165 |
| Avarice, the Curse of | 641 |
| | |
| BENEVOLENCE, the Board of..... | 347 |
| Better Times | 887 |
| Binckes, Bro., on Things in General | 1158 |
| Biography | 2 |
| Board of General Purposes, the, 978, 1071 | 1071 |
| Books, Reviews of New, 16, 100, 400, 445, 840, 1127 | 1127 |
| Boys School, the | 625 |
| Brides, the, of Quair | 256 |
| Brook, the | 197 |
| Brotherly Love | 406 |
| Buffon's Son | 196 |
| | |
| CAGLIOSTRO and the Lodge of Antiquity..... | 3 |
| Canadas, the | 481 |
| Carnarvon, Bro. the Earl of, and Bro. Havers | 21, 105 |
| Chinese Library, a..... | 977 |
| Classical Theology | 690, 826 |
| Clients..... | 1129 |
| Consecration at Guildford, the ... | 981 |
| Common Things, the Chemistry of..... | 295 |
| Cost of Folly | 595 |
| Correspondence :— | |
| Alleged Discourtesy | 1034 |
| Appeal for a Freemason's Daughter..... | 744 |
| Architectural Chapter, Our ... | 311 |
| Binckes, Bro. | 1169 |
| — and our Reporter 12, 18 | 12, 18 |
| Board of General Purposes, the | 978, 1071 |
| Boys School, the..... | 700 |

| | PAGE |
|--|----------------------|
| Correspondence, <i>continued</i> :— | |
| Charity | 24 |
| Christianity <i>v.</i> Universality ... | 58 |
| Consecration at Guildford, the | 981 |
| Country Lodge Accommodation | 161, 500 |
| Cuquemelle, the late Bro. ... | 598 |
| District Grand Lodges | 788 |
| Freemasons' Hall at Leicester | 449 |
| Freemasonry and Christianity | 25 |
| — Universality of ... | 162 |
| Globe Lodge, the | 57, 352 |
| Grand Lodge, Business of..... | 448 |
| — Property ... | 156, 201, 596 |
| — Officers, Ap- | |
| pointment of | 741 |
| — the | |
| New | 893, 930, 1028, 1174 |
| Gravesend Lodge of Instruc- | |
| tion | 262 |
| Herapath, Bro. Thornton ... | 642 |
| Havers, Bro., and the Earl of Carnarvon | 21, 105 |
| Hint, a..... | 548 |
| Illicit Freemasonry | 450 |
| Jersey Masonic Temple, the...1218 | |
| Justitia and the <i>Masonic Observer</i> | 21 |
| — " <i>Observer</i> fac- | |
| tion"..... | 1034, 1070 |
| — Bro. Garrod 1133, 1171 | 1133, 1171 |
| Lectures and Libraries | 199 |
| Liberal Offer, a | 932 |
| Literary Correction, a | 451 |
| Maida Hill College..... | 502 |
| Mark Masonry 596, 642, 704, 740 | |
| Masonic Antiquities 791, 843, 890 | |
| Masonic Charities | 259, 105 |
| — Clothing..... | 203 |
| — Costume..... | 502 |
| — Duties | 261 |
| — Jurisprudence | 791 |
| — Literature | 1177 |
| — Missions 548, 702, 743, 791, 888, 1072, 1131, 1172 | |
| — Hall at St. Heliers ... | 1073 |
| — Halls 201, 259, 496, 742, 790, 842, 981, 1171 | |
| — <i>v.</i> Taverns..... | 26 |

| | PAGE | | PAGE |
|--|--------------------|--|-----------|
| Correspondence, <i>continued</i> :— | | Freemason's Daughter, appeal for... | 744 |
| Masonic Halls in the West Indies | 929 | — Girls School, a visit to | 587 |
| — Impostors | 201, 643 | — Hall | 1, 734 |
| — Practice in Ireland ... | 352 | — at Leicester | 449 |
| — Schools, the | 313, 501 | — Magazine | 577 |
| Masonry in India | 499 | — and the Craft | 49, 62 |
| — in Tasmania | 163 | Freemasonry and Christianity | 25 |
| — in Turk's Island..... | 549 | — in Brazil | 783 |
| — the Beauties of | 205, 261 | — in New South Wales | 302 |
| Odd Fellowship | 1130 | —, Illicit | 420 |
| Office of Secretary, the | 1175 | —, the Duties of | 12 |
| Oxford Party | 60 | —, Universality of | 162 |
| Province of Devon...599, 700, 789 | | Folly, the Cost of | 595 |
| — Dorset..... | 1178 | | |
| Provincial Grand Lodge of | | GENERAL PURPOSES, the Board of | |
| Somersetshire..... | 25, 61, 159 | | 973, 1071 |
| — of | | Geologists' Association | 165, 783 |
| Suffolk..... | 407 | Globe Lodge | 57, 352 |
| Reformed Masonic Order of | | Good Husband, the..... | 981 |
| Memphis | 1031 | Grand Lodges..... | 1201 |
| Royal Cumberland Lodge, Bath | 888 | Grand Lodge and Grand Festival... 817 | |
| Royal Masonic Benevolent In- | | — Business of | 337, 448 |
| stitution | 258, 1028 | — and the Canadian | |
| Swedish Rite, the | 979 | Question | 433 |
| Teetotaller, No | 353 | — Property ...107, 156, 201, | |
| Visiting Lodges | 203, 262 | 483, 596 | |
| Warren, Bro., and the Grand | | Grand Lodges, District | 788 |
| Lodge Club..... | 1030 | Grand Officers, Appointment of ... 741 | |
| Where are you going? | 891 | Grand Officers, the New 893, 930, 964, | |
| Craft, the, and the <i>Freemasons'</i> | | 1028, 1174 | |
| <i>Magazine</i> | 62 | Grand Registrar, the, and Party | |
| —, the, and its Criticisers | 737, 784, 830 | Tactics..... | 961 |
| Cuquemelle, the late Bro..... | 598 | —, the Charge | |
| Curse of Avarice, the | 641 | — against..... | 1057 |
| DEATH, against the fear of | 154 | Gravesend Lodge of Instruction ... 162 | |
| — the Calm of | 399 | Great Northern Hospital | 977 |
| Devon, the Province of | 593, 599, 700, 789 | Guidance without Dictation..... | 294 |
| Director of Ceremonies | 51, 100 | Guildford, Consecration at | 981 |
| District Grand Lodges | 788 | HAVERS, Bro., and the Earl of Car- | |
| Dorset, Province of | 1178 | narvon | 21, 105 |
| Duties of Freemasonry | 12 | Herapath, Bro. Thornton J., F.C.S. | |
| Duty, a Master's..... | 689 | | 581, 642 |
| EARTH'S Stars..... | 1134 | High Degrees, the | 879 |
| Easter-day | 494 | Hint, a..... | 548 |
| Eastern Archipelago | 976 | Hood's Reasons for not Writing | |
| Education | 866 | his Life | 738 |
| — Scientific | 1035 | Human Knowledge | 155 |
| Engraving from Photographs | 1074 | — Life | 1027 |
| English Hearth, the | 405 | Hunted Pig, the..... | 198 |
| Example, a Good | 549 | Hurrying Candidates through the | |
| FALSE Shows | 735 | Degrees | 787 |
| Field Flowers | 1069 | ILLICIT Freemasonry | 450 |
| Flowers | 932 | Illuminati, the | 389, 1111 |
| Forgiveness..... | 679 | Imperial Testimonial | 408 |
| Freemasons' Calendar for Oxford... 374 | | Incredulity | 306 |
| | | Indian Relief Fund | 492 |
| | | Industry of a Gentleman | 600 |

Index.

v

| | PAGE | | PAGE |
|---------------------------------------|--------------------|---------------------------------------|-----------------------|
| Io in Egypt..... | 840 | Master, a Model..... | 301 |
| Justitia and Bro. Garrod ... | 1133, 1171 | Maxims | 744, 787 |
| —— and the <i>Masonic Observer</i> .. | 21 | Middlesex Archæological Society... | 834 |
| —— and the <i>Observer</i> Faction | 1034, 1070 | Milton's Genealogy..... | |
| KNOWLEDGE, Human..... | 155 | Modern Writers upon Freemasonry | 776, 820, 872, 918 |
| LABORARE est Orare | | Morris, Bro. Rob | 444 |
| Lady Morgan; a Freemason | 792 | Mother, the..... | 928 |
| Liberal Offer, a | 932 | Music, New | 102, 404, 594, 887 |
| Library, a Chinese | 977 | —— and the Masonic Ritual | 536, 680 |
| Life Thoughts | 829 | NEVER Despair..... | 26 |
| ——, Human | 627 | New Books, Reviews of, 16, 100, 400, | 445, 880, 1127 |
| Light | 103 | —— Music | 102, 404, 594, 887 |
| Literary Correction, a | 451 | Nightingale, the..... | 1217 |
| Lodge Furniture | 592 | Nine Day Wonders | 1074 |
| —— of Antiquity, the, and Cagli- | | Odd Fellowship | 1130 |
| ostro | 3 | Ocean Telegraph, the | 452 |
| Love but One..... | 104 | Offer, a Liberal | 932 |
| MAIDA Hill College | 502 | Office of Secretary, the..... | 1175 |
| Mark Masonry | 596, 642, 704, 740 | Once More | 257 |
| Masonic Antiquities | 791, 843, 890 | Orator, the | 351 |
| —— Baptism..... | 636 | Origin and Teachings of Masonry | 693 |
| —— Bibliography, Notes on, | 307, 348 | Our Architectural Chapter, 147, 195, | |
| —— Charities ... | 105, 146, 259, 289 | 241, 311, 344, 385, 445, 486, | |
| —— Clothing | 203 | 578, 673, 721, 863, 972, 1060, | |
| —— Costume | 502 | 1153 | |
| —— Duties | 261 | Our Neglect of Brick | 1121 |
| —— Funeral Oration | 397, 633 | Out of Evil Good | 1165 |
| —— Halls... 201, 259, 496, 742, 790 | | PLAIN English, a Word for | 11 |
| 842, 981, 1171 | | Poetry | 894 |
| —— at St. Helier's | 1073 | —— of Geology | 692 |
| —— in the West Indies ... | 929 | Prayer, a..... | 20 |
| —— v. Taverns..... | 26 | Priestly Intolerance | 109 |
| —— Imposts..... | 201, 643 | Printer, a Rare | 300 |
| —— Jurisprudence | 791 | Province of Devon, 393, 599, 700, 789 | |
| —— Literature..... | 1177 | —— Dorset | 1178 |
| —— Missions 531, 543, 623, 702, 743, | | Provincial Grand Lodge of Somers- | |
| 769, 791, 865, 883, 1009, 1072, | | setshire..... | 25, 61, 159 |
| 1105, 1131, 1172 | | Provincial Grand Lodge of Suffolk | 407 |
| —— Notes and Queries 922, 1024, | | READERS, to Our | 1201 |
| 1117, 1166 | | Real Courage | 399 |
| —— Practice in Ireland | 352 | Records, Ancient | 491 |
| —— Records | 290 | Reformed Order of Memphis | 1031 |
| —— Statistics | 151 | Relief and Truth | 574 |
| Masonry, Beauties of | 205, 261 | Republic of Science | 1121 |
| —— Progress of..... | 595 | Returning Sun, to the | 155 |
| —— in Africa..... | 345 | Return Home, the..... | 833 |
| —— in America..... | 1064, 1122 | Reviews of New Books, 16, 100, 400, | |
| —— India | 499, 697 | 445, 880, 1127 | |
| —— in Kentucky | 545 | Roman Catholicism and Charity ... | 529 |
| —— Tasmania | 163 | Royal Cumberland Lodge, Bath ... | 888 |
| —— Turk's Island..... | 549 | —— Masonic Benevolent Institu- | |
| Mason's Calling, a | 878 | tion..... | 193, 258, 1028 |
| —— Children, Adoption of | 493 | | |
| —— Home, the..... | 819 | | |
| —— Why Ladies cannot be..... | 444 | | |

| | PAGE | | PAGE |
|--|----------|--|----------|
| SABBATH, the, as an Institution ... | 926 | Time's Book '..... | 494 |
| Science | 1157 | Trials of Literary Men | 792 |
| Scientific Education | 1035 | Triangle, a, in a Quadrangle..... | 343 |
| Secrecy of Masonry | 696 | Two Photographs by the same Artist | 1064 |
| Secretary, Office of the..... | 1175 | VAUGHAN, Henry | 408 |
| Secret Societies of the Middle Ages, 245, 726, 1161, 1209 | | Village Bells | 699 |
| Secret, the | 257 | Visitors, Exclusion of | 355 |
| Song, a | 104 | Visiting Lodges]..... | 203, 262 |
| Sonnets | 495, 644 | WARREN, Bro., and the Grand Lodge Club..... | 1030 |
| Sunrise | 698 | Washington | 843 |
| Swedish Rite, the | 979 | Where are you going? | 981 |
| Sympathy | 255 | William Pitt | 503 |
| TASMANIA | 338 | Woman's devotedness to Man | 1026 |
| Teachers, a Hint to | 206 | Work | 503 |
| Teetotaler, No | 353 | Written in Heaven | 1168 |
| Temple, the, and Hall | 97 | YOUTH | 447 |
| Testimonial, Imperial | 408 | | |
| Theology, Classical..... | 690, 826 | | |
| Time and Tide | 56 | | |

THE MASONIC MIRROR.

| | PAGE | | PAGE |
|---|---------------|--|---|
| AMERICA :— | | Craft, the, 'and the <i>Freemasons'</i> <i>Magazine</i> | 62 |
| Masonic Clippings | 1003 | CRAFT MASONRY :— | |
| New Jersey..... | 714 | Grand Lodge ... | 355, 453, 844, 982, 1076, 1179, 1122 |
| Knights Templar ... | 425, 518, 567 | Grand Lodge Festival | 345 |
| AMERICA, SOUTH :— | | Property | 107 |
| Buenos Ayres..... | 328 | Metropolitan Lodges :— | |
| ANCIENT AND ACCEPTED RITE :— | | Albion (No. 9)..... | 64, 316, 409, 467 |
| London | 134 | Bank of England (No. 329) ... | 169 |
| CHINA :— | | Bedford (No. 183) | 119 |
| Zetland Lodge..... | 806 | Belgrave (No. 1051) 124, 509, 796, 1051 | |
| COLONIAL :— | | Britannic (No. 38) | 939 |
| Adelaide | 1006 | Caledonian (No. 156)..... | 358 |
| ——— North..... | 804 | Canonbury (No. 955) | 319, 555 |
| Antigua | 326 | Castle of Harmony (No. 27)..... | 213 |
| Bermuda | 327 | Confidence (No. 228) ... | 121, 749, 940 |
| Canada | 89, 182, 955 | Constitutional (No. 63) | 553 |
| Canada Grand Lodges | 563 | Crescent (No. 1090)..... | 1040, 1137 |
| Gibraltar | 1002 | Crystal Palace (No. 1044) 708, 1044 | |
| Malta | 183 | Domatic (No. 206) 119, 359, 508, 554, 748, 940 | |
| Mauritius | 375 | Eastern Star (No. 112) | 318 |
| New South Wales | 1193 | Egyptian (No. 29) | 65 |
| Nova Scotia | 136 | Emulation (No. 21) | 118 |
| Singapore (No. 1042)..... | 183 | Enoch (No. 11) | 111, 505, 747 |
| Trinidad | 1098 | Euphrates (No. 257) | 708 |
| Correspondents, Notices to, 48, 95, 144, 192, 240, 288, 336, 384, 432, 480, 528, 576, 624, 672, 720, 768, 815, 864, 912, 960, 1008, 1056, 1104, 1200, | | Faith (No. 165) | 849 |
| | | Fidelity (No. 3)..... | 64, 316 |

| PAGE | PAGE |
|---|---------------------|
| <i>Metropolitan Lodges, continued:—</i> | |
| Fitzroy (No. 830)..... | 217, 849 |
| Friendship (No. 248) | 169 |
| Globe (No. 23)..... | 167, 552 |
| Good Report (No. 158)..... | 707 |
| Grand Masters (No. 1) | 1179 |
| Grand Stewards | 166, 550 |
| High Cross (No. 1056) | 123, 218 |
| Industry (No. 219) 28, 216, 410, 602 | |
| Joppa (No. 223) ... | 68, 318, 508, 708 |
| Jordan (No. 237) | 265 |
| Justice (No. 172) | 168 |
| Kent (No. 15) ... | 118, 317, 505, 938 |
| Lion and Lamb (No. 227)... | 121, 265 |
| Manchester (No. 209) 216, 554, 1042 | |
| Merchant Navy (No. 1083) 749, 1136 | |
| Moirá (No. 109) | |
| Neptune (No. 22) | 213, 409, 652 |
| Oak (No. 225)..... | 216 |
| Old Concord (No. 201) 66, 134, 264, | |
| 468, 707, 897 | |
| Old King's Arms (No. 30)... | 213, 849 |
| Pannure (No. 1022) 469, 795, 991, 1234 | |
| Peace and Harmony (No. 72) ... | 215 |
| Percy (No. 234)..... | 69 |
| Phoenix (No. 202) | 318, 507, 940 |
| Pilgrim (No. 289)..... | 554 |
| Polish National (No. 778)..... | 1136 |
| Preston (No. 1068)..... | 170, 652, 1048 |
| Prince Frederick William (No. 1056) | |
| 410, 603, 1042 | |
| Prince of Wales (No. 324)..... | 217 |
| Prosperity (No. 78) | 410 |
| Prudent Brethren (No. 169) 216, 849 | |
| Pythagorean (No. 93) | 467 |
| Robert Burns (No. 25)..... | 28, 317, 505, |
| 553, 706, 869, 940 | |
| Royal Alfred (No. 1082)..... | 412, 1042 |
| Royal Jubilee (No. 85) | 66 |
| Royal Naval (No. 7) | 119, 748 |
| Royal Somerset House and Inverness | |
| (No. 4) 167 | |
| Royal York (No. 7) | 167, 551, 794 |
| St. Albans (No. 32) 65, 388, 552, 748, | |
| 938 | |
| St. Andrew's (No. 281) 121, 319, 468 | |
| 706 | |
| St. George and Corner Stone (No. 5) | |
| 937 | |
| St. George's (No. 64) ... | 167, 553, 795 |
| St. James (No. 1067) | 319, 708 |
| St. James's Union (No. 211) 120, 359, | |
| 508, 1088 | |
| St. John's (No. 196) 262, 510, 700, 887 | |
| St. Luke's (No. 168) | 66, 507, 553 |
| St. Thomas (No. 166) | 507 |
| Salisbury (No. 630) | 265 |
| Sincerity (No. 203) | 168, 707 |
| Strong Man (No. 53)..... | 65, 467, 940 |
| <i>Metropolitan Lodges, continued:—</i> | |
| Temperance (No. 198)..... | 553, 795 |
| Temple (No. 118)..... | 264, 378, 707 |
| Tranquillity (No. 218) | 410 |
| United Mariners (No. 33)..... | 214, 610, 991 |
| United Pilgrims (No. 745) ... | 169, 410 |
| 602, 945, 1182 | |
| United Strength (No. 276)... | 318, 509 |
| Unity (No. 215) | 652 |
| Wellington (No. 895) ... | 122, 319, 749 |
| Westbourne (No. 1035) | 359, 849 |
| Westminster and Keystone (No. 10) | |
| 706 | |
| Yarborough (No. 812)..... | 69 |
| <i>Metropolitan Lodges of Instruction:—</i> | |
| Albion (No. 9) | 709 |
| Confidence (No. 228) | 124, 709 |
| Crystal Palace (No. 1044) 171, 796, 1234 | |
| Enoch (No. 11) ... | 750, 796, 850, 898, |
| 1090 | |
| Percy (No. 234) | 510, 750, 898 |
| Prince Frederick William (No. 1055) | |
| 555 | |
| Robert Burns (No. 25) | 171, 1182 |
| Royal Alfred (No. 1082)..... | 796 |
| St. John's (No. 196) | 1183 |
| Stability (No. 264) | 350 |
| United Pilgrims (No. 745) | 992 |
| <i>Provincial Lodges:—</i> | |
| <i>Berkshire:—</i> | |
| Provincial Grand Lodge | 603 |
| Newbury (No. 639) | 70 |
| Windsor (No. 1073)..... | 415 |
| <i>Bristol:—</i> | |
| Provincial Grand Lodge | 219 |
| Bristol (No. 81) | 29, 360, 1042 |
| ———— (No. 221)..... | 221, 1090 |
| <i>Buckinghamshire:—</i> | |
| Aylesbury (No. 861) 172, 855, 1043 | |
| <i>Cambridgeshire:—</i> | |
| Provincial Grand Lodge | 70 |
| Cambridge (No. 105) | 72 |
| ———— (No. 645) | 30 |
| <i>Channel Islands:—</i> | |
| Provincial Grand Lodge | 1137 |
| Jersey (No. 860) ... | 361, 680, 856, |
| 1090, 1235 | |
| <i>Cheshire:—</i> | |
| Birkenhead (No. 782) | 222 |
| ———— (Instruction)..... | 417 |
| Chester (No. 615)..... | 125 |
| Hyde (No. 465) | 417, 556 |
| <i>Cornwall:—</i> | |
| Provincial Grand Lodge..... | 1139 |
| Chacewater (No. 1000)..... | 266 |
| Halston (No. 400)..... | 266 |
| Redruth (No. 859) | 266 |

| | | | |
|--|----------------------------------|---|---------------------------------|
| Provincial Lodges, <i>continued</i> :— | PAGE | Provincial Lodges, <i>continued</i> :— | HAGE |
| Truro (No. 153) | 267 | Gravesend (No. 91) | 129, 363, 610, 797, 900, 994 |
| — (No. 415) | 267 | — (No. 709) | 130, 223 |
| Cumberland :— | | — Instruction ... | 223, 710 |
| Carlisle (No. 389) | 126 | Ramsgate (No. 621) | 513, 557 |
| Wigton (No. 409) | 556 | — Instruction ... | 858, 1094 |
| Derbyshire :— | | Lancashire, East :— | |
| Provincial Grand Lodge | 1184 | Provincial Grand Lodge | 471 |
| Derby (No. 1033) | 840 | Blackburn (No. 432) ... | 364, 1190 |
| Devonshire :— | | Bolton (No. 436) | 36 |
| Provincial Grand Lodge | 941 | Bury (No. 150) | 174, 363, 994 |
| Exmouth (No. 123) | 1141 | — (No. 50) ... | 363, 610, 859, 994 |
| Totnes (No. 1012) ... | 223, 362, 607, 1012 | — (No. 226) | 421 |
| Dorsetshire :— | | Heywood (No. 333) | 422, 994 |
| Bridport (No. 1009) | 73 | Oldham (No. 344) | 558 |
| Poole (No. 160) | 127 | Lancashire, West :— | |
| Wareham (No. 542) | 172 | Garston (No. 267) ... | 75, 513, 1191 |
| Durham :— | | Liverpool (No. 294) | 321, 944, 1230 |
| Darlington (No. 128) | 30, 127 | — (No. 310) | 75, 553, 711, 900 |
| Gateshead (No. 56) ... | 470, 656, 857, 1044 | — (No. 364) | 37, 1045 |
| — (No. 614) | 993 | — (No. 1060) | 174 |
| Hartlepool (No. 774) | 30, 173 | — (No. 971) | 901 |
| — (No. 1066) | 655 | — (No. 310, Instruction) | 75, 665 |
| Seaham (No. 959) | 607 | — (No. 294, Instruction) | 665 |
| South Shields (No. 292) | 127, 363 | Roby (No. 965) | 269, 901 |
| Stockton (No. 749) | 172, 1143 | Southport (No. 889) | 364 |
| Sunderland (No. 95) | 127 | Leicestershire :— | |
| Essex :— | | Leicester (No. 348) | 711, 944 |
| Chigwell (No. 663) | 1187 | — (No. 766) | 175, 995 |
| Colchester (No. 995) | 31, 470 | — Laying foundation of new Hall | 365 |
| — (No. 59) | 470 | — Presentation to Bro. Underwood | 666 |
| Glamorganshire :— | | Lincolnshire :— | |
| Glamorgan (No. 43) | 73 | Boston (No. 330) | 945 |
| Gloucestershire :— | | Newport (No. 693) | 75 |
| Cheltenham (No. 307) | 74 | Norfolk :— | |
| Dursley (No. 1063) | 511 | Norwich (No. 60) | 76 |
| Stroud (No. 1004) | 899 | — (No. 258) ... | 130, 472, 611, 1095 |
| Hampshire :— | | Lynn (No. 124) | 901 |
| Provincial Grand Lodge | 657 | Northamptonshire :— | |
| Aldershot (No. 1025) | 32 | Northampton (No. 463) | 38 |
| Basingstoke (No. 995) | 557, 993 | Peterborough (No. 646) | 1104 |
| Portsmouth (No. 717) | 127 | Northumberland :— | |
| Southampton (No. 462) | 608 | Newcastle (No. 24) | 472 |
| — (No. 152) ... | 418, 511, 608, 751, 942, 1187 | — (No. 793) | 224 |
| — (No. 1087) | 900, 1237 | — Instruction | 1045 |
| Winchester (No. 90) ... | 33, 223, 418, 857 | Oxfordshire :— | |
| Hertfordshire :— | | Provincial Grand Lodge | 996 |
| Provincial Grand Lodge | 1188 | Banbury (No. 873) | 422 |
| Berkhamstead (No. 742) ... | 74, 710 | Oxford (No. 425) | 559 |
| Watford (No. 580) | 858, 1190 | — (No. 460) ... | 368, 560, 1045 |
| Kent :— | | — (No. 702) | 712, 945 |
| Ashford (No. 1011) | 268, 471 | Somersetshire :— | |
| Chatham (No. 20) | 35 | Provincial Grand Lodge | 1188 |
| Deal (No. 1086) | 1237 | Bath (No. 48) ... | 29, 612, 753, 949 |
| | | — (No. 61) | 1188 |

| | | | |
|--|----------------|--|---------------|
| Provincial Lodges, <i>continued</i> :— | PAGE | Provincial Lodges, <i>continued</i> :— | PAGE |
| Huntspill (No. 367) | 225, 607, 1048 | Worcester (No. 349) | 83, 271 |
| | 1191 | Yorkshire—North & East Ridings :— | |
| Shepton Mallet (No. 357) | 134 | Bridlington Quay (No. 1036) | 40, |
| Taunton (No. 327) ... 79, 225, 514, | 667 | | 1097 |
| Wales (No. 653) | 134 | Middlesborough (No. 876) | 228, 668 |
| Yeovil (No. 412) ... 131, 369, 560, | 798 | Scarborough (No. 236) | 227 |
| Staffordshire :— | | Yorkshire—West Riding :— | |
| Provincial Grand Lodge | 853, 900 | Provincial Grand Lodge | 132, 762 |
| Burslem (No. 115) | 38, 799 | Baldon (No. 543) | 561, 1242 |
| Burton-on-Trent (No. 907) ... | 270 | Batley (No. 350) | 614 |
| Hanley (No. 606) | 475, 1224 | Dewsbury (No. 251) | 132, 614 |
| Stoke-upon-Trent (No. 920) ... | 233 | Doncaster (No. 298) ... | 84, 614, 950 |
| West Bromwich (No. 960) ... | 804 | Selby (No. 890) | 860 |
| Wolverhampton (No. 607) | 322, 514 | Wakefield (No. 727) | 133 |
| ———— (No. 769) ... | 83, | FRANCE | 134 |
| | 1240 | INDIA :— | |
| Suffolk :— | | Bengal—Prov. Grand Lodge | 90, 375 |
| Provincial Grand Lodge | 369 | Bombay | 566, 807 |
| Ipswich (No. 522) | 372 | Colaba—Provincial Grand Lodge, | |
| Surrey :— | | of Western India | 377 |
| Guildford (No. 1079) | 946 | Lahore | 282 |
| Reigate (No. 603) | 1096 | IRELAND :— | |
| Sussex :— | | Armagh | 803 |
| Provincial Grand Lodge | 613 | Cavan | 714 |
| Brighton (No. 338) | 176, 613, 1000 | Downshire | 89 |
| ———— (No. 394) ... | 80, 270, 473 | Dundalk | 1098 |
| ———— (No. 1034) | 131, 949 | Limerick | 325 |
| ———— Instruction | 612 | Sligo | 1050 |
| Chichester (No. 45) | 179, 473, 721, | Thurles | 714 |
| Lewes (No. 390) | 270, 473 | KNIGHTS TEMPLAR :— | |
| Wales, North :— | | Grand Conclave | 952 |
| Llandudno | 80 | America | 425, 518, 567 |
| Wales, South :— | | Blackburn | 714 |
| Cardiff (No. 43) | 226 | Gibraltar | 1002 |
| Carmarthen (No. 699) | 1225 | Liverpool | 1193 |
| Swansea (No. 228) | 39, 476 | London | 375, 563 |
| Wales, Western Division :— | | Manchester | 518 |
| Pembroke (No. 525) | 76 | Newcastle-on-Tyne | 802, 1193 |
| Warwickshire :— | | Oxford | 1049 |
| Dep. Provincial Grand Master | 323 | Scotland | 955 |
| Birmingham (No. 857) | 668 | Southampton | 616 |
| ———— (No. 1041) ... | 560, 949 | Taunton Somerset | 230 |
| Coventry (No. 316) | 134 | Watford, Herts. | 231 |
| Laying Foundation Stone at | | Woolwich | 182 |
| Leamington | 753 | MARK MASONRY :— | |
| Stratford-on-Avon (No. 1080) | 1240 | Lodges :— | |
| Wiltshire :— | | Birkenhead, Cheshire, Joppa (s. c.) | |
| Trowbridge (No. 915) | 40, 180, 227 | | 423 |
| | 860 | Hartlepool, Eclectic (L. c.) ... | 763 |
| Worcestershire :— | | Hyde, Cheshire, Fidelity, (L. c.) | 562 |
| Dudley (No. 313) | 514, 1192 | Leicester, Prov. Grand Lodge | 378 |
| ———— (No. 730) ... | 180, 423, 560, | ———— Fowke (L. c.) | 374 |
| | 1001, 1241 | ———— Howe (L. c.) | 373 |
| ———— (No. 819) ... | 180, 423, 561, | London, Bon Accord (L. c.) ... | 324 |
| | 1001, 1242 | ———— St. Mark's (s. c.) ... | 228 |
| Kidderminster (No. 523) ... | 83, 668, | ———— Thistle (L. c.) | 515, 669 |
| | 1145 | Newcastle, Northumberland, | |
| | | and Berwick (L. c.) ... | 669, 1049 |
| | | Masonic Charities | 314 |

| MASONIC FESTIVITIES :— | PAGE |
|---|------------------|
| Bury | 617 |
| Edinburgh | 524 |
| Glasgow | 617 |
| Hanby | 282 |
| Hull | 43 |
| Ipswich | 570 |
| Liverpool | 44, 524 |
| Kilmarnock | 617 |
| London, ... 45, 184, 378, 524, 570 | |
| Worcester | 906 |
| Masonic Memos, 27, 62, 107, 166, 207, 314, 355, 453, 504, 550, 645, 705, 745, 793, 844, 895, 933, 982, 1036, 1075, 1135, 1122. | |
| Notices to Correspondents.—48, 96, 143, 192, 230, 288, 334, 383, 432, 480, 528, 576, 624, 672, 720, 768, 815, 864, 912, 960, 1008, 1056, 1104, 1152, 1200 | |
| OBITUARY :— | |
| Anderson, Bro. Jno. H..... | 1200 |
| Cooke, Bro. the Rev. Isaac U., M.A. | 334 |
| Crofton, Bro. Philip | 1152 |
| Cuquemelle, Bro. Louis F. B., M.D. | 622 |
| Durrant, Bro. Thomas | 719 |
| Ferrers, Bro. the Earl | 575 |
| Fectam, Bro. Thos..... | 143, 185 |
| Gregory, Bro. Henry..... | 375 |
| Pierce, Bro. E. H. | 1152 |
| Shedden, Bro. John | 315 |
| Steele, Bro. Thos. P., Prov. G.D. 238 | |
| Taylor, Bro. Joseph | 912 |
| Public Amusements :—48, 95, 142, 191, 237, 287, 333, 382, 432, 574, 621, 719, 813, 863, 910, 959, 1006, 1055, 1104, 1150, 1198 | |
| ROYAL ARCH :— | |
| Supreme Grand Chapter...272, 903 | |
| <i>Metropolitan Chapters :—</i> | |
| Cyrus (No. 21) | 562 |
| Domatic (No. 206) ...230, 616, 861 | |
| Jerusalem (No. 218) | 42, 764 |
| Mount Sion (No. 169)..... | 230, 516 |
| Old King's Arms (No. 30)..... | 713 |
| Polish National (No. 778)..... | 861 |
| Robert Burns (No. 25) | 230, 615 |
| ----- Instruction..... | 764 |
| St. James's (No. 2)..... | 273 |
| Union of Waterloo (No. 13) ... | 424 905, 1242 |
| United Pilgrims (745) | 374 |
| ----- and Domatic (No. 206) Instruction | 951 |
| Yarborough (No. 812) | 181 |
| <i>Provincial Chapters.</i> | |
| Baildon, Yorkshire | 669 |

| Provincial Chapters, continued :— | PAGE |
|---|------------------------|
| Brighton (No. 1034) | 799 |
| Bristol (No. 81) | 325 |
| Cheltenham (No. 97) | 517 |
| Dudley (No. 313)..... | 181 |
| Exmouth (No. 123) | 1145 |
| Gravesend (No. 91) | 1193 |
| Leicester (No. 348) | 713 |
| Newcastle (No. 24)..... | 1192 |
| Norwich (No. 258) ...134, 258, 517 | |
| Poole | 1242 |
| Southampton (No. 555) | 616 |
| Taunton, Somerset (No. 327)... | 517 |
| Watford, Herts (No. 580)..... | 1001 |
| Wolverhampton, Staffordshire (No. 607) | 906, 1242 |
| York (No. 287)..... | 517 |
| Royal Freemasons' Boys School ...116, 263, 1135 | |
| ----- Festival..... | 646 |
| ----- Girls School..... | 110, 645, 745, 1036 |
| ----- Festival | 933 |
| ----- Visit to Ox- ford | 1037 |
| ----- Masonic Benevolent Insti- tution | 504, 746, 986 |
| ----- Festival | 208 |
| SCOTLAND :— | |
| Craft Masonry :— | |
| Aberdeen | 281 |
| Alloa | 278 |
| Ayrshire | 803 |
| Bathgate | 281 |
| Caitness | 84 |
| Cupar | 28 |
| Dumfries Provincial Grand Lodge..... | 276 |
| Dumfermline | 231 |
| Dunbar | 281 |
| Edinburgh | 84, 231, 803 |
| ----- Opening of the New Hall | 518 |
| Fife | 85 |
| Glasgow | 86 |
| ----- Prov. Grand Lodge 274 | |
| Haddington | 281 |
| Perthshire | 88 |
| Renfrewshire | 89 |
| Rothsay..... | 182, 281 |
| Sterlingshire | 88, 281 |
| Knights Templar | 955 |
| Royal Order..... | 803, 1243 |
| SPAIN | |
| TURKEY | |
| Week, the, 45, 90, 138, 187, 232, 283, 328, 378, 427, 477, 525, 571, 618, 670, 716, 764, 811, 861, 907, 956, 1003, 1051, 1109, 1146, 1195, 1243. | |

~~~~~

FREEMASONS' HALL.

A CONTEMPORARY, calling attention to the suggestion of the Board of General Purposes to see how far the Hall may be made self supporting without the aid of a tavern, says "the subject is well worth the attentive consideration of the Craft—more especially of those country brethren, from whose pockets the funds are principally derived, and who may fairly demand that the fountain of Masonic charity may not be exhausted for many long years to come, in order that their more favoured London Brethren may have better accommodation for their meetings and their social enjoyment." We admit that the subject is worthy of the most serious consideration of the Craft, but we deny that a proposition has come from any of the Brethren who support the proposed alteration at all tending to touch the charitable funds of the Craft; and the President of the Board of General Purposes in bringing the report of the Board before Grand Lodge on the 1st of December, alluding to the means at command for making the proposed alterations, particularly stated that his financial observations would apply only to the Fund for General Purposes, "as of course we cannot touch the Fund of Benevolence;" and most assuredly we would not give our support to any scheme which could in any way trench upon that fund, which must be held sacred for the purpose for which it is founded and subscribed, under the Book of Constitutions. We also deny the assumption that the proposed alteration will prove of advantage only to the London Brethren; on the contrary we believe that the country Brethren are as deeply interested in the alterations, if not more so, than those of London. If the proposed scheme can be efficiently carried out, as we believe it can, the country Brethren on their visits to London will at all times find a library and museum open to them without any charge, with a coffee and reading room, for which a small annual fee only will be required, where refreshments may be obtained at a regulated tariff not exceeding that of a club house or any respectable coffee and refreshment room, and where also they may at any time obtain the utmost information relative to the proceedings of the Craft. That such a place of re-union has long been

wanted our country Brethren we are sure will readily acknowledge—and we are much mistaken if they will not as readily pay a small annual subscription (not so much of course as the London Brethren) to secure the advantage of a metropolitan home which they can at all times visit, as a right, with no obligation to spend one single shilling without they desire, and then only for such needful refreshment as they may require. The same writer asserts that five sixths of the funds of the Craft come from the country. How far this is likely to be founded on fact is shown by the circumstance that there are one hundred and thirty-seven Lodges in the metropolitan district, and five hundred and seven in the provinces, the fee payable upon the initiation of each Brother in the metropolitan Lodges being twenty-one shillings, and in the country ten shillings and sixpence—and all fees (with the exception of six shillings and sixpence for the certificate) are regulated in the same proportion. Thus, supposing an equal number of members to be initiated in each Lodge, and we will take twenty (a number certainly beyond the average) as an illustration of our argument, we should find the London Lodges contributing for the registration of its members to the fund of General Purposes two thousand eight hundred and seventy seven pounds, against five thousand three hundred and twenty three pounds ten shillings from the country, or *not quite four sixths*, instead of *five sixths*, as asserted; so that in fact, though there are only a fraction over *one sixth* of the English Lodges proper (we use the term as excluding the colonies) situated in the metropolitan districts, they pay something more than *one third* of the amount raised for the Fund of General Purposes, and also for the Fund of Benevolence. We shall, however, endeavour to obtain more accurately the various proportions received from the London and country Lodges; but even if the latter subscribed less than the former, we would most strenuously oppose any scheme by which the funds should be so expended as to give the metropolitan Brethren an undue advantage over those of the country; though in these days of railways, steam, and universal travelling, we cannot believe that the establishment of a central Masonic library and refreshment room in the metropolis would be other than a most acceptable boon to our country Brethren. Moreover no undue advantage in the way of accommodation is proposed to be given to the London Lodges, as they will not be able to meet at the Hall under the proposed alterations—as we understand them—without paying a rent, to be agreed upon, for their Lodge rooms.

---

BIOGRAPHY.—Man's sociality of nature evinces itself, in spite of all that can be said, with abundant evidence, by this one fact, were there no other, the unspeakable delight he takes in biography. It is written, "The proper study of mankind is man;" to which he applies himself nothing loth.—*Carlyle*.

## CAGLIOSTRO AND THE LODGE OF ANTIQUITY.

PASSING by an old print shop some few evenings since, our attention was arrested by a plate in the window, bearing some Masonic emblems; and as we pride ourselves upon being inquiring Masons, though some of the fraternity might choose to call our inquiring development inquisitiveness, we nevertheless determined to possess ourselves of the plate in question, and entering the shop we demanded the amount, paid it, and left with our prize, a description of which we shall endeavour to lay before our readers. The size of the impression is 21 inches in height, by 20 inches in breadth; but as there is descriptive matter both at the top and the bottom of the plate, the engraving itself is 14 inches in height by 17 $\frac{1}{2}$  inches in breadth. As before stated, the description of the scene is placed at the top of the plate, both in French and English, and some verses are appended to the foot in the same languages. The English at the top runs thus:—

“A Masonic anecdote. The event recorded in this plate happened in London, on the 1st of November, 1786, to Bro. Balsamo, self calling Prince of Trebisonde, Marquis of Harrat, Count Cagliostro, &c., &c. The nicknamed Brother having payed a visit to the Lodge of Antiquity with some foreigners, Bro. Mash, an ingenious optician, performed, instead of giving a song, the part of a travelling quack; which Count Cagliostro taking as if aimed at him, he left the Lodge in a dudgeon, highly displeas'd at the entertainment of the company. Mr. Barker, hair dresser, King-street, Bloomsbury, Master of the Lodge of Antiquity. Supper at three shillings per head, wine and punch included.”

The plate represents a room ornamented with pictures, bookcase, Masonic emblems, and candles. In the centre is a high easy chair, on the back of which is a level reversed. In the foreground stands Bro. Mash, clothed with an apron, on which are depicted the compasses crossing the square in the centre; and on the side nearest the spectator a trowel; he is also holding a bottle in his right hand, with a label from his mouth, on which are these words, “Are you shot through the heart? Take a drop of my Balsamo.” On the left side of the table, which has candles, a decanter, glasses, and a punch bowl on it, is seated Cagliostro, a very stout, short individual—and from the other portraits we have seen, a capital likeness; he wears an apron bearing a large sun in the centre, a level, square, and plumb rule at the sides. Out of his mouth proceeds a label with the words, “Per Deo santo! Son scoperto!” Next to him is another individual with an apron similar to the Count, a collar, from which is dependent a jewel, such as is worn by the Most Worshipful Grand Master; and on the label he is made to say to Cagliostro, “Que cela soit vrai ou faux, n'importe.” The third individual is partly behind, but he

has a collar, from which hangs a medal, and is represented as saying, "C'en est trop—partons!" Next to him is a rather burly personage, whose apron bears a sun at the side, the compasses and square in the centre, and a level on the other; he is in great trouble at his patron's treatment—so clasping his hands and looking upwards, exclaims, "Mon pauvre Acharat, comme on te traite!" The next figure is partly obscured behind the last mentioned burly personage, but his face is indicative of great anger, while he says, "Quelle insolence!" Behind him is an indistinct head, which adds, "Et c'est là notre fondateur!" Behind the Count is a very spare man, who smilingly says, "M. le comte, je vais remercier ces messieurs, et nous sortirons." At the back of the table sits a figure, full of laughter, in huge full bottomed wig, with his left arm resting on the table, and pointing to the Count with his forefinger, says, "Tout se voit à la fin, M. le comte." Behind Bro. Mash are a group of heads, all laughing, while numbers of labels proceed from their mouths with the word "Huzza!" on them; and at the back, just before the empty chair, is a member handing a laced hat, and saying, "Take your hat, sir, and God bless you—huzza!" while another, whose head and hand are alone visible, tells him, "Sir, there is your snuff box—huzza!" While the waiter is seen as the extreme figure on the right, laughing heartily, having just entered the room with a bowl of punch.

The plate bears at its base, "Designed by a Brother Mason, a witness of the scene." From its character, effect and vividness, there was no doubt on our mind when we became the possessor, that it was the work of a distinguished artist; and our inquiries have been crowned with signal success, for we find it to be one of the undoubted genuine caricatures by the celebrated Gillray. In Wright and Evans's "Historical and Descriptive Account of the Caricatures of James Gillray," 8vo. London, 1851, p. 389, and No. 379\*\* it is, described, with a hint about the principal individual, Count Cagliostro. The article says,—

"The allusions to this print are explained in a great measure by the inscriptions and verses at the bottom. It relates to the exposure of the quackery of that celebrated impostor Cagliostro, while he was in London; and his portrait is conspicuous among the group. . . . He became a Freemason, and formed a new order of Masonry, which he called the *Egyptian*, and of which he made himself Grand Master. A female branch of that order was headed by his wife, who was no less profligate than himself."

The verses alluded to in the preceding extract are the following:—

" ABSTRACT OF THE ARABIAN COUNT'S MEMOIRS.

" Born God knows where, supported God knows how,  
From whom descended, difficult to know.  
Lord Crop adopts him as a bosom friend,  
And madly dares his character defend.  
This self dubb'd count, some few years since, became  
A Brother Mason in a borrow'd name;

For names, like Sempic, numerous he bears,  
 And, Proteus like, in fifty forms appears.  
 'Behold in me' (he says) 'Dame Nature's child,  
 Of soul benevolent, and manners mild ;  
 In me the guiltless Acharat behold,  
 Who knows the mystery of making gold :  
 A feeling heart I boast, a conscience pure,  
 I boast a balsam every ill to cure.  
 My pills and powders all disease remove,  
 Renew your vigour, and your health improve.'  
 This cunning part the arch impostor acts,  
 And thus the weak and credulous attracts.  
 But now his history is rendered clear,  
 The arrant hypocrite and quack appear ;  
 First, as Balsamo, he to paint essay'd ;  
 But only daubing, he renounc'd the trade.  
 Then as a mountebank abroad he stroll'd,  
 And many a name on death's black list enroll'd.  
 Three times he visited the British shore,  
 And ev'ry time a different name he bore.  
 The brave Alsations he with ease cajol'd,  
 By boasting of Egyptian forms of old.  
 The self same trick he practis'd at Bordeaux,  
 At Strasburg, Lyons, and at Paris too.  
 But fate for Brother Mash reserv'd the task  
 To strip the vile impostor of his mask.  
 May all true Masons his plain tale attend ;  
 And satire's lash to fraud shall put an end."

This plate is inscribed, "London : Publish'd November 21st, 1786, for the proprietor, by H. Humphrey, New Bond Street."

Perhaps it may not be out of place here, to present some notice of the famous impostor, Cagliostro ; and as the learned and celebrated Thomas Carlyle has devoted an essay to him, we shall make no apology for quoting and condensing the same, so as to place before our readers a reliable account of this wonderful cheat.

"Count Alessandro di Cagliostro, pupil of the sage Athotas, fosterchild of the Scherif of Mecca, probable son of the last king of Trebisond, named also Acharat, and "unfortunate child of nature"; by profession healer of diseases, abolisher of wrinkles, friend of the poor and impotent, Grand Master of the Egyptian Mason Lodge of High Science, spirit summoner, gold-cook, grand cophta, prophet, priest, and thaumaturgic moralist and swindler ; really a liar of the first magnitude, thoroughpaced in all provinces of lying—what one may call the king of liars. Mendez Pinto, Baron Munchausen, and others, are celebrated in this art, and not without some colour of justice ; yet it must in candour remain doubtful whether any of these, comparatively, were much more than liars from the teeth onwards : a perfect character of the species in question, who lived not in word only, nor in act and word only, but continually, in thought, word, and act—and so to speak, lived wholly in an element of lying, and from birth to death, did nothing but lie,—was still a desideratum. Of which desideratum Count Alessandro di Cagliostro offers, if not the fulfilment, perhaps as near an approach to such as the limited human faculties permit.

"This wonderful individual rose from the lowest ranks to a notable

height, without money, beauty, courage; almost devoid of common sense, or any discernible worth, and he sumptuously supported himself for a long course of years. His chariot rushing through the world, with clouds of dust and loud reports of the wonderful creature contained in it, preceded by six beefeaters, who were his abject menials; its top laden with luggage, of which none but himself knew the character; and inside might be seen a gross, thickset individual, his physiognomy presenting the aspect of a dabbler; and by his side his countess, Seraphina, with a look of doubtful reputation. These facts must be easily to be recalled by newspaper readers of a certain age, particularly those which relate to the countess's dazzling jewellery, nocturnal brilliancy, sybillic ministrations and revelations; as well as those other affairs in which the names of Miss Fry, Lord Scott, Priddle, the Queen's Bench, Comte d'Adhemar, the diamond necklace, and Lord George Gordon, were all associated with the count and his countess, for Cagliostro, hovering through unknown space, thrice lighted upon our London, and did business in the great chaos there."

Mr. Carlyle states he has read books in various languages and languages; feared not to soil his fingers, hunting through ancient magazines, to sicken his heart in any labyrinth of iniquity and imbecility; nay, he had not grudged to dive into the infectious *Memoires de Casanova*, for a hint or two,—could he have found that work, which, however, most British librarians make a point of denying that they possess. And all the discoverable printing about Cagliostro (so much having been burnt) is now in very small proportion to the quantity of information given, for, excepting vague newspaper rumours and surmises, the books written of our hero are little more than temporary manifestos by himself, by gulled, or gulling, disciples, and are but a mass of lies throughout. The chief of these works now extant are the following:—*Life of the Count Cagliostro*, 8vo., London, 1787; *Memoires pour le Comte de Cagliostro*, 8vo., Paris, 1786; *Lettre du Comte de Cagliostro au Peuple Anglois*, 8vo., London, 1787; *Memoires Authentiques pour servir a l'Histoire du Comte de Cagliostro*, printed both at Strasburgh, and Paris, 1786; and about the only remaining works on the other side are *Cagliostro Démasqué à Varsovie*, en 1780; and the *Vie de Joseph Balsamo, connu sous le Nom de Comte Cagliostro*, the latter being founded on the proofs in the Holy Office of the Inquisition at Rome, where Cagliostro was a prisoner, and ended his days.

In the year 1743, at Palermo, in Sicily, the subject of our memoir was born. He was the son of Peter Balsamo, and shortly after his birth was christened Joseph; and it is more than likely that with the first exercise of the powers of speech, the gifts of simulation and dissimulation began to manifest themselves. In his boyhood he lost his father, and an uncle, on his mother's side, placed him in the seminary of St. Roch, but as he more than once ran away, he returned to playing about the streets, feeling himself cut out for a gentleman and not having any disposition to work. Urged at length, by his mother and uncle, it appears he determined on becoming an ecclesiastic, and at the age of thirteen was admitted a novice in the convent of Cartegirone

and entrusted to the keeping of the convent apothecary, where he confesses he learned some (or, as he calls it, "the) principles of chemistry and medicine." In this retreat, not over well pleased with the restraint, and particularly indignant at not being allowed to eat with the monks, but having to read to them their martyrology while they partook of their meals, he hit upon a novel expedient, and instead of reading the genuine lives of such as were written in the book before him, spoke what his own vivid brain devised on the spur of the moment, substituting for the names of the saints those of the most notable courtesans of Palermo—for which the monks felled him to the earth, and flayed him with scourges; and Cagliostro hid them farewell by taking himself off. On his return home, he was of course, pressed by his mother and uncle to choose some means of livelihood, and determined to try painting and study design. During this time he is reported to have kept the worst company, led the loosest life, and to have been intimate with all the swindlers, gamblers, idle apprentices, and courtesans, in Palermo. He also at this time became a pimp, for, having a cousin living in the same house with him who had a lover, he acted the part of go-between, and made the unlucky lover hand over jewellery and money, as a lady to be won ought to be treated handsomely; and these valuables it is said, he then appropriated furtively. Soon, however, he commenced counterfeiting handwriting, his first essays being forged tickets for the theatres. One of his acts of this kind was to forge a will "for the benefit of a religious house;" another, at which his biographer is horribly scandalised, was the forging of leave of absence for a monk, and counterfeiting the signature of a superior! He also dabbled in predicting fortunes and shewing visions, as well as "being in most brawls," and making a point to attack all officers of justice; and the complement of his crimes at that period are brought to a close by the somewhat imperfectly vouched assertion that he had "assassinated a canon." The cause of his leaving his native city, was, that he had persuaded one Marano, a goldsmith, that there were certain treasures hidden in the rocks; and after having drawn his victim to the tune of "sixty gold ounces," the goldsmith insisted on the treasure being dug up, whereon a certain night was appointed; some of Cagliostro's friends, attired as devils, beat the goldsmith to a jelly, who swore he would be revenged, and having a wholesome fear of the stiletto of Marano, our hero left his native city, or, in the words of his biographer of the Holy Office, "he fled Palermo, and overran the whole earth."

Towards the close of the last century, quacks and quackery were in the ascendant—mesmerists, magicians, Swedenborgians, Illuminati, crucified nuns, and devils of London! To which the Inquisition biographer adds—vampires, sylphs, Rosicrucians, Freemasons, &c. There were the Schröpfers, Cagliostros, Casanovas, Saint Germain, Dr. Grahams; the Chevalier d'Eon, Psalmanazar, Abbé Paris, and scores of others. It is impossible to trace the travels of Cagliostro, or for a moment to put any confidence in his tale of a voyage to

Egypt with the sage Athotas ; but, be this as it may, he turns up at Rome, lodging "at the sign of the Sun in the Rotonda," and selling pen-and-ink drawings there. These pen-and-ink drawings are no more than outline engravings, filled in by hand with Indian ink ; and it could not have been a very lucrative profession. While thus engaged he managed to get married to one Lorenza Feliciani, the daughter of a girdler, and was then and there taken to live in the house of her parents. Pen-and-ink drawing not being a very flourishing trade, domestic squabbles of mother-in-law, and sundry debts, forced our hero to emigrate from Rome ; but not before he had found out that in his wife's charms there was a mine of wealth in store for him, and French envoys, Spanish marquises, and other amorous men of high degree, were, in many countries, well fleeced by this worthy couple ; and we find them visiting Venice, Marseilles, Madrid, Lisbon, Brussels, St. Germain, &c. In some of these he appeared as a count or a Marquis Pellegrini, and lastly as Count Alessandro Cagliostro, the latter name having really been in his family, for his grand uncle, a bell-founder at Messina, was thus named. Cagliostro and the Countess Serafina were now the talk of Europe ; their jewels, equipage, and unlimited supply of ready money procured them easy access to the best society of foreign states. Again visiting Palermo, he is seized and imprisoned for the affair of the treasure digging goldsmith, but succeeds in getting out by means of the connivance of one of the principal Sicilian princes, who, having formed an intimacy with Serafina, the countess, absolutely proceeds to acts of violence so terrifying to the prosecutor and judge, that Cagliostro is at once dismissed. Of his journeys nothing positive is known further than in Spain he is at times seen riding in the coach-and-four—at other times he is acting as postillion, while enamoured noblemen are lolling on cushions with the lovely Serafina. Again at other times he seems to be utterly bereft of fortune, for in 1772 he is in England, as Joseph Balsamo, with a reputation as a very excellent house decorator, but having smeared a residence of one Dr. Bennemore, the doctor refused to pay for it, when Balsamo or Cagliostro entered an action against him, which he lost, and there was also some scandal about the beautiful Serafina and Dr. B., and the ugly Miss B. and Cagliostro. As the Countess's charms began to fade, Cagliostro, in addition to his philtres, washes, &c., added the gift of prophecy, and foretold the lucky numbers of the lotteries ; there was a very curious case on this subject tried at Westminster, *Fry v. Balsamo*, which is well worthy of perusal—this turning against him, he quitted England. We now come to an important event to us, and here we shall quote Mr. Carlyle, who tells us :—

" One good thing he has carried with him notwithstanding : initiation into some primary arcana of Freemasonry. The quack of quacks, with his primitive bias towards the supernatural-mystificatory, must long have had his eye on Masonry, which, with its blazonry, nummery, sashes, drawn sabres, brothers terrible, brothers venerable (the whole so imposing by

candle light), offered the choicest element for him. All men profit by union with men, the quack as much as another; nay, in these two words 'sworn secrecy' alone has he not found a very talisman? Cagliostro, then, determines on Masonship. It was afterwards urged that the Lodge he and his Seraphina got admission to (for she was also made a Mason or Masoness, and had a riband garter solemnly bound on, with order to sleep in it for a night) was of low rank in the social scale, numbering not a few of the pastrycook and hairdresser species. To which it could only be replied, that these alone spoke French; that a man and a Mason, though he cooked pastry, was still a man and a Mason. Be this as it might, the apt recipiendary is rapidly promoted through the three grades of apprentice, companion, master, at the cost of five guineas. That of his being first raised into the air by means of a rope and pulley fixed in the ceiling, 'during which the heavy mass of his body must assuredly have caused him a dolorous sensation;' and then being forced blindfold to shoot himself (though with privily dis-loaded pistol) in sign of courage and obedience, all this we can esteem an apocrypha—palmed on the Roman Inquisition, otherwise prone to delusion. Five guineas, and some foolish froth-speeches (delivered over liquor and otherwise), was the cost. If you ask now, in what London Lodge was it? Alas, we know not, and shall never know. Certain only that Count Alessandro is a Master Mason; that having once crossed the threshold, his plastic genius will not stop there. Behold, accordingly, he has bought from "a bookseller" certain MSS. belonging to 'one George Cofton, a man absolutely unknown to him' (and to us) which treat of 'the Egyptian Masonry.' In other words Count Alessandro will blow with his new five guinea bellows, having always occasion to raise the wind:

"With regard specially to that huge soap bubble of an 'Egyptian Masonry,' which he blew, and as conjuror, caught many flies with, it is our painful duty to say a little—not much. The Inquisition biographer, with deadly fear of heretical and democratical and black-magical Freemasons before his eyes, has gone into the matter to boundless depths; commenting, elucidating, even confuting. A certain expository Masonic Order-book of Cagliostro's, which he has laid hands on, opens the whole mystery to him. The ideas he declares to be Cagliostro's; the composition all a disciple's, for the Count had no gift that way. What then does the disciple set forth? or, at lowest, the Inquisition biographer say that he sets forth? Much, much that is not to the point.

"Understand, however, that once inspired, by the absolutely unknown George Cofton, with the notion of Egyptian Masonry, wherein as yet lay much "magic and superstition," Count Alessandro resolves to free it of these impious ingredients, and make it a kind of Lost Evangile, or Renovator of the Universe, which so needed renovation. 'As he did not believe anything in matter of faith,' says our wooden familiar, 'nothing could arrest him.'"

We shall not follow Mr. Carlyle through his account of some of the tenets of the Egyptian Masonry, as we shall at a future time present our readers with Cagliostro's principles entire—at least so far as we can gather them from the scarce Italian book alluded to. So, equipped with the respectability of our Order, this arch cheat had but to present himself in any city, to ascertain the principal Masonic officer resident therein—to introduce himself; and in a single night establish an interest in himself that he had previously been months

in accomplishing. Then he founded Egyptian Lodges, set the dazzling Serafina to act as Grand Priestess, and money flowed in upon him to repletion. In this way he managed to dazzle the eyes of many of the best and greatest of earth's sons. The good Lavater thus speaks of him:—

“Cagliostro, a man, and a man such as few are; in whom, however, I am not a believer. O, that he were simple of heart, and humble like a child; that he had feeling for the simplicity of the gospel, and the majesty of the Lord—who were so great as he? Cagliostro often tells what is not true, and promises what he does not perform. Yet do I nowise hold his operations as deception, though they are not what he calls them.”

To resume, Cagliostro may be traced through Saxony, Eastern Germany, and Prussian Poland to St. Petersburg, in the spring of 1780; and he appears to have driven a roaring trade until the police scented him out, and then gave him notice to leave in a few hours; when scarcely had he departed before the Prussian ambassador preferred a complaint that he had falsely assumed the Prussian uniform in Rome, and the Spanish ambassador backed the same by asking for the Count's person as having forged bills of exchange while at Cadiz. However, he is off out of the way, and although exposed in Courland and Poland, contrives to make a very handsome living by the Egyptian Masonry, and with his pockets well lined, he visited Vienna, Frankfort, and Strasbourg. His Inquisition biographer says,—

“The train he commonly took with him corresponded to the rest; he always travelled post, with a considerable suite: couriers, lackeys, body-servants, domestics of all sorts, sumptuously dressed, gave an air of reality to the high birth he vaunted. The very liveries he got made at Paris cost twenty louis each. Apartments furnished in the height of the mode; a magnificent table, open to numerous guests; rich dresses for himself and his wife, corresponded to his luxurious way of life. His feigned generosity likewise made a great noise. Often he gratuitously doctored the poor, and even gave them alms.”

But amid all this grandeur there was sad cat and dog life, for, as Mr. Carlyle says,—

“Each thinks the other does not work enough and eats too much. Whether Dame Lorenza (the Countess Serafina) followed her peculiar side of the business with reluctance or free alacrity is a moot point with biographers.”

In the year 1788, we find the count at Strasbourg, relieving the poor, and giving in large hospitals (hired for the purpose), his “extract of Saturn,” which is said to have done wonders in the way of cure, and here he finds the Cardinal Prince de Rohan, who expresses a wish to see him, and is met with the following reply; “If monseigneur the cardinal is sick, let him come, and I will cure him; if he is well he has no need of me, I none of him.” Shortly after, the count visits Paris, and by his sorcery is involved with the Cardinal de Rohan, the Countess de la Motte-Valois, and others, in the affair of “the diamond necklace,” which set the whole of Europe in talk, and even

now excites great interest amongst the learned. In the year 1785, Cagliostro was busy in Paris, founding Egyptian Lodges, which appear to have flourished everywhere, when all of a sudden, he, his wife, the Cardinal, the Countess la Motte, and some others, were consigned to the Bastille, and not liberated until the following May, and then ordered to quit Paris in twenty-four hours, and France in three weeks, and then the Count arrives in England and lodges in Sloane-street, but here he was very much distrusted, although some Egyptian Masonic Lodges were still under his sway. On his arrival here, one Morande, editor of a *Courier de l'Europe*, published in London, had for some time been amongst the foremost of Cagliostro's enemies, and catching up a speech of the Count's, in which he mentioned having seen pigs fattened upon arsenic, and turned out to be eaten by the wild beasts who were poisoned thereby, made merry over it in his paper, and Cagliostro completely turned the tables upon him in the following adroit way;—the Count inserted an advertisement in the *Public Advertiser* of September 3rd, 1786, challenging Morande to breakfast with him in public, on a sucking pig, fattened on Cagliostro's system, but to be cooked, carved, and chosen from by Morande, under a bet of five thousand guineas that, the next morning, Morande was to be dead and Cagliostro alive. Morande neither having the money to bet nor the inclination to try the food, backed out of the matter in the best possible way, and left Cagliostro to himself for the future.

The Count was, again, in May, 1787, obliged to leave England. He went to Savoy, Sardinia, and other places, and by some unaccountable impulse even on to Rome, which he entered in May, 1789. In the December of the same year, the Holy Inquisition, who had been long watching for an opportunity, detected him founding an Egyptian Lodge, and locked him up in the Castle of St. Angelo, "where they also had gotten his wife, who begins to confess, and he, finding that such is the case, confesses also; when, after eighteen months baffling and fighting, sentence is given, that the manuscript of Egyptian Masonry is to be burned by the hands of the common hangman, and all that intermeddle with such Masonry are accursed; Joseph Balsamo (Count Cagliostro), justly forfeited of life (for being a Freemason), shall nevertheless in mercy be forgiven; instructed in the duties of penitence, and even kept safe thenceforth and till death,—in ward of Holy Church." So languished Count Cagliostro in the dungeons of the Holy Roman Inquisition, until the year 1795, when his body was found, lifeless, on a summer morning, he having died from apoplexy.

AMANUENSIS.

---

A WORD FOR PLAIN ENGLISH.—Though a linguist should pride himself to have all the tongues that Babel cleft the world into—yet if he have not studied the solid things in them, he were nothing so much to be esteemed a learned man, as any yeoman or tradesman competently wise in his mother dialect only.—*Milton*.

## THE DUTIES OF FREEMASONRY.

[Translated by W. B., 18° Rose Croix.]

FOUR questions having been proposed in the Grand Orient of France, by a decree of the Grand Master, dated August 14th, 1856, for the consideration of the Brethren in France—the following paper on the subject was drawn up by the Ill. Bro. G. Joubert, 18°, Lieutenant of Artillery, and Chevalier of the Legion of Honour, and read in the Lodge of Vincennes;—

Q. What degree of instruction ought a Freemason to possess in order to fulfil his duties well, and what are these duties in general ?

A. To reply to this interesting question, let us see of what Freemasonry consists. Freemasonry is not an end, but a means. It is the most powerful means that mankind possesses for improvement. Freemasonry exists for man the most really perfect thing that the world has—the greatest possible amount of happiness. What do religions propose—the happiness of man, not only during life, but above all afterwards. They have created beliefs, systems; they have produced revelations, prophecies—set forth miracles. To arrive at their ends they have taken man from the cradle; they have imposed upon him their laws, in forming ideas to their will. What happens then? Reason and conscience, those two witnesses of God, in time pronounce them erroneous. Religions have produced good only by the principles which they may have contained. If by supposition we substitute for religions Freemasonry from the beginning of time, to what degree of vitality would mankind not have arrived. Christianity was born in a stable; it had for its revealer a carpenter, a divine martyr; for apostles, fishermen, labourers; and because it was a collection of truths and sentiments, it rose upon the ruins of the Roman empire, to go thence, and thus to create the great civilization of that period. Everything impregnated with it succeeded. Everything that deviated from it vegetated. Freemasonry is more than Christianity: it is the practice of reason, the image of truth. In the bony box called the human skull a constant fermentation animates the spiritual state with a growing progression which warms the heart. From time to time this state, a sort of immaterial leaven, leaves behind it closed sepulchres to pass into open cradles. The genius of one age awakes generations who in their turn will sleep. This genius is the result of science, the arts, philosophy, and morals. The more it is imbued with truth the more force it has. Truth is its sun; if it is robbed of it, it fights until it has obtained it. Whilst man wrestles a refuge is prepared for him; when it is a weary war, he has but to come unto Freemasonry—he will find there wherewith to temper, refresh, and rest himself. Freemasonry hovers over all human institu-

tions. It lives in itself, because it is nourished by pure truth only. There is an infinite immense world ; there must be a Creator. Man is feeble, but he is aware that his powers are limited. He knows good and evil. His soul cannot end in the tomb, otherwise God would have made a mistake in implanting in the human soul the idea of immortality, an idea as strong and as constant as that of all palpable truths. In his weak state man feels the want of virtue ; Freemasonry will have virtue. It proclaims the reign of good, and the destruction of evil ; it makes for itself the eternal flame of all that can teach man to be happy by whatever means his feeble nature gives him. It does not tell him to escape the laws which govern him, to abandon the beliefs which were given to him, to hate such an one because he is not of his nation, his class, his state. No ; it tells him simply, "Listen always to that divine sentinel called conscience ; allow thyself to be enlightened by that wise light called reason ; follow the sweet laws of virtue ; love men as thou wouldst they should love thee. Practise intellectual work as much as thou canst, for the genius of the times is the light which lightens all men coming into the world ; and before dying remember that thou shouldst not only have seen all this light, but also have enlarged it to the distance of one generation ; thou art responsible towards the future ; work to feed the fire of the sanctuary, to propagate and augment it." What a strange emotion seizes the novice when he receives the light. He is generally young. The deceptions of life begin to attack him, his faith vacillates ; all at once wisdom comes softly binding his soul ; he finds a mysterious institution of whose existence he was ignorant ; from it he will draw, during his whole life, the strength which he may require to walk in the productive roads of good. It is necessary then that initiation should be given to such men as can understand it. Men of high intellect will be the generals of this powerful army fighting for virtue. Men of but little learning, but much heart, will be its soldiers. The duties of Freemasonry consist in doing good with as much ardour as a soldier exercises to arrive at conquering or dying. If he be rich, let the Freemason consecrate his leisure to the consolation of misfortune ; if learned, let him propagate science amongst those who lack it ; if poor, let him resign himself to fulfilling his duties, even should they be those of a martyr. The laws protect man ; they prevent murder, depredation, all the great evils which can attack mankind, but what a host of enemies escape their reach ? Freemasonry is a sovereign corrective which can aid laws.

We arrive then at this conclusion—if Freemasonry be destined to enlighten mankind, its adepts must be men of intellect—the highest intellect possible ; there should be no incompleteness in knowing how to do good, nor in feeling and understanding its use and benefit. This much for those who regard the instruction of the heart. As for the instruction of the mind, men must not be admitted knowing neither how to read or write, but we must try to draw into the sanctuary the highest intelligences—for from men of great heart and mind flows the vivifying fluid of human nature,

Q. What are the best measures to take, and what are the methods to be decided on, to ensure that the Lodges grant initiation to those of the profane only who merit it?

A. The power of Freemasonry is only moral, so that an obligation proceeding from it can only be enforced by moral means. More circumspection on the part of the officers of the Lodges, an oath taken by the introducer of the uninitiated, are good means to be employed. The Worshipful Master should exact proofs taken from the best sources in attestation of the leading points of the life of the candidate—we should then have members more worthy of Freemasonry. The Freemason ought to be a worthy member of society—never an intriguer. Nevertheless, Freemasonry can make of a sick man a healthy one, as Christianity made of a Saul a Paul. Freemasonry is human—it may err, though it may be in the slightest possible degree. Moral means have often an irresistible influence. When a general sees his army yielding or giving ground, he cries “Close your ranks!” he waves the standard on high; then, as if by magic, the scattered phalanx reunites—on they rush, and the battle is gained.

Q. Why does Masonic zeal and ardour cease to shine; and what is the best means to employ for awakening it?

A. Zeal and ardour have cooled because Freemasonry has allowed itself to diverge from its object; it ought not to engage its virtue in religious and political disputes; like the sun, it ought to warm all with its soft and beneficent heat. May it remain far off from storms, unshaken in the midst of convulsions! By its peacefulness, its goodness, and majestic vigour, may it temper human ills. May it thus become the refuge of those who suffer from the imperfections of society, and zeal and ardour will not be its defect. It is said sometimes—in France oppression has disappeared; there is no longer any occasion for Freemasonry. Is it only material oppression that we have as an antagonist? Is it not also, and above all, bad human propensities—selfishness, malevolence, pride, and all which flows from these bad sentiments—do they not oppress man to such a point as to make him curse his lot? Is it of the laws that man can ask for remedies against these evils which do him often so much harm? No; it is to this moral star which calls itself Freemasonry, which has been from the beginning, which never perishes, which spreads its benefits on the good, and on the evil, which they wish to disown but which will never disappear; which will be present at the birth and at the ruin of empires; which will always stand erect, because it is the truth, and if her children will follow its simple teaching, zeal and ardour will return. It has been said that our Lodges are merely tolerated institutions, where virtue buds like a blade of grass without sun. Notwithstanding this tolerance, we do not die, we preserve from century to century, the fire which burns slowly in our sanctuaries. We do not complain of this tolerance, which has the appearance of bordering on indifference, in it lies our power. We are not like religionists and politicians—a means of government. No one supplies us, we exist of ourselves, because we

are the purest of all principles. We go on doing good—more is not wanted for edifying humanity ; and being at her head, our throne is in the heart that loves.

Our army is in the hand that gives, in the mind that enlightens and counsels, in the integrity that attracts esteem ; our budget is in the conscience which renders so happy him to whom the balance gives an overplus of good over evil. Consider well all that our system has of the sublime ; let us call to mind the tolerance and liberty which is given to us ; and let us say that in Masonry we have a sufficient stimulus never to lack for zeal and ardour ; and with this zeal and ardour let us become the apostles of a doctrine, which, warns mankind not to follow its sinful inclinations, and contains within its bosom the germs of its future.

*Q.* What combinations shall be formed, and what measures shall be taken, to put our finances in such a state that we may, in a pecuniary point of view, help our Brothers in an efficacious manner, independently of the moral assistance which we owe them ?

*A.* Each Freemason shall give daily the hundredth part of his revenue. The payments at each grade shall be in the proportion of a hundred to one of the daily revenue of each candidate. For is it not evident that the sum required for the initiations keeps away from our bosom many men of intelligence and good hearts, whose only fault is that they have not a hundred francs in their pockets ? If Christ came and knocked as a profane and uninitiated, should we receive Him ? No, he was poor, he would not have the indispensable sum of money. If Socrates came it would be the same, and Diogenes also, who had but his lantern and his tub, and searched for wisdom with so much ardour.

Of two things, one ; either we are a sincere institution—then we must draw to us all that will ennoble us ; or we are only ideologists, theorists, and are endorsed with the mark of mammon, as having all to pay the same sum, to learn, to do, and to teach good.

The quarterly assessment shall be paid by instalments, and obligatory at each meeting. A committee for procuring occupation shall be instituted in each Lodge—to procure, above all, employment and work rather than charity, which shall be reserved for those only who cannot work nor can rely on obtaining employment.

If there are any Lodges which have been obliged to run into debt, let them make extraordinary calls to cover their deficiencies.

If the Grand Orient will accept advice—and it will accept it, for its heart is ours multiplied by the strength and virtue which our united devotedness gives to it—this advice is to annul the decree which claims the half of our poor boxes. This decree has met with repulsion every where. The poor box is the modest purse out of which we draw the mite to give to the widow, and the needy passer by. Let us make, if necessary, a special collection for the fund of benevolence—no one will refuse to give to it—but leave to the Lodges their poor boxes untouched.

## REVIEWS OF NEW BOOKS.

*Three Lectures on Freemasonry*, by Dr. HENRY HOPKINS, Prov. J. G. W. for Warwickshire, &c. London: R. Spencer, 26, Great Queen Street.—Seven years ago our Bro. Dr. Hopkins read two essays on Freemasonry before the St. Paul's Lodge at Birmingham (of which he is a Past Master), so much to the gratification of the Warwickshire brethren that the author was prevailed upon to print them. A large edition was disposed of at once, and Bro. Hopkins has ever since been receiving applications for copies. The present work is a revised and extended edition of the former lectures, which the author trusts will be more useful and better adapted for the ends which have been kept in view. After a careful examination of this work, we feel justified in according the author our sincere thanks for an interesting pamphlet, which displays considerable research, and is couched in elegant language. A great part of it is characterized by originality, a quality much to be appreciated in a work of this kind, and not too frequently displayed. At the same time we must express our opinion that these lectures are more suitable for the consideration of Brethren assembled in Lodge than for the perusal of the general reader—indeed there are several passages which we doubt the propriety of printing at all. Too great laxity in this respect, we are sorry to say prevails at the present time; and many things are thus brought before the eye of the profane which proper respect for our mysteries and for the great Masonic duty of secrecy would keep hidden from the vulgar gaze. It is no excuse to say that the uninitiated do not comprehend the allusions; they should never have the opportunity of speculating upon or ridiculing our sacred things. We do not wish to be understood as alluding to our Bro. Dr. Hopkins more than others—some holding a more important position in literature and the Craft—we merely point to a growing evil, one to which we trust the attention of the Order may be seriously called. Our author divides his subject into two heads, and considers Freemasonry first as a moral and religious system; and afterwards examines its social duties and influences. Starting with the fact that Freemasonry is a universal system applicable to good men of all creeds and climes, he asserts that in every age and race some form of religious practice has obtained; some acknowledgment of a superintending Divine power—and this he takes to be an operation of Masonic principles, even though the peculiar institution be unknown. He considers that our Craft has been the means of preserving true religion, and the knowledge of the Great Architect, through long ages of darkness and ignorance. Wherever Masonry has flourished it has cultivated the worship of the one living and true God, and the moral and intellectual improvement of the human race. Masonry itself is the original institution whence were derived all the “mysteries” of bygone ages; which, even when they degenerated into corrupt perversions of the truth, still retained some portion, although abused and prostituted to superstitious and unworthy purposes. With regard to other moral codes which have existed in ancient and modern times, our author observes that it is the peculiar advantage of our own that while it comes into collision with no other, it may be grafted on all; it affords a broad basis on which all men, however differing in other respects may unite. He says—

"It is stated of Socrates, that though mean in dress, and of a unlovely exterior, 'his countenance soon gained upon the eye from its moral and intellectual worth; and in it, even above all the worth of mere intellect, were the marks of victory over passions; of a restless and evil nature bent to holiness and good; of vicious propensities subdued and brought forth into virtue; marks and signs of a greater victory than hero or demi-god could proclaim.' If rightly appreciated and understood, and if allowed to hold its legitimate sway over the passions, feelings, and affections, such ought to be the influence of Freemasonry, which should stamp its impression on the countenance of its votaries, being well calculated to produce results as marvellous, in counteracting the perverse dispositions of mankind, in developing all the higher faculties of heart and soul, and in enabling us to pass through this life

‘——veiled

In virtue's adamantine eloquence,  
'Gainst scorn, and death, and pain, thus trebly mailed,  
And blending, in the smiles of that defence,  
The serpent and the dove, wisdom and innocence.'

"While, however, our ritual and our observances enjoin upon us the practice of every moral, social, civil, domestic and public virtue, they remind us in the several degrees, of every other requirement which is necessary, not only for the cultivation and training of the heart and the affections, but for our temporal well-being and happiness—in the recommendation to industry, to the acquirement of a knowledge of the arts and sciences, to the devotion of ourselves to such pursuits as may enable us to become at once respectable in our rank of life, useful to mankind, and an ornament to the fraternity of which we are members; and as a climax to the whole, prepare us by contemplation for the closing hour of our existence; that when we shall be summoned from this sublunary abode, we may ascend to the Grand Lodge above, where the world's Great Architect lives and reigns for ever."

Bro. Hopkins earnestly and eloquently urges upon the Brethren the duty of active participation in the rites of the Craft; he truly says that the passiveness with which many are content to remain mere spectators, is incompatible with a due observance of the vows which they have taken upon them, and in process of time makes the repetition of such forms irksome, induces Brethren to prefer calling off for refreshment to calling on for labour, and gradually leads them to absent themselves from the ceremonies. In warning younger Brethren, especially, against falling into this slough of apathy, he strongly recommends Lodges of Instruction; correctly observing that it is impossible to arrive at the real meaning of what they witness in the Lodge, without the aid of the lectures and illustrations. These latter, from press of business and other less satisfactory causes, are seldom given in the regular Lodges; every young Mason should therefore enrol himself in a Lodge of Instruction. We do not entirely agree with the author's remarks upon Brethren belonging to several Lodges at the same time, a practice which he reprehends as injudicious and "not tending to harmony." If a Brother has leisure and means, and taste for Masonic society (which every Brother ought to have), we cannot see what objection there can be to his belonging to twenty Lodges instead of only one or two; indeed we cannot but think it an advantage to those Brethren of a Lodge whose Masonic opportunities are limited, that they should possess among their number a Brother whose frequent attendance at other meetings of the Craft enables him to point out any possible improvement in the mode of working, or any little anachronism or incorrectness which may have crept in, and which otherwise might have continued unnoticed for years, or altogether. The Mark degree, which is now attracting so much attention in the Craft, and which is being revived in so many different provinces, is considered at some

length by Bro. Hopkins. We find here, also, allusions which we think had been better left unpublished—that however, is more for Brethren of the Mark to determine. Bro. Hopkins is enthusiastic in his commendations of the very beautiful and impressive ceremonies of this part of Freemasonry, and adopts it as an authentic degree. He observes:—

“As Mark Brethren, it is especially our duty to make our conduct such as shall stand the test of the Grand Overseer's square, and fit us for the place to which we are destined in the building. Thus far as regards ourselves; with respect also to others, let us learn by this degree not to judge by appearances; let us remember our own ignorance, and be more ready to approve than to condemn. As the stone which the builders rejected became the head of the corner, so the man we despise to-day may control our destinies to-morrow. Of this truth we may derive innumerable examples from our every day experience of the reverses of fortune in those around us, and though we heed them not, but pass them carelessly by as ordinary occurrences, or, in some cases, as mysterious dispensations of Providence, which we cannot fathom, the true Mason will be led to meditate on these things, because he is taught to moralize, to apply the tests, to bring to bear upon them that light which his science so amply diffuses and sheds abroad in his heart.

“In pressing the Mark degree on your attention, as I have done, I desire to be understood as anxious not to reflect in any way upon the judgment and wisdom of the Grand Lodge of England, to whose decision of rejection we are all bound most reverentially and obediently to submit. Doubtless its sanction is withheld from this important link in our system on apparently satisfactory grounds. This is simply a matter of regret, but such a course on the part of our governing body, though entitled to respect, does not imply censure on those who, differing in opinion, choose to seek that knowledge which may be gained by its means.

“It is but fair to intimate that, in the minds of some Masons, there is considerable doubt as to the authenticity of this degree. Not having sufficiently examined this subject, I do not feel competent to offer a decided opinion, but my impression is not favourable to this view. Certainly it is a point which should be fully established, ere any sanction is given to it by those in authority in the Craft, but its unequivocal adoption in other countries, to which allusion has already been made, is to a certain extent evidence which should not be lightly rejected, especially as it intervenes between recognized degrees.”

A subject of discussion, which has been lately brought forward in our pages and elsewhere, is “the universality of Freemasonry” as opposed to the views of those who would resolve the Order into the category of Christian institutions. The lectures before us have a strong feeling on the side of universalism. We are not at liberty in this place to discuss the question which has been so ably treated in the *Magazine* by “*Sit Lux*” and the “*Universalist*;” we will merely say that Dr. Hopkins's opinions on the subject are clearly enunciated and will assist in no little degree the arguments of the universalists—whose view of the case we may add, are generally adopted in this country, whatever sentiments may prevail in Scotland or in France. We have already extended our remarks somewhat beyond the length warranted by our limited space, we must therefore briefly notice the remaining contents of these lectures; but in thus summarily dismissing them, we beg our readers to understand that we do not the less appreciate the value of the rest of the work; indeed to any Brother who takes an active part in the work of the Lodge, the whole of this little book may prove both useful and interesting. The second and third lectures are devoted to the consideration of the social duties and influences of the institution, and these are very elaborately dissected. The sympathies and duties which we owe to our Brethren both within and without the Lodge are dwelt upon; next, we are instructed in our political duties as Masons; we are then reminded of our domestic duties, and are finally admonished to

be prepared for the last great change which must remove us for ever from the toils, anxieties and misery of this sublunary sphere. These subjects are earnestly and faithfully treated, and if the writer cannot lay claim to any great originality in his remarks upon these matters, he deserves and will receive, the praise of having put forth well known doctrines in an attractive and eloquent form. No treatise on the beauties of our Order would be complete without a dissertation on charity and its sister, sympathy; of the development of the latter sentiment our Brother brings the following illustration, which will be new to most Brethren:—

“A friend, subsequently a Brother, was engaged in military service in Spain, when the troops, of which he with others had the command, were in occupation of a monastery, and were sadly distressed for want of a supply of food, and the officers for want of money to supply their necessities. On one occasion, a monk was found prowling about the building, and was brought in as a prisoner; the Masonic recognition took place; the friendly grip was exchanged; such of the officers as were Masons, in full dependence on the honour and safe conduct of their newly found brother, were led blindfolded to a subterranean cavern beneath the edifice, in which, on the removal of the bandages from their eyes, they found the monks who had been dispossessed of their dwelling assembled; their personal wants were supplied; money was liberally furnished them; and they were led back in safety, to be the wonder of their brother officers, who, not being members of the Craft, were surprised at this change in their fortunes; and thus, enemies were recognized as friends in the persons of those who had been driven from their home, and from whom anything rather than sympathy and assistance might have been expected.”

Our author does not confine himself to grave observations entirely. There are some lighter touches interspersed here and there. Perhaps (we only venture a surmise) Bro. Hopkins was desirous that his appearance in the character of an author should not deteriorate from his popularity with the fair sex, with whom we have little doubt he is a favourite; at any rate some pages of his little book are devoted to a recommendation to the Brethren to study the pleasures of their wives and sisters by providing balls, concerts, and pic-nics for their delectation; this is thrown in, we must in candour add, as a sort of sugar-plum to take away the bitter taste of certain paragraphs in which the female weakness of want of reticence is rather strongly demonstrated. Some curious speculations are interspersed with weightier matter, amongst which we find the following upon Freemasonry in the East:—

“Although Freemasonry has for many years been generally supposed to exist among the Mahometans, and traces of it were found in Turkey by the Russian officers after the campaign of 1839, yet they were too slight to prove the fact; and it is only within the last few years, that it was satisfactorily demonstrated by a German Freemason happening to pass through Belgrade, where he discovered a Masonic Lodge, to which he was invited, and where he met with a hospitable reception. It appears now to be proved beyond all doubt, that the Turkish brothers, who exercise their Masonic duties under the name of dervishes, are to all intents and purposes the same as our own Order of Freemasons, with but very little difference in their customs and ceremonies, and making use of exactly the same signs, words, and grips, to recognize each other. The Turkish Freemasons appear to be in a more elevated state of civilization than is usual among the Orientals generally. Their views of religion are far higher than those imposed by Islamism; they reject polygamy, contenting themselves with one single wife; and at the Masonic banquets the women appear unveiled, a striking proof of the mutual confidence which the Brethren repose in each other.”

The remarks which Dr. Hopkinson makes on various points in the government and economy of the Craft are not without value. In his pages we are

pleased to find some sensible observations regarding the growing and praiseworthy feeling which is on the increase with regard not only to the selection of brethren to fill office in the Lodge, but also as to the admission of suitable and satisfactory members into the Order. The subject of Masonic halls and Lodge buildings, the necessity for them, and the impropriety and undesirableness of brethren meeting at taverns are touched upon with considerable ability; and we have some facts about cowans which certainly ought to be known, if not published. We will in conclusion beg Bro. Dr. Hopkins to accept our thanks for a pleasant hour spent in his society, and we can assure our London brethren that they will have to strive hard and study earnestly, before they can eclipse these excellent specimens of provincial lecturing.

---



---

## Selection

FROM POETRY OF THE SEVENTEENTH CENTURY.

---

### A P R A Y E R.

BY BEN JONSON.

Good and great God, can I not think of thee,  
 But it must straight, my melancholy be!  
 Is it interpreted in me disease,  
 That laden with my sins I seek for ease?  
 O, be thou witness, that the reins dost know  
 And hearts of all, if I be sad for show,  
 And judge me after: if I dare pretend  
 To aught but grace, or aim at other end.  
 As thou art all, so be thou all to me,  
 First, midst and last converted, one, and three;  
 My faith my hope, my love, and in this state  
 My judge, my witness, and my advocate.  
 Where have I been this while exiled from thee?  
 And whither stray, now thou but stoop'st to me.  
 Dwell, dwell here still—oh, being everywhere,  
 How can I doubt to find thee anywhere?  
 I know my state, both full of shame and scorn,  
 Conceived in sin, and unto labour born;  
 Standing with fear, and must with horror fall,  
 And destined unto judgment after all.  
 I feel my griefs too, and there scarce is ground  
 Upon my flesh t' inflict another wound.  
 Yet dare I not complain, nor wish for death  
 With holy Paul, lest it be thought the breath  
 Of discontent, or that these prayers be  
 For weariness of life, not love of thee.

## CORRESPONDENCE.

---

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

---

BRO. HAVERS AND BRO. THE EARL OF CARNARVON.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Although it will surprise no one who was present at last Grand Lodge to see a contradiction of the statement then made by the Rev. Bro. Portal, it will be a matter of grief to some who wish to think well of Lord Carnarvon, to see in your last week's number his correspondence with Bro. Havers.

I would hope that the letters bearing his Lordship's signature are not really his own, but the production of the clerical Brother whose style they so much resemble.

To adopt the noble Brother's own phrase, "his words, and still more his manner of saying them," stand in very unfavourable contrast to the courteous and straightforward letters of Bro. Havers; whilst the ringing the changes on undefined charges is not quite creditable, though very common of late with every member of this party.

I can only attribute to his youth and inexperience the unmasonic style of the noble Brother's address, and recommend him to read the Antient Charges (No. VI., 3), "On behaviour out of Lodge," where he will find, and I trust profit by, the following recommendation:—"You are to salute one another in a courteous manner, calling each other Brother, without derogating from that respect which is due to any Brother; for though all Masons are, as Brethren, upon the same level, yet Masonry takes no honour from a man that he had before; nay, rather it adds to his honour, especially if he has deserved well of the Brotherhood, who must give honour to whom it is due, and avoid ill manners."

Recommending to his Lordship the study of these important principles of our Order, which I assure him are not beneath his notice,

I am, dear Sir and Brother, yours fraternally,

December 27th, 1858.

A PAST MASTER.

---

"JUSTITIA" AND THE "MASONIC OBSERVER."

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—I appear to have had two misfortunes, one, that of raising the extreme anger of the writers in the *Observer*, the other, that of

addressing you in language which they either cannot understand, or which they see fit to misrepresent. I have taken the trouble to peruse the last number of that journal (which, by the way, hung fire a great deal, and was not published until some days after the proper date), and I must admit that I am considerably amused by its contents.

It is not surprising that the "*Observer* party" should wince under the well deserved chastisement which has of late been inflicted on them somewhat unsparingly; but I question whether they will advance their cause by adopting the style of language which pervades the last number. To say nothing of the epithets which they apply to me, they speak generally of their opponents as Brethren who are conducting a "Billingsgate system of opposition," in which "we stoop to scurrilous misrepresentation." In fact, their writers, although boasting about social position and intellectual attainments, seem unable to pen twelve consecutive lines without the introduction of some of these expletives.

Sweeping away all these "tall words," what do the writers of the *Observer* advance? Let us see. Of course they are most violent against Bro. Havers, whose ability, eloquence, and influence, they have latterly had such cause to fear; but I think that they overstep the bounds of prudence when they repeat the silly charge made by Bro. G. R. Portal at the last Grand Lodge.

Let us see how this matter stands. I quote the words used by Bro. Havers, from the *Observer* itself. In speaking of the Hall and Tavern question, he said that "he hoped that the consideration of this question would be kept clear of party feeling in Grand Lodge;" and upon an observation being made, he at once added that he did not refer to Bro. Lord Carnarvon, for whom he entertained a high respect. Is this "offensive impertinence"?

Shortly afterwards, it being past eleven, Bro. Lord Carnarvon left the Grand Lodge, and Bro. G. R. Portal then attacked Bro. Havers, and said (I again quote from the *Observer*) that "he, Bro. Havers, had already by his impertinences, driven one noble lord from the room that night;" and upon being called to order by the Grand Master, Bro. G. R. Portal added that "when the Earl of Carnarvon was leaving the room, he told him (Bro. Portal) that he would not remain to be subject to such insolence."

I am sorry that I cannot quote further from the *Observer*. They have felt it discreet not to give to their party a copy of the correspondence which has since passed between Bro. Lord Carnarvon and Bro. Havers on this subject, and which appeared in your number of the 22nd December, (page 1167). I would not have adverted to it, had not the "*Observer* party" foolishly repeated the charge, after Bro. Lord Carnarvon had distinctly written on the 10th December, that the words above quoted as having been used by Bro. G. R. Portal "are not those which he (Lord Carnarvon) employed, nor do they express with accuracy that which he then thought or said."

Bro. the Rev. G. R. Portal being thus openly convicted by the pen of Bro. Lord Carnarvon himself, it would have been more discreet if the *Observer* had left the matter alone. The Brethren must judge for themselves; and in so doing they will, I think, agree with me, that there was no impertinence or impropriety whatever in the remark of Bro. Havers; and as regards Bro. Portal, there cannot be two opinions as to the conclusion at which they must arrive.

In quitting this subject, I shall not discuss the taste which dictated the written replies addressed by Bro. Lord Carnarvon to the President of the Board of General Purposes; yet I cannot help observing, that from the late Prince Regent downwards, no royal or noble Mason, however high his rank,

has ever considered it other than proper and decorous, to address a member of the fraternity as "Sir and Brother." Surely Lord Carnarvon had forgotten the Antient Charges.

In connection with this matter I may advert to a letter in the *Observer*, signed "Frederick Binckes," in which a characteristic attack is made upon you, the fidelity of your reports is impeached, and it is charged against you that in your report of the proceedings of last Grand Lodge, "all mention is omitted of the disgracefully offensive remark of Bro. Havers, which led to the regretted withdrawal of Lord Carnarvon." The remark is quoted above, and the Brethren can judge for themselves how far it deserves the silly and unmasonic epithet applied to it by Bro. Binckes. But what will the Brethren say when I add, that I have referred to your report, and find the remark of Bro. Havers there given, and agreeing word for word with the report of the *Masonic Observer*, from which I have just quoted. Rumour tells a funny story about this report in the *Observer*; and Bro. Binckes's letter, which bears date the 10th Dec., seems to confirm the truth of the strange story which has been circulated.

I now come to the Hall and Tavern question—and if I do not repeat the hope that this will not be made a party question, it is because I feel certain that it is one which has been so heartily greeted by the Craft generally, that there is no need to care for the move of the *Observer* faction, who will, of course, oppose this and any other improvement not suggested by one of themselves. Look at their article in the present number. They endeavour unjustly to set this up as a question of London brethren *versus* provincial brethren, and coolly insinuate that the carrying it out will "exhaust the fountain of Masonic charity for many long years to come." Of course they well know that this is not so; indeed they publish the statement made in introducing the subject to Grand Lodge, that "of course we cannot touch the Fund of Benevolence." Not one penny collected for the purposes of charity will be available for the Hall and Tavern—why, then, this misrepresentation? The difficulty sought to be raised about the architects has been ably discussed both in and out of Masonry. There neither can nor will be any difficulty on this head, and if Brethren will only wait till the Board of General Purposes submits its scheme, they may then discuss it fully, and decide upon the best course to be pursued. In the meantime, the ancient Craft has surely not become so degenerate, that they must needs apply to the profane world for assistance in the building of their own home.

Lastly, as regards myself. I am called "a meteor of epistolary polemics, who coruscates in the atmosphere of the newly organized magazine." (Don't I recognize the classical and long-drawn phraseology.) I cannot help the writer's anger, but it should not blind his judgment and memory. The chiefs of the Executive never *did* admit that Canadian differences had their origin in apathy and insolence displayed at home; and *when* did the Grand Master insist (as the writer alleges) on the necessity of an official notification of the union of the two Canadian Grand Lodges being laid before the Grand Lodge of England, before the latter could formally recognize their new Brethren? On whom does he seek to impose by these misstatements. Surely if the *Observer* party wish to escape the charge of insincerity in the course which they took as to the Canadas, they will, now that the matter is concluded, abstain from raking up by-gones. The Grand Lodge of England, in defiance of the factious conduct of the *Observer* party, has determined upon recognizing the Canadian Grand Lodge; and the true friends of Canada will bury the hatchet, and forget all past discords.

If the writer in the *Observer* will only take the trouble to read my letter,

which is published in his journal, he will, if he understands English, see that he is again wrong when he states that, in referring to Lord Carnarvon, I said that "I regretted to see him unwittingly lend the prestige of his name to the discreditable course which followed. What I *did* say was, that "Every one must regret to see a nobleman, bearing his ancestral name, led away by such a faction as that with which he has unfortunately become connected." I see no reason to alter that opinion—and I know that many excellent men and able Masons share in that regret.

As regards the attack made on myself, I shall only observe, that while I shall feel it my duty to spare no effort to assist the cause of good order, and to unmask the artifices of the *Observer* party, I will not be led to adopt the tone of the defeated faction, nor ask you to "sully the pages of the Masonic press" with such "outpourings of vilification" (I quote the words of the *Observer*) as those in which that party, both in "guilty moments" and otherwise, seem to find delight, and by which they vainly hope to carry conviction. I shall continue to take my own course, with the full conviction that, as the real facts of all these matters become more fully apparent to the Craft, both at home and abroad—in exactly the same proportion will they properly appreciate the conduct and motives of the *Observer* party; and that the best way to ensure the total trampling out of the embers of discord which they have lit up, is to take care that the plain unvarnished truth is at all times laid before the Brethren—when we may rest assured that their uniform good sense will direct them to the path which leads to justice and propriety.

In the mean time we may well pardon the anger of the *Observer* faction—arrogating to themselves the credit of all improvement—unceasingly attacking and harassing the executive—overtly proclaiming themselves as the leaders and benefactors of the Craft—their factious conduct has at length aroused the Brethren, who, with a fixed determination to put an end to their proceedings, have struck them down in what they foolishly hoped to have been the hour of victory, and who are not likely to allow them the chance of further imposing on the Craft.

I remain, Sir and Brother, yours fraternally,

January 3rd, 1859.

JUSTITIA.

### CHARITY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Without commenting upon letters appearing in your journal under the above head, allow me to suggest that the practice of charity, instead of being inconsistent with our Masonic banquets, may be, and is, in many country Lodges, promoted largely by them.

We all know the last toast proposed on festive occasions—the charge at the end of the third section. Let the charity mentors take care that the charity box goes round as it did in old days, and does now in some Lodges in this and the adjoining province, and they will find that the Brethren who have dined will practically acknowledge their gratitude for favours already received; and at the termination of the year of office the Worshipful Master will discover inside the box enough funds to give him a life-governorship in one or two of our Masonic charities.

A year's trial of this practice throughout our Lodges will prevent any deserving Brother being kept "waiting ten years to be relieved from dire want."

Yours fraternally,

A CHESHIRE MASON.

## FREEMASONRY AND CHRISTIANITY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Although “W. H.” has not stated his arguments touching the divinity of Christ so strongly as he might have done, yet they are sufficiently firm to preclude the possibility of the “Universalist” ever removing them. I agree with you, that your pages are not the proper place to discuss the subject; I may add, this is not a time to drag the shattered and withered cause of Arianism or Socinianism before the readers of the *Magazine*, after the heresy has been so frequently put down and crushed by the force of truth.

I also agree with him, that Christianity is not Freemasonry; but I positively deny his second proposition. The scriptures, consequently Christianity, display as with a sunbeam the doctrine of the Trinity. A man may be a Freemason—but I deny that he can be a Christian, in the true and proper sense of the term—who denies the divinity of the Lord Jesus Christ, or the proper deity of the eternal *Logos*.

I am, yours fraternally,  
A MASONIC TYRO.

## THE PROVINCIAL GRAND LODGE OF SOMERSETSHIRE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—In your report of a Provincial Grand Lodge held at Bridgewater, on the 7th ult., are several inaccuracies, to which I will briefly call your attention. First, the various Lodges of the province were not represented in Provincial Grand Lodge, there being only representatives from three Lodges present, viz., Bridgewater, Taunton, and Highbridge—the first named Lodge (to receive the Provincial Grand Lodge) mustered eleven members. The Taunton Lodge sent two members; and the Highbridge Lodge one member only. And of the Provincial Grand Officers, both Wardens and both Deacons were absent; yet, notwithstanding this very limited attendance, your reporter says that the appointment of the Provincial Grand Secretary “had met with the general approval of the province.” Now, the fact is, that the members of Provincial Grand Lodge were not summoned (as is the usual practice) to attend this meeting, and only the Masters of Lodges were aware of it, and that barely a week beforehand; and it was not till after the meeting that many Brethren, entitled by virtue of their respective rank or office to attend, knew anything about it; and then it was only to ask to ask who the Brother is on whom the distinguished office of Provincial Grand Secretary has been conferred; for I for one confess, although a P.M. of my Lodge, knowing almost every Mason of note in the province, the first time I ever heard of Bro. Christopher Babbage, was in the pages of the *Masonic Mirror*. Can any of my provincial Brethren inform me where and how long he has been initiated into Freemasonry?

I am, Sir and Brother, yours fraternally,

Dec. 31st, 1858.

P.M.

MASONIC HALLS *versus* TAVERNS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—No one amongst the more intelligent portion of the Craft can have read the articles and other communications in the *Freemasons' Magazine*, but with pleasure and satisfaction, especially those which deplore the necessity of Grand Lodge and private Lodges being connected, directly or indirectly, with inns or publichouses. An impression seems gradually, but not less certainly, making way amongst us, that the less our Lodges have to do with taverns (always, of course, excepting the times when our festivals are held), the better it is for the interests of the Order. Such an impression, I say, is gaining ground, and I, for one, rejoice to see the *Freemasons' Magazine* occupying the van in such a cause. But, notwithstanding this, much remains to be done. Let those in power discountenance, as much as may be, the granting of any new warrants in cases where the Lodges are not to be held in places devoted exclusively to Masonic purposes. In this way the attention of all the Craft will be forcibly drawn to the present undesirable state of many of our Lodges; and then we may hope that every year we shall see in the Calendar that Masonic Halls or more humble buildings are devoted to the noble purposes of the Craft. But enough of moralising; now for facts. In one of our northern provinces (to name which would be invidious) to my certain knowledge, three Lodges have, during the last three months, obtained the needful dispensations for removing their Lodges from inns. But, Sir, as a drawback to this, I am sorry to say a warrant has been granted for a new Lodge to be held at a hotel in a rising town of the same province. Yes, and—save the mark! the landlord of this inn and another tradesman of the place, a tailor, are two of the most active Brethren in procuring the warrant. The former offers three really excellent rooms, rent free. The Lodge dues are to amount to two guineas a year, avowedly to cover the expense of a hot supper every Lodge night. So much for facts. Now, Sir, even by extending to the utmost the law of charity, we cannot, as reasonable men, avoid questioning the disinterestedness of this liberal offer of rooms; and I fear also that we cannot but suspect the purity of the motives which have induced the other Brother, the knight of the tumbler thus hinted at, to exert himself so valiantly in behalf of the new Lodge.

I am, Sir and Brother,

NO TREETALLER, BUT A FOE TO JOBBERY.

*January, 1859.*


---

NEVER DESPAIR.—True hope is based on energy of character. A strong mind always hopes, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, too, rests upon itself; and it is not confined to partial views, or to one particular object. And if at last all should be lost, it has saved itself—its own integrity and worth. Hope awakens courage, while despondency is the last of all evils; it is the abandonment of good—the giving up of the battle of life with dead nothingness. He who can implant courage in the human soul, is its best physician.

## THE MASONIC MIRROR.

---

### MASONIC MEMS.

THE M.W.G.M. has been pleased to appoint the R.W. Bro. Robt. Hamilton *M.D.*, of Clifton Mount, Kingston, as Prov. G.M. for East Jamaica. The province we believe includes Lodges Nos. 250, 291, 447, 449, 686, 746, and 754.

SINCE the publication of the Calendar for 1859, warrants have been granted for nine new Lodges, viz.:—No. 1064, Concord Lodge, Castlemaine, Victoria; No. 1065, Marine of Newcastle, Newcastle, New South Wales; No. 1066, not completed owing to an informality; No. 1067, St. James, Gregorian Arms, Bermondsey; No. 1068, Preston, Star and Garter, Putney; 1069, Union, Kurrachee, East Indies; 1070, Sandridge Marine, Sandridge, Victoria; 1071, Maryborough, Maryborough, Victoria; 1072, Corinthian, Sandhurst, Victoria.

WE understand that the number of new certificates of initiation issued from the Grand Secretary's office during the last twelve months has been within twenty or thirty of 4,000, being about a hundred and fifty less than in 1857. This, though an apparent loss, evidences an increase in the numbers admitted into the Order, the former province of West Canada being now under an independent constitution; and by the new regulations of Grand Lodge, numbers of certificates have been forwarded in blank to the colonies, the disposal of which has not yet been accounted for, excepting in one or two instances.

WE understand that the Benevolent Lodge (No. 380) Teignmouth, which has been for some time in abeyance, is to be re-opened on the 11th inst., and that a grand dinner in honour of the event will take place in the Assembly Rooms.

FIELD Marshal the Right Hon. Viscount Combermere, R.W. Prov. Grand Master for the province of Cheshire, will open and consecrate the new Lodge at Runcorn, the Ellesmere (No. 1060), on Tuesday, the 18th inst.

THE Brethren of the Robert Burns Lodge (No. 25) have determined to do honour to the centenary of the distinguished Brother whose name they bear, on the 25th inst., by a special banquet.

---

### METROPOLITAN.

#### APPOINTMENTS.

*Wednesday, January 5th.*—Lodge, Florence Nightingale (1008), Freemasons' Tavern.

*Thursday, 6th.*—Lodges, Egyptian (29), George and Blue Boar; Strong Man (53), Falcon Tavern; Good Report (153), Radley's Hotel; Lion and Lamb (227), Bridge House Hotel; St. Andrew's (234), Freemasons' Tavern; Yarborough (812), George Tavern; St. George's in the East; Crystal Palace (1044), Crystal Palace.

*Friday, 7th.*—Chapter.—Fidelity (3), London Tavern.

*Monday, 10th.*—Lodges, St. George's and Corner Stone (No. 5), Freemasons' Tavern; Fortitude and Old Cumberland (12), ditto; St. Albans (32), London Coffee House; Domestic (206), Falcon Tavern; Confidence (228), Anderton's Hotel.

*Tuesday, 11th.*—Lodges, Burlington (113), Albion Tavern; St. James's Union (211), Freemasons' Tavern; Percy (234), Ship and Turtle, Lendenhall Street; Israel (247), Seyd's Hotel, Finsbury; St. Michael's (255), George and Blue Boar; Nine Muses (236), Freemasons' Tavern; Wellington (305), Lord Duncan, Deptford. *Chapter.*—Jerusalem (219), Dick's Hotel, Fleet Street. *Rose Croix.*—Metropolitan Chapter, Freemasons' Tavern.

*Wednesday, 12th.*—Lodges, Fidelity (No. 3), Freemasons' Tavern; Enoch (11), ditto; Union of Waterloo (13), Freemasons' Tavern, Woolwich; Kent (15), Three Tuns, Southwark; Royal Athelstan (19), George and Blue Boar; Royal Naval (70), Freemasons' Tavern; Vitruvian (103), White Hart, College Street, Lambeth; Eastern Star (112), Wade's Hotel, Poplar; Justice (172), Royal Albert, New Cross Road, Deptford; Pilgrim (239), Ship and Turtle; Belgrave (1051), Gun Tavern, Pinlco.

*Thursday, 13th.*—Lodges, Friendship (6), Thatched House Tavern; Regularity (105), Freemasons' Tavern; Friendship (248), Ship and Turtle; Bank of England (320), Radley's Hotel; Polish (778), Freemasons' Tavern; Canonbury (955), Canonbury Tavern, Islington.

*Friday, 14th.*—Lodges, Bedford (183), Freemasons' Tavern; Union (195), London Tavern; High Cross (1056), Railway Hotel, Northumberland Park, Tottenham.

*Saturday, 15th.*—Lodge, Honour and Generosity (194), London Tavern.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

ROBERT BURNS LODGE (No. 25).—The annual meeting of this Lodge was held at the Freemasons' Tavern, on Monday last, the 3rd instant, Bro. Chas. Bennett, W.M. presiding. The Lodge having been duly opened, Bros. Sealey and Read were raised, and Bros. Lawrence, Murray, and Keyzor passed, to their respective degrees. The ceremony of installation was next proceeded with, Bro. Watson, P.M. presiding, supported by a board of installed Masters consisting of twenty-one, amongst whom we observed Bros. Bennett, Clements, Robinson, Dyte, and Le Gassick, P.Ms. of the Lodge; Bros. Smyth, W.M. No. 1044; Coulcher, W.M. No. 1055; Knight, W.M. No. 411; Smith, P.M. No. 206, G. Purs.; Ireland, P.M. No. 805; Ward, P.M. No. 12; Wyatt, P.M. No. 166; Daly, No. 371; Bird, P.M. No. 11; Williams, P.M. No. 11, &c., &c. The installation having been completed, the new W.M. appointed his officers as follows:—Bros. Gladwin, S.W.; Caldwell, J.W.; Coulcher, W.M. No. 1055, S.D.; Braham, J.D.; Lyon, I.G., and Beckett, Tyler. Bros. Apled and Newton, P.Ms., were re-invested as Treas. and Sec., and Bros. Watson, P.M., Clements, P.M., and Matthews, as Stewards. The new W.M. (who, as a P.M. of No. 745, is well known as thoroughly up to his work), next proceeded to initiate Mr. Chas. Smith and Mr. Benj. Chas. Jones into the Order, and concluded by presenting a P.M.'s jewel to Bro. Chas. Bennett, one of a long list of Masters who have tended to maintain the character of the Lodge as one of the best in the Order. Bro. Bennett briefly acknowledged the compliment, and other business having been disposed of, the Lodge was closed, and the Brethren adjourned to a very elegant banquet at an hour however too late for real enjoyment. The W.M. most ably presided, and a variety of toasts were drunk and duly responded to, the cause of the charities being most ably advocated by Bro. Watson. Many of the Brethren subscribed their names to the list of the W.M. who serves as one of the Stewards at the approaching festival of the Royal Benevolent Institution. Bros. Ransford, Past G. Org., and Donald King, added to the enjoyment of the evening.

LODGE OF INDUSTRY (No. 219).—This Lodge held its regular meeting at Dick's Coffee House, Fleet Street, on Tuesday, the 28th Dec. Bro. Suter, P.M., presided, in place of the W.M., who was absent through a severe domestic affliction. Bro. Hind was passed to the second degree, and Bro. Hollyer raised to the degree of a M.M. The Brethren then proceeded to the election of W.M. for the ensuing year, when the choice of the members unanimously fell on Bro. Cotterell, J.W. Bro. Lescombe, P.M., was re-elected Treasurer; and Bro. Young, Tyler. Two gentlemen were then proposed for initiation, and four Brethren for joining. The business

being completed, the Brethren retiring to a well appointed banquet, and the evening passed most pleasantly, enhanced by some very excellent singing. The visitors were Bros. Dr. G. Epps, No. 118; Whaley, No. 176; Thompson, No. 206; Quick, 209; Kean, No. 318; and Rev. T. S. Knight, No. 411.

---

## PROVINCIAL.

---

### BRISTOL.

APPOINTMENTS.—*Lodges*.—Monday, January 10th, Royal Clarence (81), Freemasons' Hall, at 7; Tuesday, 11th, Jerusalem (986), ditto, at 7; Wednesday, 12th, Royal Sussex (221), ditto, at 7; Friday, 14th. *Instruction*.—Ditto, at 7½. *Chapter*.—Thursday, 13th, Clarence (81), ditto, at 7.

BRISTOL.—*Royal Clarence Lodge* (No. 81).—On Monday, 27th December (being the festival of St. John the Evangelist), the installation of W.M. took place in this flourishing Lodge. The ordinary business (ballot for two joining members, &c.) having been transacted, the Lodge was opened in the second degree, when the W.M., Bro. Samuel Bryant, P. Prov. G. Supt. of Works (Prov. G. Com. K.T.), &c., &c., delivered a most interesting and highly encouraging address, retrospective of the proceedings of the past year, which, among other interesting statements, announced that forty-five ceremonies had been performed, and that the Lodge numbered ninety-three subscribing members. The W.M. elect, Bro. Thos. Sainsbury, S.W., was then presented, and the ceremony of installation most efficiently and impressively performed by the retiring W.M. The new Master was proclaimed with full musical accompaniments, and saluted in the three degrees. The board of installed Masters comprised the following—Bros. Samuel Bryant, W.M., No. 81; R. J. Weaver, P.M., No. 81; Geo. Chick, P.M., No. 81; Jas. Millway, P.M., No. 81; A. Dimoline, P.M., No. 81; John Linter, P.M. No. 408 (R.W.M., No. 7, Mark Masters), Prov. G. Sec.; and W. H. Bowden, P.M., No. 120, Prov. G. Puns. The newly installed W.M. having most eloquently returned thanks for the honour conferred upon him, proceeded to the appointment and investiture of his officers, as follow:—Bros. S. Bryant, P.M.; W. H. Nicholls, S.W.; J. C. Mitchell, J.W. G. Chick (re-elected), Treas.; Fredk. A. Ware (reappointed), Sec.; W. J. Rogers, S.D.; J. P. Snell, J.D.; Robt. Compton, I.G.; R. J. Weaver, P.M., Dir.Cer.; Hawkins, Tyler; Drew, Assist. Tyler. The Secretary was also named as Prov. G. Steward; and Bro. Jas. Hill, Lodge Steward. The Lodge was then closed down to the first degree, when Bro. Weaver, P.M., with his usual taste and judgment, proposed in highly eulogistic terms a vote of thanks to the retiring W.M., to whose indefatigable zeal, and unwearied and unceasing attention to the duties of his office during the past two years (although having many years previously passed the chair of this and other Lodges), the Lodge was placed under a debt of gratitude it could never repay. The proposition was seconded by Bro. Dimoline, P.M., and carried amidst the acclamations of the Brethren; and, at the suggestion of the Treasurer, in order to form some slight record and tangible memorial of his valuable and eminent services to the Lodge, ordered to be properly engrossed upon vellum, and presented to the W.M. Four gentlemen having been proposed for initiation at the next Lodge, the Brethren were then called from labour to refreshment and a variety of Masonic toasts were ably given and most cordially responded to, more particularly those to the newly installed and the retiring W.Ms., the latter being sensibly affected by the enthusiastic recognition of his services. The Brethren were finally recalled to labour, and the Lodge closed in perfect harmony at ten o'clock. The Brethren having determined, by an overwhelming majority, that whilst they would still recognize the Masonic festival of St. John by installing upon that day, it was, by its close proximity to Christmas day, an unsuitable occasion upon which to hold their annual banquet—swept

away, an "ancient usage" of this Lodge very tenaciously clung to by one or two of the older members of the Lodge, but which was by almost unanimous consent, voted to be "more honoured in the breach than the observance." The annual festival has therefore been postponed to Monday, 7th February, when it will be held at the Montague Hotel.

#### CAMBRIDGESHIRE.

CAMBRIDGE.—*Lodge of Three Grand Principles* (No. 645).—This Lodge met on Dec. 27th, to celebrate the anniversary of St. John the Evangelist, and for the purpose of installing Bro. J. Deighton, W.M. for the ensuing year. The ceremony of installation was performed in his usual able and impressive manner by Bro. J. Massey, P.M., and the W.M. proceeded to appoint his officers as follows:—Bro. O. J. Jones, S.W.; Bro. C. Stretton, J.W.; Bro. G. Whitmore, S.D.; Bro. H. J. Whitehead, J.D.; Bro. H. G. Hagreen, I.G.; Bro. Haggis, P.M., Secretary; and Bro. B. Gibson, Steward. After having initiated a Brother into the Order, and finished the necessary business, nearly thirty Brethren, including four visiting Brethren, adjourned to the banquet, which was served by Bro. A. Moyes. The customary Masonic and other toasts were proposed and responded to in a becoming manner, after which the Lodge was closed in due and ancient form.

#### CHANNEL ISLANDS.

APPOINTMENT.—*Lodge*.—Tuesday, January 11th, St. Anne's (963), New Street, Alderney, at 7.

#### CHESHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, January 12th, Fidelity (623), White Hart, Flowery Field, at 6; Thursday, 14th, Mersey (701), Angel Hotel, Birkenhead, at 5.

#### DEVONSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, January 10th, Sun (123), Globe Hotel, Exmouth, at 5; Sincerity (224), St. George's Hall, Stonehouse, at 7; Wednesday, 12th, Fortitude (122), Prince George Hotel, Stonehouse, at 7.

#### DORSETSHIRE.

APPOINTMENT.—*Lodge*.—Monday, 10th, Montague (963), Lion Inn, Lyme Regis, at 7.

#### DURHAM.

APPOINTMENT.—*Lodge*.—Thursday, January 13th, Palatine (114), Bridge Hotel, Sunderland, at 7.

DARLINGTON.—*Restoration Lodge* (No. 128).—The W.M. presided at the regular Lodge, on Wednesday, December 29th, to celebrate the festival of St. John the Evangelist. A gentleman residing in the town, who had been previously proposed, was balloted for, and unanimously accepted. The Treasurer's accounts were also audited, and found in a most flourishing and satisfactory state. The Brethren then proceeded to re-install, as W.M. for the ensuing year, Bro. the Rev. J. Kenyon, Prov. G. Chaplain for Durham; Bro. H. A. Hammarbom, P.M., ably and impressively performed the ceremony. The W.M. afterwards appointed and invested the following Brethren as officers of the Lodge:—Bros. H. A. Hammarbom, P.M.; the Rev. R. J. Simpson, M.A., Chaplain; G. J. Wilson, Treas.; J. Wrighton, S.W.; J. E. Macnay, J.W.; W. Lee, Sec.; T. Turner, S.D.; J. W. Marshall, J.D.; J. E. Abbey, I.G.; and J. Gargett, Tyler. A Chaplain's jewel was presented to the Lodge by the W.M. as a token of respect and good-will to the Lodge. The W.M. also, on behalf of the Lodge, presented a P.M.'s jewel to Bro. Hammarbom (who has been for many years an active member) as a testimonial of their esteem for his valuable services to the Restoration Lodge, as well as for his known zeal for the Craft throughout the province. The Brethren adjourned to the King's Head Hotel, where a handsome dinner was provided by Bro. Turner. After dinner the W.M. pledged the Brethren present in the loving cup. The usual loyal and Masonic toasts were then given and duly responded to; and after an agreeable evening, during which the musical and vocal powers of some of the Brethren were

willingly and heartily contributed, at an early hour all retired, having passed a few hours in that love and harmony which ever distinguishes our ancient Order.

HARTLEPOOL.—*St. Helen's Lodge* (No. 774).—On Thursday last, December 30th, the celebration of the festival of St. John the Evangelist, took place in the Masonic Hall of the above Lodge. There was a very full attendance of members, and several visitors from neighbouring Lodges. Bro. W. J. Hodgson, the Master elect, was duly installed and proclaimed by Bro. Hammarbom, the installing P.M. The W.M. then appointed the following officers; Bro. Geo. Moore, the retiring Master, P.M.; Bro. Hammarbom, P.M., Sec.; Bro. Armstrong, S.W.; Bro. James Groves, J.W.; Bro. Tate, Treas.; Bro. S. E. Clark, S.D.; Bro. Wm. Todd, J.D.; Bro. Gallon, I.G.; and Bro. Jas. Mowbray, Tyler. The Brethren then adjourned to banquet. After the usual loyal toasts the W.M., on behalf of the Lodge, presented the two Past Masters, Bros. Moore and Hammarbom, each with an elegant and valuable P.M.'s jewel, as a testimony of the fraternal respect and esteem of their brethren, at the same time calling their attention to the fact that Bro. Hammarbom had, on the previous evening, been presented with an equally handsome P.M.'s jewel by the Brethren of the Restoration Lodge, No. 128, Darlington, his mother Lodge, of which he is also a P.M. The three jewels were then handed round for the inspection of the Brethren, many of whom were heard to express a wish that they might some time be found worthy of a similar token of respect. The remainder of the evening was spent in that agreeable and harmonious manner so peculiar to the Craft.

## ESSEX.

APPOINTMENTS.—*Lodges*.—Monday, January 10th, *Star in the East* (935), Private Rooms, Harwich, at 7; Wednesday, 12th, *United* (998), George Hotel, Colchester, at 7; Thursday, 13th, *Good Fellowship* (313), White Hart Tavern, Chelmsford, at 7.

COLCHESTER.—*United Lodge* (No. 998).—Monday, the 27th ult., being the festival of St. John, the patron saint of the Masonic Brotherhood, this Lodge held its second annual meeting, for the installation of Worshipful Master and for the appointment of officers for the ensuing year. Owing to the removal from this garrison to a more important post at Ceylon of its W.M. for the second year, Lieut.-Col. Maydwell, and the absence, from a similar cause, of the S.W., Capt. Burney, the duties of the Master's chair have for some time past devolved upon the J.W., Capt. Francis Pender, 5th Fusiliers; and by the unanimous choice of the Lodge, at its last monthly meeting, he was formally elected to that dignity. The ceremony of installation was ably performed by Bro. Forbes, P.M., and P. Prov. G.J.W.; after which the W.M. proceeded to appoint and invest the following officers:—Bro. Anderson, S.W.; Bro. Rowell, J.W.; Bro. H. Joslin, S.D., and Sec.; Bro. Voltaire White, J.D., and Treas.; Bro. Capt. Quick, I.G.; Bro. Earley, Tyler. At five o'clock an elegant banquet was served in the Lodge room, at the George Hotel. The newly installed Worshipful Master of course presided, supported by Bro. O. S. Owen, W.M. of the Harwich Lodge and Bro. Wm. Meadowcroft, W.M. of the Brightingsea Lodge. There were also present the officers of the Lodge already named, with Bro. Forbes, the late Secretary, and other members; and several visitors, chiefly from the Angel Lodge, No. 59, including Bros. H. Miller, W. Williams, Quilter, mess-master to the second battalion, Hodges, Guiver, and Ralling. The health of her Majesty the Queen, the Prince Consort, the Prince of Wales, &c. having been drunk with loyal respect, the Earl of Zetland and Lord Panmure, were duly toasted, with Masonic honours, as Grand Master and Deputy Grand Master for England; followed by the health of Bro. Robert Bagshaw, M.P., Provincial Grand Master for Essex. Bro. Forbes, as the oldest member present of the United Lodge, claimed the privilege of proposing "the health of the Worshipful Master," congratulating the Lodge upon his acceptance of the office, and expressing his belief that Captain Pender would rule his Lodge well, and would have the hearty support of the officers and members generally. The W.M. returned thanks for the compliment, and expressed his anxious desire to do his duty to the Lodge and to the Craft in general. The W.M. proposed "The health of the Visitors, particularly the Masters of the Harwich and Brightingsea Lodges;" which was suitably acknowledged by Bro. Owen. The next toast from the chair was "The

Board of Installed Masters, with the health of Bro. Forbes." Bro. Forbes returned thanks, and said he regretted that they had so small a muster, not simply on his own account, but with the feelings of a Mason; for in all probability the performance of the ceremony of installation that day was the last of his Masonic career in Colchester. For some years past, as they all knew, he had taken a prominent part in Masonry in this town; and he should leave it with deep regret, more particularly the Brethren with whom he had been associated in this Lodge. He thanked them for the kindness he had experienced on this and former occasions, and he prayed God to bless them all.—The W.M. proposed "The health of the Officers of the Lodge;" to which the S.W., Bro. Anderson, responded. The W.M. said the fact mentioned by Bro. Forbes, of his intended removal from Colchester, must not be allowed to pass without some expression of the kindly feeling of the Lodge towards him, and their regret at the prospect of losing his valuable services. He begged therefore to propose his good health as the late Secretary, and one of the founders of this Lodge. Bro. Owen bore testimony to the obligations which the Lodge he represented was under to Bro. Forbes, who was his predecessor in the Master's chair, and in spite of distance and other engagements was most punctual and regular in the discharge of his duties. For his (Bro. Owen's) own little acquirements in Masonry he was mainly indebted to Bro. Forbes; and it was therefore with the strongest feelings of gratitude, friendship, and brotherly love that he rose to pay this tribute of admiration and respect for the truly Masonic qualities of Bro. Forbes. Bro. W. Williams also mentioned several instances in which Freemasonry had been advanced in Colchester by the exertions of Bro. Forbes, including the resuscitation of the Royal Arch Chapter of the Angel Lodge. Bro. H. Miller spoke on the same subject, and suggested the presentation to Bro. Forbes of some tangible testimonial of their esteem and regard. Bro. Meadowcroft and others expressed their approval of the suggestion, which it was thought would be best carried out by a joint committee of the Angel and United Lodges. Bro. Forbes, in acknowledging the toast of his health as the late Secretary, said he felt quite taken aback by the demonstration of kindness which had just taken place, and which he had not in the least expected. While holding the office of Secretary, he had merely endeavoured to do his duty; and with regard to anything he might have done for Masonry, he was only too happy to promote the welfare and prosperity of the Craft by all the means in his power. He would take this opportunity of announcing Bro. Guiver as his successor in the proprietorship of the George; and as a Mason of some years standing, and well qualified in other respects for the position, he begged to propose his good health, with best wishes for his success. Bro. Guiver returned thanks for the compliment and the kind manner in which it had been conveyed, and expressed his desire in entering upon a new position to do all in his power to give satisfaction. The health of Bro. Lieut.-Col. Maydwell, as the founder and late W.M. of the United Lodge was most cordially drunk; and a similar compliment was paid to Bro. Burney, the late Senior Warden. "The Press," "the Ladies," and other toasts were drunk; and during the evening several songs were sung in excellent style by Bros. Anderson, Quilter, White, Rowell, &c.

#### HAMPSHIRE.

**APPOINTMENT.**—*Lodge.*—Thursday, January 13th, Royal Gloucester (152) Freemasons' Hall, Southampton, at 7.

**ALDERSHOT.**—*Pannure Lodge* (No. 1025).—A meeting of this Lodge was held at the Royal Hotel, on Monday, Dec. 27th, when the Lodge having been opened in due form, the report of the audit committee was read, and proved very satisfactory, there remaining a handsome balance in hand after paying all expenses; there having been forty-four initiations in the Lodge. Bro. Wentworth Dawes, W.M., having been absent from Aldershot in the discharge of his military duties during the past year, he has been re-elected, and was duly installed for the second time by Bro. Simpson, P.M., to whom the Lodge is deeply indebted for performing the various duties of the chair during the past year. The W.M. appointed Bro. Rd. Wood, S.W.; Bro. Aldred Oldfield, J.W.; Bro. Howard, S.D.; Bro. Sheldrick, J.D.; Bro. Ristall, I.G. The office of Tyler will for a time be worked by Brethren of

the Lodge. Bro. Allen was elected Treasurer, in the room of Bro. H. Story, P. Prov. G.S.B., whose services were warmly acknowledged, and Bro. Parrott re-appointed Secretary. A committee was appointed to make the necessary arrangements for presenting a suitable testimonial to Bro. Simpson for his valuable services. After the receiving of some propositions and the transaction of other business, the Brethren, to the number of thirty and upwards, adjourned to an excellent dinner provided by our worthy Bro. Tilbury; a most liberal supply of champagne being presented by the W.M. The usual Masonic toasts were proposed and duly responded to, particular allusion being made to the services rendered to the Lodge by Bro. Simpson. At the conclusion of the banquet the Brethren were called from refreshment to labour, and the Lodge closed about eleven o'clock. The pleasures of the evening were much enhanced by the excellent singing of Bros. Orridge, Parrott, Howard and Langridge, who gave "The Old Arm Chair" with good effect.

WINCHESTER.—*Lodge of Harmony* (No. 90).—The members of this Lodge held their annual meeting on Wednesday, at their Lodge rooms, at the Black Swan Hotel. The Lodge was opened for business about one o'clock in the afternoon, when there were present, the W.M., Bro. John Naish, presiding, Bro. Lavender, S.W.; Bro. Hasleham, J.W.; also the following Brethren:—Bro. S. Everitt, P.M.; Bro. Durant, P.M.; Bro. W. Ruas, P.M.; Bro. G. P. Jacob, P.M.; Bro. C. Sherry, P.M.; Bros. Larkin, La Croix, E. Sherry, H. Huggins, &c. Bro. J. Hayward, Mayor of Lymington, Bro. W. Biggs, and Bro. Jefferies, P.M., (No. 201) were also present as visitors. The minutes of the last meeting being confirmed, some discussion followed on the various subjects mentioned therein. Bro. Huggins was passed from the first to the second degree; and Mr. J. Waterman was unanimously elected and initiated as a member of the Craft. In accordance with the notice of motion of Bro. Sherry, P.M., placed on the minutes at the last meeting, a ballot took place for electing Bro. Binckes, (P.M., No. 11) an honorary member of the Lodge. The W.M. announced his extreme gratification at the unanimous election of Bro. Binckes to the honorary membership. The installation of the new W.M., Bro. Hasleham, late J.W., took place towards the close of the day's business. The chief duties were very ably performed by Bro. S. Everitt, P.M. The W.M. elect has made the following appointments for the ensuing year:—Bro. F. La Croix, S.W.; Bro. Larkin, J.W.; Bro. Butecher, S.D.; Bro. E. Sherry, J.D.; Bro. the Rev. G. R. Portal, Chaplain; Bro. Gerrard, I.G.; Bro. G. P. Jacob, Treasurer; Bro. Cohen, Secretary; Bro. H. Newman, Dir. of Cers.; Bro. Grant, Tyler. The new officers present were severally invested. Before the business concluded, some benevolent grants were made. The banquet in the evening was attended by a much larger company, many additional Brethren having arrived. The new W.M. and his officers filled the seats of distinction. The viands and wines provided by the worthy host and P.M., Bro. C. Sherry, were of very excellent character, and elicited the warmest praise from the Brethren assembled. On the removal of the cloth the usual loyal toasts were duly given by the W.M., and honoured with the manifestations peculiar to the Craft. In due course, the health of the late W.M. was proposed in eulogistic terms by the chairman, with many thanks for the able manner in which he had conducted the business of the Lodge during the past year. The toast was received and drunk with many marks of esteem and respect. Bro. Naish, after thanking the company for the warm manner in which the toast had been received, animadverted on the necessity of the provincial Lodges practising unanimity in their proceedings. Alluding to the late meeting of Grand Lodge, he said he went up to London with the full expectation of seeing and hearing the very acmé of perfection in Freemasonry, but he need scarcely say how vastly he had been disappointed. The use of the gavel was much required to knock off the crude excrescences visible on the face of their doings. Bro. Naish concluded by proposing the health of their visitor, Bro. the worshipful mayor of Lymington, which was received with most enthusiastic applause. The mayor of Lymington said he was sure he should be wanting in common respect to the principles of Masonry if he failed to express the very thankful sentiments which filled his mind at that moment. He begged most sincerely to return his heartfelt thanks for the especial honour they had done

him. It had given him very great pleasure to be present that day, and he trusted he had only commenced a series of visits to be made at every opportunity he could avail himself of. It was a long period since he had last entered a Mason's Lodge. They were without a Lodge in his own neighbourhood at that moment; how it was he could not explain, but it was so. He hoped something would turn up ere long, and that they would again shine as they did twenty years ago, as one of the best Lodges in the county. They had been kind enough to make allusion to his civic position: he was certainly proud to have been elected to his situation by the voices of his fellow townsmen, a situation to attain which any man must feel highly honoured. In conclusion, he again thanked them; repeating that on that festive occasion he was exceedingly glad to be one of the party.—Bro. C. Sherry, P.M., having obtained permission from the chair, next addressed the company. He apologised in case his want of words should cause his not being perfectly understood by his fellow Masons present. The Lodge of Economy had kindly deputed him with the necessary authority to act as their steward at the coming festival of the Royal Benevolent Institution; and, therefore, on the present occasion, he considered it his duty to make a pressing application to all his Brethren for substantial support. Before he made any further remark on the point, he begged to propose a toast, "Success to the Royal Benevolent Institution." He sincerely hoped he should not be considered out of order in making such a pointed application for them to contribute to the support of the institution. From their individual province, many applications for relief had gone up to the institution, and they had not failed in obtaining a favourable reply in behalf of the objects of charity put forward. The Lodge of Economy had made a vote for a grant to the Benevolent Institution, and they thus attained a life governorship in the male department. A peculiarity of some importance existed in the patronage of the institution, which he desired to point out as inconsistent and unfair. There were forty-four recipients of relief; thirty-six from the provinces, and eight from London. £775 were paid to the provinces, and £165 to the London recipients. London contributed £9 out of every £10 towards the institution's support at the last festival. They, in the provinces, therefore, enjoyed a very great advantage in proportion to what they contributed; and he should like to see the thing a little equalized. The chairman coincided as to the undue proportion of the benefits to the contribution. Bro. Sherry continued:—the London Lodges had contributed just nine tenths of the money; he really did think the time was arrived for the provinces to bestir themselves in the matter, and show their liberality. The toast of "The Royal Benevolent Institution" was then drunk with proper feeling; and Bro. Sherry passed a paper round to the assembled brethren, and from almost every one present obtained either a donation, or a subscription, to be annually continued. The next toast proposed was "the health of Bro. W. Biggs." Bro. Biggs said—Like his worthy Brother, the Mayor of Lymington, he felt he should be devoid of all gratitude if he did not rise at once and return his most sincere thanks. That was not the first, second, or third time he had been in the Lodge; he believed he could almost be called an annual visitor. He must say he had always much enjoyed the hospitality of their board, and he was deeply indebted for the pleasure and gratification he had experienced at his frequent visits. Though the new W.M. had stated himself to be no speaker, still he (Bro. Biggs) thought the gavel was placed in the right hands, and he foresaw that the duties of the various officers would be properly carried out, and the work of the Lodge done properly during the next year. Bro. Sherry had alluded to the claims of the Royal Benevolent Institution. He certainly should like to find in future that a little less was said, and more done to the purpose. During his travels about the country, there was scarcely a fortnight elapsed without his visiting some Lodge or other, and he had been very well able to observe that (as Bro. Sherry had said) the provincial Lodges required stirring up—with regard to the benefits they received from the Benevolent Institution, and what they paid towards it, it was so very much out of proportion. What benefits had they obtained in that province? Only some little time ago £100 had been received from the Grand Lodge for a distressed Brother, and he hoped soon to see him placed upon the annuity list. They ought to feel a lasting gratitude. They also had three stewards out of the province

(reckoning the Isle of Wight as one) for the charity festival. They ought not to apply for benefits from the charity without contributing. There ought to be sufficient funds in reserve, and as soon as a member was in a position to require relief, then the claim should be made as a right, and not as for charity. "Not always to the swift does the race belong;" no man knew what was likely to fall upon his prospects. When age crept upon a good and useful Mason, and he could not any longer enter into the more active duties of life and the business of his Lodge, a man was likely to be overlooked and forgotten; he did not retain the friends and influence of his younger days, and was eclipsed by a younger member of the Craft, who had never rendered half the services of the retired one. Bro. the Mayor of Lynton proposed as a toast "the Lodge of Economy," which was drunk by the visitors. Bro. Hasleham, W.M. of the Lodge of Economy, returned thanks for the honour done to his Lodge. He promised his most arduous efforts to fulfil his duties in that way best calculated to ensure success. In reference to some allusions made about Grand Lodge, he designated a late opposition as fictitious, and therefore improper; he deemed the insinuations of Bro. Havers ununsasonic towards his noble brother, Lord Carnarvon, especially the letter to his lordship, which beforehand was intended to be printed. Bro. Russ offered some remarks condemning all faction and prejudices in the consideration and decision of business matters connected with the Order. He advised all to keep free from any party, and look to things as they really were, and vote according as they felt upon the matter under discussion. He disapproved of habitually opposing that which came from the executive. Bro. Jacob added a few words. He upheld fair discussion on every point. Let there be as much opposition as they liked, but still they might discuss in a friendly spirit. No doubt many of the members below the dais were capable of doing much good. Bro. Biggs proposed the healths of the Past Masters of the Lodge, and thanks to Bro. Everitt, for the way in which he had performed the duties of the installation of the Worshipful Master. The toast was drunk with much applause. Several other toasts followed and further speeches were made; and a number of Masonic songs added materially to the harmony of the evening. The meeting separated at the hour of high twelve.

## KENT.

APPOINTMENT.—Lodge.—Tuesday, January 11th, Belvidere (741), Star Hotel, Maidstone, at 7.

CHATHAM.—Royal Kent Lodge of Antiquity (No. 20).—The Brethren of this Lodge met at the Sun Hotel on St. John's day, to celebrate the installation of their Worshipful Master, Bro. Charles Isaacs, who for the third successive year was placed into the chair by Bro. Keddell, P.M., P. Prov. S.G.W. for the province of Kent. The following Brethren were then invested for the year—Bro. Thomas Hills, P. Prov. J.G.W., the immediate P.M.; Bro. Alfred Cooley, Prov. G. Dir. of Cers., S.W.; Bro. G. A. Everist, Prov. G. Steward, J.W.; Bro. Saunders, Prov. G. Treas., Treasurer; Bro. Skiller, Secretary; Bro. J. Spofford, S.D.; Bro. J. J. Solomon, J.D.; Bro. J. H. Turner, I.G.; Bro. Barnard, Steward; Bro. Armstrong, Tyler. Bro. Keddell then addressed the W.M., Wardens, and Brethren, in a most impressive manner; nothing further being offered for the good of Freemasonry, &c., the Lodge was closed in due form and the Brethren adjourned to a most sumptuous banquet, presided over by the W.M., supported by Bros. Batchelor, Prov. G. Chaplain; Keddell, P. Prov. S.G.W.; Spencer, Prov. J.G.W.; Vale, W.M., No. 741; Pearson, P. Prov. S.G.D.; Hills, P. Prov. J.G.W.; Waite, W.M., No. 91; Saul Isaacs, P. Prov. J.G.W.; Major Darrock, Major Rhodes, Capt. Rochfort, Lieuts. Cox, Matthews, and Bennett. The vice chair occupied by Bro. A. Cooley, S.W. and W.M. No. 216, supported by Bros. W. Saunders, Prov. G. Treas.; Windeyer, Prov. G. Reg., and several Brethren of the Gravesend Lodges, there being nearly forty present. After the usual loyal toasts, the W.M. rose and stated that, having paid homage to the sovereign of the land, he requested the Brethren to do honour to the sovereign of the Craft, a nobleman who had, by his exertions to promote the interest of the Craft, endeared himself to every Mason. He (the W.M.) had the pleasure of seeing him installed for the first year, and had watched the desire that his lordship evinced to carry out the important duties of his office as M.W.G.M. of

England. The toast was received with great applause. "The D.G.M. and Grand Officers" was also well received. The W.M. then called upon the Brethren to do honour to the next toast. He had had the pleasure of initiating a great number of Brethren of the army and navy, and that year no less number than twenty-five gentlemen of the army, most of whom were in India, nobly fighting the battles of their country; there were also several distinguished members of that profession present; he had, therefore, much pleasure in proposing "The Brethren of the Army and Navy," coupled with the name of Bro. Major Darrock, P.M. of the Templemore Lodge. The toast was received with great applause. Bro. Major Darrock in reply, thanked the Brethren for the honour they had done in proposing the members of his profession, but like most soldiers, he was a poor hand at making a speech; he regretted they were all birds of passage, thereby unable to assist the W.M. in the discharge of his duties. The gallant Brother concluded by thanking the W.M. and Brethren for the reception given to them. The W.M. proposed "The Health of the Visitors," enumerating the various claims the Brethren present had upon the Craft, coupled with the name of Provincial Grand Chaplain. Bro. Batchelor replied, dwelling upon the day that had called them together; he was not like some members of his profession opposed to the good things of this life; he was certain that meetings like this tended to a great good, that sociability was a great stepping stone to brotherly love. He thanked the W.M. and Brethren for the reception they had given them this day, and concluded by wishing them health, happiness, and prosperity to their Lodge. "The health of the W.M." was proposed by Bro. Vale, P. Prov. S.G.W. for Herefordshire, and W.M. No. 741, Maidstone, at great length, and responded to most heartily by the Brethren. The W.M. thanked the Brethren for the kind manner they had received the toast, and congratulated himself upon the appointments he had that day made to assist him in carrying out the duties of his office, and had no doubt they would have a pleasant year of working; he had several gentlemen ready to come forward, and it was his intention they should not be idle. "The health of the P.Ms." was responded to by Bro. Wills; "The Wardens" by Bro. Cooley. It is in contemplation to hold a Lodge of Instruction; the W.M. assured the Brethren his services were quite at their command—nothing would give him greater pleasure than to witness the prosperity of the Lodge. The pleasantness of the evening was greatly enhanced by the delightful singing of Bros. Spencer, P.M. No. 91, Keddell, Pearson, and Vale. We heartily wish the W.M. every success during his third year of office, and consider that he has great claims upon the Past Masters for their assistance and support; we understand that he has never been absent but twice during the sixteen years he has been a member of the Lodge, and then in consequence of family affliction. Bro. H. A. Isaacs, P.M., Lodge of Israel, was prevented being present by the serious illness of his father, and telegraphed to the W.M. We sincerely hope he has recovered.

#### LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Wednesday, January 12th, Antiquity (170), One Horse Shoe, Bolton, at 7; Friendship (344), Angel Hotel, Oldham, at 7; Thursday, 13th, Samaritan (359), Green Man, Bacup, at 7; Perseverance (432), Old Bull, Blackburn, at 8. *Chapter*.—Monday, January 10th, Strength (358), Green Man, Bacup, at 7. *Encampment*.—Tuesday, 11th, Jerusalem, Cross Street Chambers, Manchester, at 6.

BOLTON.—*St. John's Lodge* (No. 436.—The annual meeting for installation of Master and appointment of Officers of this Lodge was held on Wednesday, the 22nd December, 1858, at the Lodge Room, Three Tuns Inn, Bolton, at three o'clock in the afternoon, Bro. Thomas Higgin, W.M., in the chair. The minutes of the preceding meeting, held in November, having been confirmed in open Lodge, Bro. Alphonso Rowland Varley, who was duly elected at the last regular meeting, was presented to a board of installed Masters, under the presidency of Bro. William Redick, and having been solemnly obligated was forthwith duly installed, proclaimed, and saluted W.M. of this Lodge for the ensuing twelve months. The following Brethren were invested with the collar and jewel of their respective offices, viz.:—Bros. John Brandwood, S.W.; Thomas Beswick, J.W.; William Hayhurst, Treasurer; William Litherland, Secretary; W. H. Goodwin, S.D.;

James Marsden, J.D.; Richard Woodward, I.G.; Henry Knight, Tyler. Bro. William Redick was also re-invested as Director of Ceremonies. Bro. William Dawson, Past Prov. G. Dir. of Cers., delivered the charge and address to the officers on their investiture. Bro. James Hilton was passed to the degree of Fellow Craft, having previously been examined satisfactorily as to his proficiency as an E.A. The Lodge passed from labour to refreshment at five o'clock, when about twenty-five brethren sat down, Bro. Varley, the W.M., presiding. The customary loyal and Masonic toasts having been duly honoured, the health of the W.M. was proposed and responded to with much cordiality and good feeling. The W.M. proposed the health of a Brother who had that evening been specially invited, and who had come many miles to be present on the occasion, Bro. Richard Radcliffe, who is now in his ninetieth year, and to whose energy and perseverance in the year 1815, the grant of a warrant for this Lodge was mainly attributable. The W.M. expressed his pleasure at meeting with so old and valued a member of the Craft and wished him many more years of health, strength, and happiness. Bro. Radcliffe responded in a very humorous manner, and detailed to the Brethren a history of the formation of the Lodge, at Chowbent, in 1815, shewing the zeal and perseverance of its founders, and the energy with which they conducted their business, till finally able to form the basis upon which the present superstructure was erected. The aged Brother's *naïve* and characteristic method of relating the anecdotes respecting the early days of the Lodge won the attention of the members, and, notwithstanding his great age, he was certainly the most entertaining member of the company present. Previous to his retirement, Bro. Radcliffe volunteered to sing "The Old Entered Apprentice" and "The Keystone" songs, which, to the great surprise of all present, was really done in a good style. The Lodge having then been called from refreshment to labour, was forthwith closed in due and solemn form at ten o'clock.

## LANCASHIRE (WEST).

APPOINTMENTS.—Lodges.—Monday, January 10th, Sincerity (368), Masonic Hall, Liverpool, at 4; Tuesday, 11th, Merchants (294), ditto, Liverpool, at 5; Royal Preston (418), Cross Axes, Preston, at 8; Wednesday, 12th, Loyalty (101), Royal Hotel, Prescot, at 6; Harmony (815), Wheatshaf, Ormskirk, at 5.

LIVERPOOL.—*Dowishire Lodge* (No. 864).—On Tuesday, the 28th December, the Brethren of this Lodge celebrated the festival of St. John, by dining together in the Lodge room, Crown Hotel, Lime-street. Bro. James Heyes, W.M., presided, and proposed the health of "The Queen;" "The Prince Consort," &c. The W.M. said, the next toast he had the pleasure to give was "The M.W.G.M. of England, the Earl of Zetland." He could speak from his own experience of the manner in which his lordship conducted the affairs of Grand Lodge. A more worthy and straightforward man they cannot have to preside over them. He regretted to say there were some Ephraimites amongst the Brethren in Grand Lodge.—They had come from Oxford, and were called the Oxford party. To them is attributable all the unpleasantness and unbrotherly conduct which was manifested at the last meeting of the Grand Lodge; but he was happy to say, their M.W.G.M. still reigned in the affections of the Brethren, notwithstanding the attacks which had been made, and the charge of partiality brought against him by the Brethren alluded to. The W.M. then gave "The R.W.D.G.M., Lord Pannure;" "The Dukes of Leinster and Athole, M.W. Grand Masters of Ireland and Scotland." The W.M. then said, "The next toast which I have the pleasure of proposing, is one in which you all feel greatly interested—it is, 'Success to the West Lancashire Masonic Institution for the Education and Advancement in Life of Children of Distressed Masons,' coupled with the name of Brother Walmisley, its founder and treasurer. It is an institution of all others which claims our deepest interest and attention." Bro. Walmesley said, "I thank you most fervently, Worshipful Master, for the manner in which my name has been connected with this institution. It is the only one of the kind in the province, and as an evidence of its prosperity, you are aware that we started the year with the sum of £2,500 to its credit, and we have now

nearly £2,800. When the scheme of the institution was first mooted by myself to a Brother, he said so Utopian was the idea that we should not realize £50 in fifty years, but the result had proved in what light the Brethren had viewed the claims of the institution. It has been suggested to raise the sum of £4,000 as a sinking fund, in which idea I cordially acquiesce. The claims on the institution we shall find very heavy this year, for by the death of one of the members of Lodge No. 368, eight children will be thrown on the funds." Bro. Walmsley concluded by showing the advantages of this institution over that in London. Here the children would be educated under the supervision of the clergy to which the child belonged, and taught in the tenets of its parents. The W.M. afterwards proposed the following toasts, which were well received—"The R.W. Prov. G.M., Bro. Le Gendre Nicholas 'Starkie,'" "The R.W.D. Prov. G.M., Sir Thos. Hesketh, Bart.;" "The immediate Past Master;" "The Wardens and other Officers of the Lodge;" and "The Visiting Brethren." Bro. Blanchard, in a neat speech, proposed the health of "The Worshipful Master," which was drunk with great enthusiasm. The Brethren retired shortly after ten o'clock, having spent an agreeable evening. Bro. Cople's arrangements for the comfort of the Brethren were most satisfactory.

#### LINCOLNSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, January 11th, Harmony (339), Masonic Hall, Boston, at 7; Thursday, 13th, Shakspeare (617), Town Hall, Spilsby, at 6.

#### NORTHAMPTONSHIRE.

NORTHAMPTON.—*Pomfret Lodge* (No. 463).—The festival of St. John was celebrated on Monday, Dec. 27th, in the Lodge-room of the George Hotel, and was well attended. The duties of the chair were ably sustained by the W.M. Bro. Brookes Gates. An interesting incident took place in the course of the day, by a superb and substantial compliment being presented to Bro. M. A. Boême. The nature of it will be better understood by furnishing a copy of the inscription, which runs thus:—"This salver, with four salts and a Past Master's jewel, were presented by W. Roberts, W.M., and mayor of the town, from the Brethren of the Pomfret Lodge (463), to Bro. M. A. Boême, as a tribute of their respect and esteem, Dec. 27th, 1858, Northampton." Amongst the company we noticed Bro. W. Finlinson, W.M. (787), and Bro. Riley, P.M., of the Stuart Lodge, Bedford, the latter of whom returned thanks for his reception, in well selected terms. The vocal arrangements were entrusted to Bro. James Bruton, from London, who, with Bro. Wood Banks, contributed to the harmony of the evening. The Brethren broke up at a late hour, heartily pleased with "The feast of reason and the flow of soul."

#### NORTHUMBERLAND.

APPOINTMENTS.—*Lodges*.—Monday, January 10th, St. Peter's (706), Catterick Buildings, Newcastle, at 7; Tuesday, 11th, De Ogle (919), School Room, Morpeth, at 7; Wednesday, 12th, Blagden (957), Ridley Arms, Blyth, at 6.

#### SOMERSETSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, January 10th, Honour (528), Milsom Street, Bath, at 8; Friday, 13th, Rural Philanthropic (367), Highbridge Inn, Huntspill, at 6. *Mark*.—Thursday, 12th, Royal Cumberland (T.I.), Masonic Hall, Bath, at 8. *Chapter*.—Wednesday, 12th, Royal Sussex (61), Amery's Hotel, Bath, at 7½.

#### STAFFORDSHIRE.

APPOINTMENT.—*Lodge*.—Friday, January 13th, Honour (769), Old Assembly Rooms, Wolverhampton, at 7½.

BURSLEM.—*St. Martin's Lodge*, (No. 115).—The Brethren of this, the oldest Lodge in Staffordshire, its warrant being dated more than 900 years ago, celebrated the festival of St. John the Evangelist, on Thursday, the 23rd of December, at the Mason's Arms Inn, Burslem. The installation of Bro. John Ford, as W.M. for the ensuing year, took place under the auspices of Bro. C. T. Davenport, Bro. John Clark resigning the chair, which he had ably filled. The appointment of officers for the ensuing year was then made by the W.M. elect, as follows:—Bro. George

Tunncliffe, S.W.; Bro. F. C. Lees, J.W.; Bro. Watkin, I.G.; Bro. Lander, S.D.; Bro. Turner, J.D.; Bro. Ashwin, Treasurer, and Bro. Povey, Secretary. The officers were then duly invested with the insignia of their respective offices, and appropriate addresses were severally delivered to them. The business of the Lodge being concluded, the Brethren sat down to an elegant and sumptuous repast, under the presidency of Bro. John Ford—Bros. Tunncliffe and Lees occupying the vice-chairs. The following visitors were present:—Bro. Horton Yates, P.M., Staffordshire Knot Lodge; Bro. W. Taylor, No. 712, Western Australia; Bro. Dix, of No. 606, Bro. John Emery, P. Prov. G. Org.; Bros. R. Hales, Spence, Daniel, and Blake. The W.M. elect, Bro. John Ford, in an able manner proposed the usual loyal and Masonic toasts, which were duly responded to. The health of the W.M. was then proposed by Bro. Clark, P.M., in eloquent terms. He congratulated the Brethren on the very proper election they had made, remarking that although the Lodge during his year of office had prospered, yet, under its present able auspices, it must flourish to a far greater extent, and although standing high in the province, would, at no distant period, occupy a still more prominent position. Bro. Ford, in responding, said that he would zealously perform all the duties devolving upon him as W.M., and would, to the best of his ability, further the interests of the Lodge, and relied upon his wardens, Bros. Tunncliffe and Lees, to enable him to carry out his good intentions, whose healths he then proposed in very flattering terms. The P. Prov. G. Org., Bro. Emery, presided efficiently at the pianoforte, and Bros. Dix, Davenport, and Daniel sang some excellent songs, and contributed greatly to the harmony of the evening.

## SUFFOLK.

APPOINTMENTS.—Lodges.—Thursday, January 12th, Unity (84), Suffolk Hotel, Lowestoft, at 7 Virtue and Silence (417), Lion Hotel, Hadleigh, at 7.

## SUSSEX.

APPOINTMENTS.—Lodges.—Monday, January 10th, Derwent (47), Swan Hotel, Hastings, at 7; Tuesday, 11th, Brighton Instruction, Old Ship Hotel, Brighton; Wednesday, 12th, Mariner's Lodge (878), White Hart, Little Hampton; Thursday, 13th, Wellington (426), Crown Inn, Rye; Royal Brunswick (1034), Ship Hotel, Brighton.

## WALES (SOUTH.)

SWANSEA.—*Indefatigable Lodge* (No. 288).—Monday, Dec. 27th, being the festival of St. John, the Brethren of this Lodge assembled at the Assembly Rooms, in good numbers, for the purpose of installing the W.M. for the ensuing year. The unanimous choice of the Lodge being in favour of Bro. Matthew Moggridge, Prov. G.S.W., he was placed in the chair with all the ancient honours; and the solemn and impressive ceremony being most ably conducted by Bro. F. D. Michael, Prov. G.D.C., who, at the close of the proceedings, delivered a feeling address to the W.M., most appropriate to the occasion. The W.M. then appointed his officers for the year in the following order—Bros. Edward J. Morris, S.W.; G. C. Dyke, J.W.; Edward Owen, S.D.; H. W. Williams, J.D.; J. W. Hallam, Sec.; R. A. Essery, I.G.; and Bros. W. Neill, and John Jones, Stewards. The Brethren next proceeded to the election of Treasurer for the year, Bro. Thomas Powell, P.M., being ununanimously chosen to fill this important office. Bro. John Probett, was also unanimously re-elected Tyler. Among the numerous Brethren present we noticed Bros. Theodore Talbot; J. D. S. Llewellyn; F. D. Michael, Prov. G.D.C.; William Cox, Prov. G. Org.; George Allen, Prov. G.S.; G. J. Darley; F. J. Lloyd; J. G. Hall; O. G. Williams; G. A. Muuro; G. T. Stroud; Bros. Coombs, W.M., and Dr. Howell, P.M., of the Llanelly Lodge, No. 969; and Bro. Le Voison, of Rouen. At the conclusion of the ceremony, the Brethren adjourned to the Mackworth Arms Hotel, where a banquet was provided by Bro. Viner, with his customary care and attention. About fifty Brethren sat down to partake of the excellent fare; and the evening passed off most pleasantly, the harmony being enhanced by the capital singing of Bros. John Jones, Barren, A. W. Williams, Coombs, and others. Bro. Geo. Allen, Prov. G.S., presided at the pianoforte with great taste and skill.

## WARWICKSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, January 10th, Rectitude (730), George Hotel, Rugby, at 6½; Howe (857), Masonic Rooms, Birmingham, at 6.

## WILTSHIRE.

APPOINTMENT.—*Lodge*.—Tuesday, January 11th, Elias de Dercham (556), White Hart Hotel, Salisbury, at 7½.

TROWBRIDGE.—*Lodge of Concord* (No. 915).—This Lodge held its regular meeting for December on the 20th, at the Court Hall, Trowbridge. Two Brethren, Bro. Dr. J. Nash and Bro. Capt. E. Goodridge, were ably raised to the sublime degree of M.M., by the W.M., Bro. F. Webber,—the Organist of the Lodge, Bro. Lawson, adding to the solemnity of the occasion, by performing appropriate pieces at various parts of the ceremony. On the Lodge being resumed in the first degree, a ballot was taken for the appointment of W.M. for the ensuing year, when the unanimous choice of the Brethren fell on Bro. H. C. Levander, of Lodges Nos. 90 and 915. Bro. J. E. Hayward was also unanimously re-elected Treasurer, and Bro. W. Bailey was re-appointed Tyler. The installation of W.M., and appointment of Officers for the ensuing year will take place on Tuesday, Jan. 18th.

## WORCESTERSHIRE.

APPOINTMENT.—*Lodge*.—Tuesday, January 11th, Royal Standard (730), Dudley Arms, Dudley, at 6½.

## YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Monday, January 10th, Royal (926), Bellevue House, Filey, at 7; Wednesday, 12th, Minerva (311), Masonic Hall, Hull, at 7.

## YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Wednesday, January 12th, Wakefield (727), Old Rectory, Wakefield, at 7; Thursday, 13th, Britannia (162), Music Hall, Sheffield, at 7; Three Grand Principles (251), Masonic Hall, Dewsbury, at 6. *Chapter*.—Tuesday, 11th, Fidelity (364), Freemasons' Hall, Leeds, at 7.

BRIDLINGTON.—*Londesborough Lodge* (No. 1036).—The anniversary of St. John the Evangelist was celebrated by the Brethren of this Lodge, on Monday, the 27th Dec., in the Masonic Hall. The first business of the evening was the raising of Bro. T. Cooper, which ceremony was performed by Bro. Fox, W.M., No. 926, in a most impressive style, assisted by Bro. Capt. Richardson, P.M., No. 236. In consequence of the illness of Bro. the Right Hon. Lord Londesborough (the W.M. elect), the installation could not take place, but Bro. Fox, as W.M., invested the following officers for the ensuing year—Bros. Fwley, S.W.; Wrangham, J.W.; Cooper, S.D.; Hind, J.D.; Rycroft and Stephenson, Stewards; and Kemp, I.G. During the ceremonial the acting W.M. presented the officers with the working tools of the Lodge, &c., on which each Brother received a charge in a manner that elicited the admiration of all present. This concluded the Lodge business, which was closed in due form, and with solemn prayer; after which the Brethren adjourned to the Britannia Hotel, and sat down, in their clothing, to a banquet that reflected the highest credit on their worthy host, Bro. Rycroft. After grace had been said, and the cloth drawn, the usual Masonic toasts were given, accompanied by the Masonic national anthem, and other appropriate songs, Bro. Fox presiding at the pianoforte. Bro. Capt. Richardson gave the health of the "W.M. elect, Bro. the Right Hon. Lord Londesborough," and bore testimony to the very admirable manner in which the business of the Lodge had been conducted, as well as the handsome manner in which it was fitted up; stating that he was sure his lordship must feel proud that the Lodge which bore his honoured name was such a credit to the fraternity, and also that he must be gratified with the knowledge of the perfect manner in which everything was carried out; he (Bro. Richardson) was sorry that illness had prevented his lordship's attendance, but felt assured he was with the Brethren in spirit, and whilst the Lodge had such noble patronage and such efficient workmen in it, it could not fail to arrive at great eminence, and

stand second to none in the province. Bro. Crowe, as a tenant of his lordship, responded, and remarked, that though they were disappointed at not having that distinguished Brother present, yet as they had such noble and distinguished proofs of his regard for them, in the handsome presents and very kind letters sent, they might look forward with sanguine hopes to that period when his lordship would sit down amongst them as W.M., and hoped he would then find that the Lodge duly appreciated his munificence, and was worthy of his exalted patronage; and he felt assured he might, on behalf of his lordship, acknowledge the health so ably and eloquently proposed by Bro. Captain Richardson. Bro. George Furley rose to propose a toast he felt certain would find a most hearty response in every bosom, and elicit their warmest applause. He was not there to flatter any of his Brethren, or waste their time with idle eulogies, but to speak of facts—to give honour to whom honour was due—to call upon his Brethren present to assist him in giving expression to those pent up feelings of admiration, which he was certain they all participated in, and which were like live coals in their breasts—feelings of delight that they had a Brother amongst them, who though but a young Mason, was yet a Brother whose zeal and skill in the Craft placed him in a position of mental elevation in Masonic matters, far beyond their reach—though willing to teach any of them at any time—happy to lay his Masonic lore before them, and who invited them to participate with him in the feast of reason and flow of soul it afforded—a Brother who unflinchingly persevered in strictly adhering to all that conserved Masonry in its greatest purity—who had merited well at their hands—who can give them all the ceremonials of the three degrees—give them lectures and sections—and that night had raised their admiration still higher by the beautiful morals deduced from the tools—with such patronage as that of their W.M., and such a substitute as Bro. Fox, whose very soul seemed bound up with the interests of Masonry, the Lodge itself must command a high position in the Craft. Bro. Furley concluded a most animated speech by calling upon the Brethren to fill bumpers, and rise to give all Masonic honours to Bro. Fox. Bro. Fox, P.M., acting W.M., rose immediately and after much cheering said—“It is with feelings of deep emotion that I rise to acknowledge the compliment you have just paid me. From the onerous duties I have this night had to perform, I am sure, Brethren, you will not expect from the lips of your Past Master, more than my very sincere thanks. Yet I cannot allow the present moment to pass without telling you how proud I feel of the position I occupy among you this night. Proud, I say, not only in being appointed as the deputy of your Worshipful Master elect, our noble and distinguished Brother, the Right Hon. Lord Londesborough, but proud in having before me so many worthy Brethren in Masonry, who, from the zeal they have displayed in the working of the Lodge, have proved themselves to be an honour to the Craft, and an ornament to the fraternity to which they belong. Believe me, Brethren, the more I work with you, the more I admire the system of our Order—and the more I see of it, both here and abroad, the more I love the Craft, awakening, as it does, within my breast feelings of delight, enjoyment, peace, and harmony; and, like one of the queens of England, who said that at her death “Calais” would be found engraven on her heart, so, my Brethren, will Freemasonry and the tenets of its Order, be found engraven on mine till the very latest moments of my existence. The esteem in which I hold the tenets of our Order and the value I set upon her teaching, daily evince to me that her doctrines are sound, and her principles unshaken. I have the pleasure this evening of having before me two brethren whose good fortune and high privilege it has been to have been travellers in a foreign land, and who are better able to entertain you with the wonders of the mighty deep, and the hairbreadth escapes in the wilds of Australia, that would interest you more than anything I can relate to you; yet I say, whether they have gazed on the mighty Niagara, or wandered on the shores of the Dead Sea—surveyed the Holy Sepulchres, or walked in the land of the Pharaohs—wandered through classic Greece, or imperial Rome, or visited the capitals of other empires—sailed on the glorious lakes and wondrous rivers of America, and felt the chilling blasts of Labrador—or inhaled the fragrance of the orange groves of Florida—yet I say, in every country under the wide spread canopy of the arch of Heaven, I can repeat to you brethren, that wherever the foot or hand of man has

been, there the benefits and the blessings of this our noble and ancient Masonic fraternity have been felt. That you, and I, brethren, may study more and more the principles of our Order, and daily exhibit them in our lives, is my fervent wish—so that when our evening sun shall have set in the far distant west, and the last stroke of the mallet shall have told that our work of labour has drawn to a close—when this earth will have undergone that wondrous change, when mountains shall be levelled and the valleys filled—when the seasons shall have run their appointed course, and the silent and mighty deep of to-day (like the slumbering infant), shall to-morrow be lashed into fury by the breath of heaven—as workmen and as Masons, waiting for the hope of reward and rest, in the unknown world, where the throne of the Great Architect of the universe is set,—may we find a place,—and in the Grand Lodge above may a mansion be reserved even for us.” Bro. Fox then gave “The Visiting Brethren,” which was responded to by Bro. Davison, lately from Australia, who stated that on the other side of the water Masonry was duly appreciated and in a flourishing state. Previous to sitting down, Bro. Davison gave “The Officers of the Londesborough Lodge.” After what he had witnessed that night he thought they were efficient in the Craft. Bro. Firby, S.W., responded on behalf of the Officers in a very animated and humorous speech, during which he was repeatedly cheered, and Bro. Wrangham, J.W., gave a song. The health of the P.M., Bro. Pritchard, W.M., 236, “Our worthy Host,” and other toasts, concluding with “All Poor and Distressed Masons,” were severally given. Brothers T. Cooper, Brown, Wrangham, Hind, and others contributed greatly to the conviviality of the evening by their musical powers. The whole proceedings were characterized by the greatest harmony. This Lodge, opened only seven months ago, numbers about twenty members, and has the prospect of receiving important additions.

---

## ROYAL ARCH.

---

### METROPOLITAN.

JERUSALEM CHAPTER (No. 218)—A meeting of this Chapter was held at Dick's Hotel, Fleet Street, on Tuesday, December 14th, Comp. Sheen, M.E.Z., presiding; when Bro. Nolan, of the Lodge of Industry, No. 219, was duly exalted into the Order. £5 were voted from the funds of the Chapter for the Aged Widows' Annuity Fund, and intrusted to Comp. Robinson, who will represent the Chapter at the approaching festival of the Royal Benevolent Institution, on the 26th inst. The only visitor present was Comp. Carpenter, M.E.Z., No. 25 and P.Z., No. 91.

---

## KNIGHTS TEMPLAR.

BLACKBURN.—*Hugh de Payens Encampment.*—The quarterly meeting of this Encampment was held on Monday, the 29th December, at the Old Bull Hotel. The E.C. Sir Knt. William Harrison, Prov. G. First Expert, Lancashire, presided, assisted by Sir Knt. Radcliffe, as 1st Capt., and Sir Knt. Bell, as 2nd Capt. There was a fair muster of Knights, and the V.E. G. Commander of Lancashire, Sir Knt. Matthew Daves, honoured the Encampment with his presence. The other visitors included Sir Knt. W. H. Wright, Prov. G.D.C. and S.B., and Sir Knt.

Redick, Prov. G.C.L. After the ordinary business had been transacted, Comps. Dickinson, Bolton, Coddington and Butterfield were installed, and Sir Knts. Dickinson and Bolton appointed 1st and 2nd Heralds respectively. The Encampment shortly afterwards closed, and the Knights adjourned, after passing a very agreeable evening.

---

## MASONIC FESTIVITIES.

---

### AMATEUR THEATRICALS AT HULL.

THERE are none of our annual entertainments to which so many of the upper classes of Hull and the gentry of the Riding look forward with such eagerness as to the amateur theatrical performances of the brethren of the Minerva Lodge, No. 311. These performances were instituted two years ago, in behalf of the Widows' and Orphans' Fund of the Lodge. On the first occasion the amateurs performed a couple of farces, and the capital burlesque of "Bombastes Furioso;" last year they gave "Blue Beard," an elegant comedietta, and a farce; and now, on the 29th December, they trod higher ground—having ventured upon a comedy which has become classical, viz., that of Sheridan's "Rivals." It is only simple truth to say that success, full and complete, has justified what might not unreasonably be considered a dangerous experiment; the hall was filled in every part by a fashionable audience. After an overture by a band of amateurs, Bro. Wm. Digby Seymour, the Recorder of Newcastle, came forward and delivered a pointed prologue: after alluding to his own position and that of the Recorder of Hull, Mr. Samuel Warren (the author of "The Diary of a Physician," &c.) proceeded:—

"A story short must first employ my rhyme,  
 Beginning like a story—Once upon a time  
 The head of Jupiter was racked with pain;  
 "Vulcan," he cried, "there's something in my brain:  
 "Go, fetch your sharpest tools, and bring, I prithee,  
 "The largest hammer that stands within your smithy."  
 Heaven's limping god shows little hesitation,—  
 Proud to perform so bold an operation,  
 Then blows on blows in quick succession pour,  
 Tunnel Jove's head—Oh, what a horrid bore!  
 Now springs to being, dazzling like a star,  
 A virgin clothed in panoply of war!  
 The tricks Jove often played made mortals stare,  
 Masons would say not quite upon the square.  
 Now as a swan, then as a golden shower,  
 Leda and Daphné own their lover's power:  
 But by what process of divine pathology;  
 Fair Pallas grew, hath puzzled all mythology;  
 There is no doubt she came there by some dodge,  
 Else would Jove's skull not prove Minerva's Lodge!  
 Goddess of wisdom! born, we care not how,  
 Assist the actors who invoke thee now!  
 'Tis said the essence of a deed is th' intent—  
 What's badly done oft pleases, if well meant;—  
 We wish to make you happy here to-night,  
 A flame of joy in every breast to light;  
 Should we succeed, applaud us by-and-bye,  
 We may not triumph, but we mean to try;

'Charity begins at home,' the selfish say,  
 That's not the principle on which we play,  
 We hold that each to each should be a brother,  
 That all should in all lands love one another;  
 That men to men should always Rivals be  
 In doing good to those who need their charity:  
 For faith and hope, however bright they shine,  
 Must yield the palm to charity divine.  
 He who bestows with thought of recompense,  
 Insults the shrine of pure benevolence:  
 May Masons in such rivalry ne'er slumber  
 Whether they join Minerva's Lodge or Humber!  
 For love fraternal—help to those in need,  
 Are the two pillars of the Mason's creed,  
 O there's no fairer deed beneath the sun,  
 No deed more sweet for heaven to smile upon  
 Than that we should from our abundance spare  
 That Masons aged should feel Masonic care.  
 Such is the good we aim, to assist be yours  
 Encourage by kind cheers your amateurs!  
 Now let the curtain rise—the play begin;  
 We may not conquer, but we'll strive to win;  
 Wreath your best smiles, while pleasure's cup we blend,  
 We'll prove you "Free Accepted" Masons to the end!"

The prologue having been duly applauded, the performance of the comedy commenced. Bro. Holden's *Capt. Absolute* was such an easy, gentlemanlike, and graceful performance of the lover's part, that *Lydia Languish* might well be excused for her adoration of her "dear Beverley." *Bob Acres*—especially in the first scene—was played by Bro. Rousby with a spirit, freedom, and intelligence which we have seldom seen surpassed; *Fag*, in Bro. Arden's hands, was almost a model "gentleman's gentleman;" *David's* horror of firearms and views upon honour lost none of their humour when delivered with true "Zummerzetshire" dialect by Bro. Ball; *Sir Lucius O'Trigger* found a good representative; and above all, the irritable, headstrong, unreasonable, yet in the main, kindly and affectionate, old *Sir Anthony Absolute*, was presented almost to perfection by Bro. S. Mosely. The ladies, too—though not amateurs—should have their meed of praise. Mrs. Wolfenden was an excellent *Mrs. Malaprop*. Miss Gomersal, an attractive, vivacious, and spirited *Lydia Languish*; and *Julia* and *Lucy* were well played by two members of the *corps dramatique* belonging to the Queen's Theatre. Indeed we must not omit to state that the Masonic amateurs were greatly indebted to the lessees of the Queen's for their kind aid in these representations. At the close of the play, Bro. Digby Seymour again came forward, having during the performance written what he called an apology for an epilogue. The farce of "Little Toddlekins" followed, and was well played, especially the character of *Mr. Barnaby Bubicombe*, by Bro. C. Rust, who convulsed the audience with laughter; and his singing of the soprano song "Scenes that are charming," created the utmost laughter and applause. Altogether this, the third dramatic representation of the Masonic amateurs, was an admirable one; its only fault was that it was a little too long,—some hundreds of those present having been in the room nearly six hours. The acting manager was Bro. S. Mosely, the master of the Lodge; and the stage manager was Bro. A. O. Arden.

#### MASONIC BALL AT LIVERPOOL.

THE annual ball in aid of the funds of the West Lancashire Masonic Institution, for the Education and Advancement in Life of Children of Distressed Masons, will take place at the Town Hall, Liverpool, on Tuesday next, the 11th January. The ball is under the patronage of the leading Brothers of the surrounding provinces, as

well as the Right Hon. the Earl of Zetland, M.W.G.M., and the Right Hon. Lord Panmure, R.W.D.G.M. Amongst the lady patronesses are, the Countess of Zetland, the Viscountess Combermere, the Hon. Mrs. Wellington Cotton, and Lady Arabella Hesketh. The claims of the institution are of such a nature as to go at once to the heart of every true and worthy Brother, and no doubt the ball this year will prove a more brilliant one than any yet held in the magnificent rooms of the town hall. It may be repeated to the honour of the Brethren that, last year the proceeds of the ball, amounting to £100, were generously given to two of the local charities, named The Stranger's Friend Society, and The District Provident Society. This year there is likely to be a heavy demand on the funds of the institution by the recent death of one of the Brethren who has left eight children as claimants on this charity, and therefore we may fairly expect the simple mention of this sad circumstance, combined with the fact that this annual gathering is like a re-union of the Brethren will cause this year's proceeds to exceed any yet acknowledged by the Treasurer. Bro. W.M. Allender is this year the Hon. Sec., and we have no doubt that all the arrangements will be carried out to the entire satisfaction of the Brethren.

---

#### BRO. GENGE'S BALL.

BRO. GEORGE GENGE'S annual concert and ball take place on Tuesday next, when, from his great experience in directing public entertainments, a rare evening's amusement may be relied upon. Owing to a mistake in the early edition of the *Era*, of Sunday last, a number of Bro. Genge's friends made their appearance at the tavern last evening only to be disappointed.

---

### THE WEEK.

HER Majesty and the royal family continue in good health at Windsor. The Queen and Princesses ride and walk out daily. The Prince of Wales and the Prince Consort have been shooting and hunting this week. On Saturday the Queen and the Prince, accompanied by the Prince of Wales and the Duke of Cambridge, went to the Riding-house to witness the distribution of food and clothing to about 700 poor persons of Windsor and Clewer parishes.—In Paris, on New Year's-day, deputations of all the public bodies waited on the Emperor and the Empress at the Tuileries, to offer them the customary felicitations. Count de Montalembert has been again pardoned, and with him the publisher of the *Correspondant*, and one of the immediate results of the persecution is that that journal's influence is doubled and trebled. As an example, the secretary of the French Academy, Monsieur Villemain, has just joined the ranks of its collaborateurs, and contributes an article to the number which is to appear next week. The French government is calling under arms every man that it can lay its hands upon. The entire contingent of conscripts for the year is ordered to join, and this is a thing unprecedented in time of peace.—Cards are handed about in Milan urging the inhabitants to abstain from all amusements at the approaching carnival season, and to save their money for important purposes. The belief in approaching war is general and strong in the Austro-Italian provinces. On the 11th an attempt was unsuccessfully made at Pavia to set a military magazine on fire. The University of Pavia has been closed by order of the Austrian authorities. This is in consequence of the disaffected spirit and the recent assassination of Professor Emilio Briccio.—The result of the census taken in the Sardinian states has been published, and shows the whole number of inhabitants to be 5,194,807, being an increase of 5.67 per cent. over the census of 1848. The province of Turin shows the large increase of 12½ per cent; that of Genoa, 13¾; and that of Iglesias (in the island of Sardinia), 14¼. The increase

in the continental provinces has been 1 per cent. more than in the island. —Disturbances have broken out in Servia, which have led to the deposition of Prince Alexander. On the 22nd the National Assembly (Skuptschina) sent a message to the Prince, insisting on his resignation. The Prince, promising an answer for the next day, withdrew for his personal safety to a Turkish fortress. In consequence, the assembly pronounced him to be deposed, on the ground that he had left the country without a government, and must be looked upon as a fugitive. The Assembly then proclaimed Prince Milosch head of the government, and made to the people a formal announcement of what it had done. The nephew of the deposed Prince is coming to Paris and London on a special mission. —The *Times* correspondent at the Ionian Isles says:—"The more advanced Greek party, though aspiring to the establishment of a kingdom of Greece which would embrace these islands, and, indeed, Thessaly and Epirus, are not blind to the benefits of the British protectorate, and apprehend that any union with the kingdom of Greece, as it is now constituted, would detract from the material welfare of the Ionian Islands. —A telegram from India conveys the gratifying intelligence, that the amnesty was still making way and thinning the ranks of the rebels; and its good effects will no doubt be accelerated and increased by a force under Lord Clyde having completely defeated and routed Bené Mahdo Sing, and a large army of the rebels. General Grant had also put to flight a large body who had disputed his passage of the Gomtec. General John Jacob has, we regret to learn, been carried off by brain fever. —We have New York news to the 22nd ult. Congress was engaged principally in discussing the projected railroad to the Pacific. In the house a bill providing for the organization of the territory of Dalcotah had been read three times. Notice had been given by an administrative member of a bill for the revision of the tariff, and for a resolution calling for information relative to the trade with England and France. Members of Congress were again exhibiting a pugnacious spirit. There had been a rencontre in the street between two members of the house. Accounts had reached New York which led to a revival of hope respecting the success of the Atlantic Telegraph cable. Signals had been transmitted along the submerged wire indicating great progress towards restoring the continuity. Admiral Renaud had arrived at Vera Cruz. Money continued very abundant. Produce market exhibited little or no change. —At the recent accident at the Victoria Theatre sixteen people were killed. Inquests have been held upon the bodies, and the juries returned a verdict of accidental death. —While the audience were leaving the pit of the Queen's Theatre, at Glasgow, on Saturday evening, a number of children were severely injured by the crush, several being knocked down and trampled upon by the crowd, and one poor girl, of about fourteen years old, was killed by the effects of the pressure. No blame is said to attach to the owners of the theatre. —A frightful accident occurred at the Polytechnic Institution, in Regent Street, on Monday night. The audience were dispersing, and the main body had passed safely out of the building, when the circular staircase gave way and precipitated a number of people on to an under staircase, whence the sufferers were hurled some thirty feet, one upon another, to the hall below. Upwards of fifty persons were hurt; one has died of the injuries received, and six are lying with fractured limbs at Middlesex Hospital in a precarious state. —Three lives were lost on Thursday morning at a fire in a wretched court in St. Luke's. The master of the house, in escaping, left the street door open, the draught from which drove the flames to the stairs, cutting off the escape of his wife and two children. When the flames were extinguished, the poor mother, with her baby on her arm, was found near the second floor window, and a boy, seven years old, in a corner of another room, all three burnt to a cinder. —In April, 1856, a burglary was committed at the house of a widow lady, at Stamford Hill, by four men. The ruffians tied the hands and feet of the old lady and her servant girl, threatening to murder them. Property to the amount of 2000*l.* was then carried off. One man was convicted and sentenced to death for the crime, but the others have hitherto eluded detection. A man named Gibson, one of two caught breaking into the premises of Mr. King, Sambrook Court, the other day, has been identified by the servant girl as the

burglar who tied her feet together.—Browning and Perry, the men in custody charged with stripping a house in Farringdon Street of its fixtures to the value 100*l.*, have been brought up on remand, at Guildhall, before Sir P. Laurie, where it was stated that other parties who had charges of a similar nature against the prisoners declined to prosecute on account of the expense.—Two young men, John Harrington, a tanner, and Henry Bull, a porter, were brought up in custody charged with having acted as seconds to the boy Macdonald, who was killed in a prize fight at Abbey Wood on a Sunday morning last month. The prisoners were sent to Maidstone Gaol to await the preparation of evidence.—Mr. Birchmore, the defaulting overseer of the parish of St. Pancras, has been apprehended. He has been to Hamburg, and only arrived in London on Monday week. He was taken to the Clerkenwell police-court, charged with having embezzled various sums of money belonging to the board, and was remanded under bail to the amount of 1200*l.* The prisoner's solicitor stated that Birchmore had come home from the continent on purpose to meet the charge.—The mystery enveloping the supposed murder at Epping Forest is still unsolved. The bodies have not been identified, and at the inquest, which is closed, a verdict of "wilful murder against some person or persons unknown" was returned.—Mary Newell, who was sentenced to death at the Oxford Assizes for the murder of her child has received a commutation of her sentence to penal servitude for life. There is a strong opinion that this sentence is more severe than was required.—In the case of the Belfast conspirators, the determination of the magistrates to conduct the examination within the walls of the gaol, has caused much astonishment. At the termination of the Cork proceedings, the solicitor for the prisoners thanked the Bench for the entire fairness with which they had acted; in the Belfast police-court, on the other hand, the advocate of the prisoners vehemently protested against the unconstitutional exercise of magisterial power to which his clients are being subjected, and he declared his intention to throw up his brief rather than plead in any place other than a court of justice.—Henry Reed, sentenced to death for the murder of his wife at Manchester, was executed in front of Kirkdale Gaol, on Saturday morning. The wretched man made no confession of his guilt.—Auguste Wilhelm, the Manchester chemist, sentenced to death at the Liverpool Assizes, for causing the death of a female, by procuring abortion, has been respited.—In the Bankruptcy Court, on Thursday, the name of Colonel Waugh was once more brought before the public. Some time since, there was a talk of prosecuting him, but it appears that his creditors have now come to the conclusion that, much as they would like to see him punished, they cannot make up their minds to pay the expenses of a criminal prosecution out of the estate. So they take their rod out of pickle, and henceforth Colonel Waugh will breathe more freely.—The accounts for the Quarter's Revenue show an increase of about 1,000,000*l.* as compared with the corresponding quarter of last year. But as the comparison is made against a period of great commercial embarrassment, it would be better to contrast the revenue of this quarter with the corresponding quarter of 1856. In the latter case the result would show an increase of not more, probably, than about 200,000*l.* The portion of the increase which falls in Income-tax will be in a great measure compensated by unusually large receipts from miscellaneous sources.—Intelligence has been received from Dr. Livingstone to the 4th of October. The expedition had reached Kongone River, and was tolerably healthy.—Lord Bury recently addressed a large meeting at Halifax in advocacy of the projected Intercolonial Railway. Resolutions were adopted eulogistic of the zeal displayed by his Lordship in the enterprise.—The venerable parent of Lord Clyde, our Indian Commander-in-Chief, died at Granton, on the 22nd December, at a very advanced age, and was interred on Monday, in Warriston Cemetery. The funeral was strictly private.—The *Liverpool Albion* states that the new weight, equal to 100*lb.* avoirdupois, to be called the "Cental," will be adopted exclusively for all transactions in the Liverpool corn-market on and after the 1st of February next. Wakefield and Leeds are expected to concur in the movement.

## PUBLIC AMUSEMENTS.

The Lyceum company has received great additional strength by the engagement of Madame Celeste, who made her first appearance on Monday, in a new drama entitled "Marion de l'Orme." The piece has been written by a French author, with the view of being translated for the English stage, and though, perhaps, exaggerated in some of the incidents, is on the whole powerfully executed. It is founded on the well-known story of Solomon de Caus, the reputed inventor of steam, mentioned in the Marquis of Worcester's "Century of Inventions." The part of the hero of the play was played with great force and good taste by Mr. Emery, but the burden of the action is thrown upon the character of *Marion*, which is elevated into that of a romantic heroine, whose exertions counteract the schemes of the villain of the piece. Madame Celeste acted with immense spirit, and was loudly called for at the close of each act.—At the Strand Theatre, an exceedingly clever burlesque entertainment has been produced, founded upon Sir Walter Scott's "Kenilworth." The characters are admirably filled by Mesdames Swanborough, M. Oliver; Messrs. J. Bland, and Clarke, and other members of this well selected company. The piece is written by two young gentlemen new to the stage, and has much wit and freshness about it; it is admirably mounted, and the scenery and music are excellent.

## NOTICES.

All communications for the Editor, to ensure insertion in the next week's number, should be forwarded to the office, 2, Red Lion Court, Fleet Street, E. C. not later than Saturday.

Illustrated covers for the last volume of the Magazine for 1858 are now ready, price 1s.; or the volumes (containing twenty-six numbers) may be had bound, price 14s. 6d., or with gilt edges 15s. 6d. Brethren can have their volumes bound at the office if they desire it, for 1s. 6d., or with gilt edges 2s. 6d.

## TO CORRESPONDENTS.

MASONIC NOTES AND QUERIES.—"Which was the Lodge No. 95, at Gloucester, before which, in 1752, 'A Search after Truth' was delivered, which is reported by Bro. Dr. Oliver?"—No. 95 now is St. John's Lodge, Cumberland, founded singularly enough in 1752. I presume the Lodge is extinct, as the only Lodge at Gloucester is No. 724, the Royal Lebanon dating from 1844.—HYDE CLARKE.

LECTURES ON SYMBOLISM.—We have the pleasure of announcing that a series of lectures on Symbolism, by Bro. R. Martin, M.D., P.D. Prov. G.M. for Suffolk, will be commenced in an early number, illustrated by a large number of woodcuts specially engraved for the *Freemasons' Magazine*.

"A PROV. G. CHAPLAIN'S" letter arrived too late for this week. The offer made in his private letter will be gladly accepted. The press, like time and tide, waits for no man. This must be our excuse to correspondents for communications deferred.

"A COUNTRY BROTHER."—It is our intention to do what you wish at the earliest opportunity.

"INQUIRER."—A Warden should not be called upon to perform the duties of the Master's chair, or to assist the Master in the discharge of those duties, should there be a P.M. of the Lodge present capable of performing them. Our answer to a Master Mason, at page 1200, must be taken with this reservation—and we are astonished that any other interpretation should be put upon it. The Book of Constitutions, p. 72, distinctly says, "In the Master's absence [and, if he is unable to perform the duties, he is to all intents and purposes absent] the immediate P.M., or if he be absent, the senior P.M. of the Lodge present shall take the chair. And if no Past Master of the Lodge be present, then the Senior Warden, or, in his absence, the Junior Warden, shall rule the Lodge."