

GRAND LODGE AND FESTIVAL.

THE annual installation—or perhaps we should more properly say proclamation—of the Earl of Zetland, as M.W.G.M. of England, took place on Wednesday last, April 28, and the reception which the noble Earl received must have been most gratifying, proving, as it did, that even those who are opposed to some portions of his policy as Grand Master, can duly estimate his virtues as a man, and courtesy as a Brother. This ceremony over, the M.W. Grand Master proceeded to appoint his Grand Officers for the year, and though, of course, there may be some who are disappointed of preferments on which they had almost surely counted—though some of the hitherto most obsequious courtiers may henceforth be found ranged in opposition, we are not prepared to deny that (though we believe, as a body, better selections might have been made) some of the brethren who have been honoured with the confidence of the M.W. Grand Master well deserve the position they have attained; but of their Masonic services we shall speak at greater length on a future occasion.

Highly as we respect the Brethren who have just been superseded after many years' service—the Rev. J. E. Cox, as G. Chap., and Bro. Thory Chapman as Assist. G. Dir. of Cers.—it cannot, of course, be otherwise than gratifying to us to find that the policy which we have advocated, of more frequent changes in those and other offices, in order that as many Brethren as possible may share in the honours of the Craft, has, to some extent, been recognized, though not so fully as we could have desired. We, however, felt great pain at a scene which took place at the investing of the new Grand Officers, which led us, with many other Brethren, to believe that the M.W. Grand Master, or the V.W. Grand Secretary, had been guilty of a want of courtesy towards an old and valuable servant of the Craft—a belief for which we are happy to find there was no real foundation in fact.

Upon Bro. Thory Chapman—as worthy a Brother as ever served the Craft—being called upon for his collar of office as Assist. G. Dir. of Cers., in order that his successor, Bro. Albert W. Woods, Lancaster Herald, might be invested with it, he loudly and bitterly complained that he had been stripped, that his shoes had been almost taken off his feet, and he deprived of office, without the slightest notice of the intentions of the Grand Master. Upon this

statement being publicly made, there was an evident sensation in Grand Lodge, and since that period we have received various letters expressing the deepest sympathy with Bro. Chapman, and condemnatory of the want of courtesy on the part of the officials in the Grand Secretary's office. On inquiry, however, we are happy to find, as we have already stated, that there is no foundation for such a charge, Bro. W. G. Clarke, the V. W. Grand Secretary, having written to both Bro. Cox and Bro. Chapman, on the 19th of April, announcing the intention of the M. W. Grand Master not to reappoint them on the 28th—a communication which both the Brothers have courteously acknowledged. We are happy to be enabled to make this statement, for as we are never backward to blame the officials of the Order when we believe there has been any laxity in the discharge of their duties, it would ill become us to allow a serious misconception like that produced by the imperfectly heard statement of Bro. Chapman, to pass current amongst the Brethren without correction. It might, perhaps, have been more gracious had Bro. Jennings, as Senior Dir. of Cers., been first allowed to retire into the honourable position of a P. G. Officer, and Bro. Chapman advanced in his place for one year, to be succeeded in the next by Bro. Woods; but in the bestowal of honours we have no right to question the taste or discrimination of the M. W. Grand Master, though it might appear that by selecting the junior Officer to receive a supersedeas before the senior, there was some ground of complaint relative to the manner in which he had discharged his duties, did we not know that no such imputation was intended to be conveyed; and we regret that Bro. Chapman, after receiving nine days' notice of the proposed change, allowed his temper to get the better of his discretion and good taste. We congratulate Bros. Cox and Chapman that they are now ranked amongst the P. G. Officers, and shall be happy, next year to offer similar congratulations to Bros. Moore, Jennings, and Smith.

The usual ceremonies over, the M. W. Grand Master and the Brethren adjourned to the Grand Festival—the festival *par excellence* of the year. But never did it less deserve its title—never within our recollection was it so badly attended; and were the Grand Master's popularity to be estimated by the attendance at the festival, we should be indeed compelled to pronounce it at the lowest ebb. But we believe that it was not so much the lukewarmness of the Brethren generally, but the desire of the Stewards, as far as possible, to save their own pockets, that tended to this result; no exertions whatever, so far as we can ascertain, having been made by the majority of them to do fitting honour to the Grand Master, by assembling round him a proper muster of the Brethren.

A certain rank and privilege is given to the Grand Stewards on condition of their performing certain duties—one of which is the providing an annual banquet open to all, at a price not exceeding 15s. a ticket—this banquet usually costing 22s. a head; and, of

course, the more there are present, the greater the loss to be shared amongst the Grand Stewards, though the total expenses are now generally limited to £15 each, whilst formerly, it cost £20 or £25, and even in some instances as much as £40. It was to limit these expenses that the Grand Stewards are reported to have done their best to prevent the sale of tickets, thereby defeating the very object for which they were appointed. The whole system under which Grand Stewards are appointed requires revisal; and we trust that the exhibition of the present year will at no distant day lead to that result. Of the proceedings at the Grand Festival itself we shall say but little. We were not honoured with an invitation, because it was objected at the Board of Stewards that one of the Brethren connected with the management of the *Magazine* occasionally spoke in opposition at Grand Lodge, and there is little of interest to be found in pure complimentary speeches. We regretted to find, however that notwithstanding the limited number of Brethren present, it was deemed necessary to protect that abomination of abominations, the glee-room, from the incursions of the Brethren wishing to meet the ladies at the close of the entertainment. Are Freemasons possessed of so little gentlemanly feeling that they are not to be controlled on an occasion of doing honour to the Grand Master without the aid of policemen's truncheons? If so, we may indeed blush for the Craft—for though we are aware that even in the best society it is usual to have police *outside* the doors to keep the way clear for the company, it is not usual to place them at the drawing-room door; nor would the Odd Fellows, the Foresters, or any society of working men think themselves otherwise than disgraced if they could not keep order at their festive meetings without the aid of policemen. We have often advocated the abolition of the entertainment in the glee-room; and after the experience of the success which attended the Boys' Festival without it we had hoped we should never again hear of the absurdity of having musical entertainments in a room so small as to require policemen to prevent its being unduly invaded. True brotherly love must indeed exist in the hearts of those who cannot meet once a year and keep order amongst themselves without the aid of policemen—an adjunct to public dinners peculiar to Freemasonry. The St. Ann's Society, the Governesses' Institution, and the thousand and one other institutions of the metropolis, can successfully hold festivals and invite ladies to take part in them; but Freemasons alone require the aid of policemen to protect their lady visitors against the anticipated rudeness of the sterner members of the company.

FREEMASONRY AND ARCHITECTURE.

FOR architecture, symbolically, every member of the Craft entertains a respect, but in practical architecture many members take no concern. This we think is to be regretted, because the framework of the Order is a noble one, and the profession of architecture is well worthy of the attention of a body of intellectual men—one having special claims upon us, and which would repay our care, as it deserves it. We propose, therefore, now that we have the benefit of a weekly issue, to take up this matter seriously and systematically, as one of importance, hoping to enlist the sympathies and co-operation of many of our readers. The connection between architecture and Freemasonry is not indeed so slight as some may deem, and we believe it may, with great advantage to both, be strengthened. There are, in truth, few periods since the middle of the seventeenth century in which the Craft has not exercised a greater or less moral influence on architecture, and that always of a beneficial nature. We believe the moral countenance given to architects by the Masonic order has greatly tended to promote their social standing as a profession, and to contribute to its regular recognition. Among Masons (including so large a proportion of the intelligence of the higher, the professional, and the middle classes) the architect has met with a sympathy, encouragement and respect, more perhaps than would otherwise have been paid to a professional body small in numbers and of no political power. The members of the Craft are prepared by their studies and practice to recognize architecture as a truly noble profession, deserving of their respect; nor are they unmindful of the services of the Grand Master Wren, in building up the Order in his day. Indeed, to him Masonry is so much indebted, that its wide spread progress may be looked upon as a moral monument to him, as St. Paul's is a structural one. Masons have always received with pleasure any architects who have come among them, and hence a kindly sentiment of sympathy has grown up between them.

It is no mean thing for architecture to have this claim on the intellect and influence of the country; and it is to this as much as to any cause, that architecture is indebted for the large share it receives of the public attention in the present day. We would make this claim stronger by giving in Lodge lectures, as has sometimes been done specially, or occasionally a specific architectural instruction, going beyond the conventional treatment of the rituals. This, however, can only be effected by the minds of Masons being prepared for it by a closer consideration of the subject than they have hitherto given to it; by the diffusion of architectural information; by the study of the principles of æsthetics, and by the cultivation of habits of criticism. When we consider the number of men of intellectual pursuits who are enrolled in our Order, it is evident we have

the power and capacity of dealing with this branch of our duties, which hitherto has been too superficially treated by the Order, and without that success which has attended the labours of Masons in philosophy, ethics, symbology, and architectural history. It is a subject so thoroughly within the compass of Masonry, so definitely recognized, and which from time to time has in individual Lodges been so successfully treated, that there is the greater encouragement for its study.

Our Lodges undoubtedly form the great schools of ethics and social duties, as apart from theological training; and their influence on the national character has been marked, as too its influence on individual members, by inducing a cultivation of the higher philosophical studies. When we consider in what way the highest branches of philosophy have been prosecuted by distinguished Masons, we feel convinced that the benefits to architecture must be great from its cultivation by our Brethren. Architecture has, it may be urged, one aspect in which we can regard it with confidence. Its technical details can receive but little of our attention, and we have no time or disposition to pick up mere terms, and encourage a shallow and superficial treatment of it; but as an art, it has the highest intellectual associations, and admits the most refined philosophical treatment, so as to invite the man of liberal and cultivated mind. Hence architectural criticism is so popular out of doors; hence architectural works find thousands of readers, and architectural lecturers hundreds of hearers; they speak with eloquence and are heard with enthusiasm. If this is so out of doors, surely we who are bounden votaries of the art can find audiences meet as well as lecturers; we, who have a special call, can as successfully promote the progress of architecture, as those who stand without. This, too, would not be without its effect in adding to the reputation and public influence of the Craft, and in enlisting many valuable members.

What we propose to do for the purpose of forwarding the movement, is to devote in each number a portion of our space to architecture, in which we shall give an article on architecture and some architectural intelligence, and in time a series of illustrations and engravings. Thus we shall introduce a new and useful feature, which will, we hope, prove an additional attraction to the Magazine, and in which we trust to receive the co-operation of our readers. We shall with great pleasure accept communications on architectural subjects, and particularly any intelligence as to the progress of buildings in London and the provinces. We cannot, without injustice to Craft interests, give much space to this branch, and we can engage in no rivalry with the architectural press; but we hope to do some good, and especially to the special architectural press, by extending its influence to a very influential section of the public.

The architect and builder will know that by this co-operation he is promoting the progress of his art and gaining for himself a greater amount of consideration; for nowhere can he agitate for support with

such a firm assurance of success. There are numerous professional questions on which it is of deep interest to the architect to obtain public and political support and to gain the advocacy of earnest and influential men, and this we offer him the means of accomplishing. Possess Masons with the conviction that it is a matter of duty to promote architectural studies and architectural progress, and a body of co-operators will be enlisted, whose power will be great. If it be considered how much local influence is possessed by Masons, how many men of activity and energy are enrolled among them, it will be seen how well calculated their co-operation is to ensure a more satisfactory treatment of competitive designs and of public commissions, now among the greatest grievances and severest trials of the architect and the builder. Architects must, however, take a great part in this movement, they must communicate professional knowledge, they must exempt themselves from professional jealousies and invite free criticism. They must not hold forth their profession as a mystery, but as a liberal art to be cultivated by intellectual men. The young architect will in time acquire a new field for distinction, and a new guarantee for success, and a new interest will be communicated to the proceedings of many Lodges by the introduction of a new intellectual pursuit. Something more than the meagre symbolism of columns and orders may henceforth be treated by cultivated minds, and a high degree of positive instruction be communicated. The Craft looks upon it as a valuable privilege to lay the foundation stones of architectural monuments, and to celebrate their inauguration; and as our connection with the profession of architecture becomes closer, so will our intercourse become more regular and better recognized. To achieve this, however, Masons must bring moral and intellectual power to bear, by the cultivation of architecture. They have among them many architects, builders, and engineers—they will by such a policy enlist more; they have among them many accomplished scholars and art critics—they will reinforce their numbers and lead many members to these special studies. In this mission we trust the *Freemasons' Magazine* will not be found wanting.

Our first article on this subject will be found in another part of our present number.

ADLARD'S MASONIC JEWEL ATTACHER.—Having made personal trial of this newly registered invention, which is an improvement on the collar lately noticed in the Magazine, we can confidently recommend it to the attention of the Craft. Bro. Adlard has wisely discarded all adventitious attempts to gain it notoriety by the adoption of an unpronounceable and unintelligible name, contenting himself with giving it an appellation which simply describes its use. By the adoption of this useful and elegant appendage, time, trouble, and wear and tear of coats, are all saved, and we regard it as an indispensable portion of the Masonic toilet. We congratulate Bro. Adlard on the taste and finish displayed in the production of this unique "Jewel Attacher." To be appreciated, it only requires to be known.

A MASONIC MARTYR—HYPPOLITO JOSE DA COSTA.

BY BRO. HYDE CLARKE, D.C.L.

HYPPOLITO JOSE DA COSTA was a Portuguese by birth; of respectable parentage and good education. Being a man of liberal sentiments he took great interest in Masonry, and was initiated in the beginning of this century. Masonry had long been worked in the English Lodges at the several factories in Portugal, but among the Portuguese it was under the heaviest bans of the Church. Nor were the bulls of the popes against Masonry, and the excommunications of bishops, idle verbiage in that country, as Da Costa in the end gave proof in his own person, for they were enforced by the Most Holy Inquisition, which held its bloody sway there within the memory of those now living. After the French revolution there was a fresh outburst of liberalism, and Masonry acquired moral significance all over the Continent; but reaction set in, and Masonry in Portugal was exposed, unprotected, to the vengeance of the Church. The empire of Napoleon was not favourable to Masonry in the Peninsula, because, although it was restored in France, with a prince of his family for Grand Master, it suffered, with every intellectual institution, from the brutalizing tyranny of the Napoleonic *régime*. French Masonry had slender relations in the Peninsula, for the French soon appeared as invaders, and everything French was marked for hatred. The chief intercourse between French and Spanish Masons was in the battle-field, where the life of many a brother was miraculously saved.

The French intrigues, however, led to the Peninsular war, and the occupation of Portugal by an English army of protection. With the Lodges in the factories, and the many Masons in the army, Masonry came into full work, and many Portuguese were led into the number of neophytes. Among these was Da Costa; but as Lord Wellington interfered little—it may be said too little—with the internal government of Portugal, the profession of Masonry became most unsafe to the Portuguese; and the priests being in the full possession of power, several Masons were laid hold of by the Inquisition. Among these was Da Costa. I do not now remember the details, but I believe he was rescued only in time enough to save his life by the aid of English Brethren, who got him under the protection of the English flag. Portugal was no longer a home for him, and in England he had to take refuge. Nor even after the peace could he return, for the peace left Portugal free from English influence and from English participation in the government, and from the slight exercise of English intervention. Don John VI., the king, who had fled to the Brazils during the French invasion, remained there, and the local government left the clergy in full sway.

Still, from the early part of this century, Masonry, although persecuted, never became extinct, and was maintained under all privations. The Inquisition, in the course of years, was stripped of its bloodiest prerogatives; and whenever there was a gleam of constitutionalism Masonry brightened up. The hatred of the priests and of the peasantry against Masonry was, however, deep and brutal. I have heard the Portuguese state, not long after Da Costa's death, that the Masons met at the full moon to meet the devil and worship him, and to say the Lord's Prayer backwards, and the like gross legends were propagated by the clergy.

Da Costa, submitting to his fate, settled in England, made himself master of our language, and acquired literary fluency in it; and having secured some fortune from his relatives, lived in comfort, and invested his capital in English undertakings. He so far conformed to English practices, that he was, I remember, a director of several joint-stock companies.

In consequence of the Portuguese connections of my family and my father's Masonic zeal, Da Costa was very intimate with him, and, as a boy, I remember him well. His manners were kind and dignified, and the incidents of his history, which I knew better then than now, gave him an interest in my eyes, not lessened by a childish reverence for the mysterious rites in which he held a part, and which servants did not fail to inspire by exciting legends in reference to one so well known to be a Mason. Grave, dignified, and courteous in manner, he readily impressed strangers with respect. I remember that he was very fond of sketching likenesses or caricatures with his pen—not too well done—some of which he drew for me, and of which I have specimens. I was, however, too young to take much notice of such a man, and who was only one in a large circle of remarkable men whom I had the opportunity of seeing. Da Costa died, I think, about 1825 or 1826—at any rate, before the constitutional reaction in Portugal, and the famous visit of Dom Miguel to this country, an incident I well remember, having then seen the young Nero of the Peninsula in one of the theatres. My remembrance of Da Costa was, however, kept up by my own connection with the Portuguese constitutionalists at an early period of my life, and the intercourse I had with Portuguese Masons; and as Da Costa was one of my first Portuguese acquaintances, he was long a kind of prototype or first model of the Portuguese to me, though I must own too favourable an exemplar.

Da Costa remained in this country, naturally a zealous Mason, for he had been tried for his faith, and many old Masons now alive have worked with him. He had a deep attachment to Masonic literature, and a profound conviction of Masonic antiquity; for he was one of those to whom Masonry was a religion, whatever his external persuasion, which I do not now feel assured of. I have some reason to think he was a member of the Hebrew persuasion, and I know that he was well acquainted with the Hebrew language and rabbinical literature, and one of a knot of Hebrew scholars who

assembled at my father's house, and from whom I got my first taste for that language, and my first smattering of it. In Da Costa's writings will be found many proofs of his attainments in Hebrew beyond the mere quotations at second hand. His references, too, are most frequently to rabbinical authorities; and certainly neither the works of the rabbins nor Hebrew itself have been studies common in Portugal, nor likely to flourish under the auspices of the Inquisition. Such a knowledge would have a dangerous tendency to bring its possessor under the tutelage of the Holy Office; and I must own most of my friends in the university of Coimbra have been as guileless of Hebrew as of Greek and other deep scholarship. Whether Da Costa, like many Portuguese Jews, was a *novo Christiano*, those who knew him better may attest.

His scholarship, however, was not confined to rabbinical illustrations, for it was wide enough, he being led by his Masonic zeal to follow up an extensive course of investigations into what he considered the early history of the mystic orders.

Da Costa lived and died deservedly respected, not only by his Brethren, but the world. As a scholar, a gentleman, a friend, a Mason, and a man of business, he brought many qualifications to bear on those whom he knew, by which he earned and won their esteem.

Da Costa's sketch for the "History of the Dionysian Artificers," is an attempt to connect Masonry with the Dionysiac and other mysteries of the ancients. As a preliminary to this, Da Costa treats of the mythology of the ancients as affording allegoric types to the esoteric neophytes, although presenting monstrous absurdities to the exoteric worshippers. It need scarcely be observed, that this implied morality presents but a sorry apology for the idolatry and depravity allowed and propagated by the outward forms; but then Da Costa, in common with many of his philosophic school, sets up that the motives of the inventors were pure, and that the evil resulted from the profligacy and ignorance of the corrupters, a defence more ingenious than conformable to historic truth. Indeed, Da Costa's disquisitions are more remarkable for learning than for sound reasoning, for he affirms that at a very early period some contemplative men were desirous of deducing from the observations of nature moral rules for the conduct of mankind; that astronomy was the science selected for the purpose; that architecture was afterwards called in aid of it, and that its followers formed a society or sect. Thus, from myth Da Costa proceeds to imagination, and so builds up the framework of his Dionysian artificers, and claiming such a basis, it is easy for him to connect his Dionysian artificers with the Masonic Order. Da Costa himself ingenuously states in the beginning, that the continuity of this system will be found sometimes broken, which he says is a natural effect of conflicting theories, of the alteration of manners, and of a change of circumstances, but notwithstanding which he affirms that it made its appearance at different periods, and the same truth was to be perceived constantly.

Da Costa's theories do not materially differ from those of other mysteriologists. He begins with the Eleusinian mysteries, assuming that Dionysus, Bacchus, Adonis, Thamuz, Apollo, were all various names for the divinity of the sun, whose apparent movements are represented by the death and resurrection referred to in the ceremonies. Da Costa does not, however, consider that this worship originated with the Mithraic rites; but that as the sun is typified as being dead or hidden for three days under the horizon, it must have originated in a cold climate as far north as latitude 66° , or from a people living near the polar circle. Our author is, therefore, quite willing to believe that the ancient Scythians or Massagetæ, of whom, he says, we know nothing, were the originators of this symbolic worship. He then gives the history of the Dionysian or Orphic mysteries of Eleusis, and he attempts a parallel between initiation in these and Masonic initiations, in which, as he has a preconceived idea to carry out, he is tolerably successful.

In common with other writers of his type, Da Costa teaches that these mysteries were concealed from the vulgar, because it would be a ridiculous prostitution of such sublime theories to disclose them to the multitude, incapable of understanding them, when even many of the initiates, for want of study and application, did not comprehend the whole meaning of the symbols. The multitude were told only in the abstract the doctrine of a future state of rewards and punishments, and were made acquainted with the calendar, the result of astronomical observations, the knowledge of which was connected with their festivities and agricultural pursuits. Da Costa is obliged to acknowledge that as these assemblies were protected by secrecy, so obloquy was brought upon them by the depravity of their votaries, and the perversion of those assemblies into convivial meetings first, and then into the most debauched associations.

The Ionians, according to Da Costa's theory, were those who gave the architectural form to the mysteries, as being the inventors of the Ionian order,—on such flimsy grounds are such theories put together. The sect or society was now called the Dionysian artificers, and passed to Judea. The mode in which he connects his artificers with the builders of the Temple is amusing and ingenious. He says the word *Geblim* in 1 Kings, v. 18, means inhabitants of Gebbel, that Gebbel was Gabbel or Byblos, the city of the Ionians in Asia Minor, where stood the temple of Apollo, wherein the Eleusinian or Dionysian mysteries were celebrated. As Da Costa gets to later times, he can no longer piece his thread, and he ends his sketch suddenly with

“*Cætera desunt.*”

Da Costa's style is remarkable for one whose native language is so dissimilar from our own, and it is fluent and even idiomatic, not a trace of the foreigner being recognizable.

About the time of Da Costa's death Masonry began to rise very rapidly in Portugal; and as in the teeth of the priestly interdicts it required a man of liberal and advanced mind to become a Mason, so

the Lodges were almost exclusively filled with members of the liberal or constitutional party. It was not that the Lodges excluded the absolutists, but that the absolutists excluded themselves, from deference to the priests. Thus the Lodges acquired a political character and significance, but the Lodges did not engage in political intrigues; so far from this the more advanced liberals, who required a political organization, formed another society. In the cities of Lisbon, Oporto, Coimbra, St. Ubes, Figueira, &c., as there were many English Masons, the corruption of Masonry for political purposes, which took place in other parts of Europe, could not be accomplished by those who were so disposed. Hence, alongside of Masonry arose another secret order. As in the other southern peninsula the *carbonari*, or charcoal-makers, gave name and form to the great political combination, so in the Iberian peninsula the gardeners (in Spanish *jardineros*, and in Portuguese *jardinheiros*) constituted the organization. All liberals were Masons, but the more advanced liberals were likewise Jardinheiros. Undoubtedly, as Illuminati in the last century were selected from the Masonic Lodges, so in this Carbonari and Jardinheiros were respectively selected from the Lodges. In the Lodges the heads of the Jardinheiros sought out their neophytes. One reason for the pursuit of "gardening," as it was called, was because the absolutist authorities had become suspicious of Masonry, and a new organization was found useful.

During this time both Masons and Jardinheiros were subjected to much persecution, sometimes from false Brothers, and always from spies; and when the usurpation of Dom Miguel took place, the Masons were expelled because the liberals were expelled, and the Lodges were closed. Furtive meetings took place among the Brethren, and initiations were still effected by the Brethren of high degrees in virtue of their privileges, for no Lodges being at work, the Rose Croix fulfilled the duty which had become imposed on them of propagating Masonry individually, which they did at the hazard of their lives.

It may be observed, in reference to this interesting chapter of Masonic history, that it was not in Portugal alone that Masonry was thus propagated by Brethren of higher rank, but likewise in Spain. Sons were commonly initiated at sixteen, in conformity with Scotch law, and numerous strangers were brought in. Sometimes the initiation was performed by a single Rose Croix in some solitary place, sometimes by one or more, assisted by Masters and tried Brethren, but without the constitution of a Lodge. So, too, these new members were raised in the solemnity of the desert, but never free from the sword of the persecutor, in the dread of whose stroke the Brethren lived. These services were again called in requisition even in the lands of their exile, in Belgium in particular, where the Lodges, being chiefly filled with Hollanders, were treated after the revolution of September, 1830, as Orange institutions, and persecuted with all the penalties of the Code Napoléon. These Lodges being suppressed, the Spanish and Portuguese Masons of high degree continued to initiate many

of their own countrymen and strangers, and keep alive the lamp of Masonry. In conformity with the pledges imposed on them at their initiation, these new members resorted, at the earliest convenient time, to the Lodges of France and Holland for formal recognition. In Belgium the priests were as rabid as those of Spain and Portugal in interdicting Masonry, and although they made a liberal revolution for their own purposes, they showed little favour to the refugee liberals, not even to the refugee priests.

ODE TO MASONRY.

THE mighty conquerors who aspire to fame,
 And who by wide-spread ruin raise a name,
 Who glory in the battles which they gain,
 And ride, exulting, o'er the ensanguin'd plain—
 Such men as these my heart can ne'er approve,
 Terror they cause, but cannot win my love ;
 These, by eternal justice, were designed
 For righteous ends, the scourges of mankind.
 My heart delights in those—the truly wise,
 Who, men to make most happy, civilize ;
 The band illustrious, the benignant few,
 Who teach the boist'rous passions to subdue ;
 Instruct mankind in ev'ry gen'rous art,
 And, by example, humanize the heart ;
 Who, like the sun, their blessings widely spread,
 Who comfort give to grief—to hunger bread ;
 Whose minds, contracted by no narrow plan,
 Own as a Brother ev'ry virtuous man ;
 Who science and morality improve,
 And to all climes diffuse fraternal love ;
 These only heroes in my eyes appear,
 And such I more than honour—I revere.
 To form such heroes Masonry was given ;
 Most gracious gift of ever-bounteous heav'n !
 And O ! what pleasure now expands my mind,
 To see around the friends of human kind ;
 My Brethren—sons of Mercy—who bestow,
 With lib'ral hand, the balm for mortals' woe—
 Who, unconfined, benevolence impart,
 Dilate the narrow soul, and mend the heart.
 Go on, ye wise philanthropists ! pursue
 The certain path which leads to honour true ;
 Still live as ye are taught, that men may see
 What human nature can and ought to be ;
 Then Masonry, the source of truth and peace—
 Will spread its influence far, and far increase ;
 Unfading glory deck the Mason's name,
 Whilst, built on virtue, stands his spotless fame.

OUR ARCHITECTURAL SUMMARY.

ONE of the events, which is looked for with the greatest interest, and which has been matter of some surprise, is the opening of the new Covent Garden Theatre or Opera, on the 15th, from the designs of the younger Barry, by a most rapid process of execution, only surpassed by the wonderful transformation of the old theatre by Bro. Benedict Albano, into one of the most magnificent opera houses in Europe, within a few weeks. It was this fine composition of Bro. Albano's which perished by fire, and which Mr. Barry now strives to rival. Many yet think that it is a loss to the public that Bro. Albano was not entrusted with the new structure. We shall see what effect will be produced by this work, which will rank with the largest musical theatres in the world, and therefore so far add another remarkable building to the metropolis.

A small work of Mr. George Gilbert Scott's has for the last few days stayed the steps of the wayfarers in the city. This is the opening of the new doorway to St. Michael's, Cornhill, in the early English style. It may be remembered that the parish authorities at some expense succeeded in clearing the front of the tower so as to obtain a good frontage to Cornhill, and by widening the mouth of St. Michael's Alley to bring out Wren's tower more boldly. This, it will be remembered, is, with St. Dunstan's in the East, St. Mary Aldermanbury, and the Westminster Abbey towers, among the few Gothic productions of our Grand Master Wren. At the time the demolition of the houses took place, the construction of a new doorway was entrusted to Mr. Scott, the great mediæval and pre-Raffaelite architect. He, in conformity with his own artistic faith, and from no hostility to Wren, or studied design of making more profit to himself, took the opportunity of adding an early English doorway to a tower of much later style. As the tower is said not to be without defects, it has been said he has done this with the purpose of causing the reconstruction of the tower in a style which is an article of religion to him and his fellow sectaries.

The doorway is a composition so small that it would be quickly dismissed by too many artists without especial care, and by some commonplace reproductions of an accepted example. Such has not been the case with Mr. Scott, who has conscientiously bestowed on this trifling work careful study. It is so well composed, and the details so carefully wrought, that, like many an older work of the style, it rivets the glance of the spectator, and has ever before it a group of bystanders, admiring, it may be, as much the novelty of such a sight in London, as the beauty of the work. Some years ago, masons could not have been found in England to carve the decorations; but such has been the improvement of late among the working Brethren of the Craft, that this work has been turned out with artistic finish. The relief over the doorway, representing a combat of St. Michael, is, however, the composition of a trained sculptor. In the side columns coloured marble is, as of old, introduced with good effect.

That this doorway will lead to the downfall of the tower itself we fear much. The temptation will be strong to have a tower and spire from such a hand, and a notable work of our great Master will perish. This we should regret, but if Mr. Scott should be seconded, he will assuredly raise a spire which will mark this part of the city, and will be seen tapering

aloft as the city is approached from London Bridge, or departed from by Finsbury, or springing above the forest of the spires, which form such a grand group from Westminster, and to which the new towers of Westminster afford the counterpart to the gazer from the city bridges. As we have said the temptation is a strong one, and the wealthy inhabitants of Cornhill Ward may give way to it.

Another task of Mr. Scott's which is alloyed with no such regret is the repair of the tower of St. Sepulchre's. This has been for some time in a ruinous state, and Mr. Scott having been called in found it needful to advise its repair, which is to be forthwith proceeded with. The church was named after the Holy Sepulchre at Jerusalem, and the tower seems to have been built about 1440; was repaired from 1624 to 1634; was injured in the great fire in 1666, when the church was destroyed; and was restored in 1670.

Wren's works in the city have found worse enemies than Mr. Scott in the Bishops of London. The present Bishop of London, following in the steps of his predecessor Blomfield, has his eye on the city churches with a view to their destruction, the sale of the sites, and the formation of new churches and livings in the suburbs. He has made a tour of some of the churches, in which he has seen so many interesting objects of antiquity, as in those of St. Andrew Undershaft, St. Catherine Cree, St. Olave's Hartstreet, and St. Helen's Bishopsgate, that we hope he will stay his hand with them at all events. He has, however, brought to the notice of the committee of the Lords now sitting that there are several churches in the city with small congregations or none, and which he proposes to confiscate. These churches include several fine works of Wren. It will be quite bad enough, and quite enough to concede to him the appropriation of the livings, which are however chiefly derived from the tithes, so that he may transport the clergymen to the suburbs, but it will be a still greater injustice to the inhabitants to deprive them of these buildings and open spaces, and to destroy noble structures, many of which are well suited for halls of meeting, and might easily be converted into lecture halls and free libraries, which are much wanted.

While we have the name of Wren before us we may remind our Brethren that a very fine medal of him is included in the Art Union series. We find by the report made to the meeting in the end of last month that there are besides medal of the architects Inigo Jones, Vanbrugh and Chambers.

A paper war is now raging under the auspices of Professor Hosking of King's College, London, who has published a large pamphlet with engravings, putting forward a claim to the authorship of the domed library in the British Museum. He says that years since he proposed to place there a copy or repetition of the Pantheon at Rome. Mr. Panizzi denies that the library is a copy from the Pantheon or that it owes anything to Mr. Hosking's designs, which are of character altogether different. The Professor has been roughly handled by some, as professing copyism in proposing to set up mere imitations of ancient buildings, and as hotly defended by the classicists, who say that it would be a great feat to endow London with a copy of the Pantheon. The Professor is not hopeless of accomplishing his object, for he proposes to annex a copy of the Pantheon to the National Gallery in its intended enlargement.

Among the buildings which now attract notice is the grand façade of the National Discount Office, fronting Cornhill, commanding Royal Exchange Buildings and what may be called the small *place* to the east of the Royal Exchange, and having a side façade in Birchin-lane. It is in the French or later Renaissance style, and if with little originality of treat-

ment is bold enough in its character to command the attention and admiration of the spectator, as it rises loftily from the street. The situation is a good one, and the architect will turn it to account.

Mr. Edmund Woodthorpe has finished a small work, a new schoolroom for Lady Holles's school in Redcross Street, Cripplegate. The builders were Messrs. Turner. A dinner at the Albion celebrated the opening.

The tomb of the Duke of Wellington in St. Paul's has been closed with the magnificent slab of porphyry provided for it, but it still awaits the monument in the cathedral above.

The new dining-rooms at the Crystal Palace are fitted up, and although having no architectural characteristics beyond those afforded by the portions of the main structure included within them, they command magnificent views of the neighbouring landscape, and thereby have an attraction which architectural exertion might fail to yield.

Among other architectural subjects mentioned in Parliament was the proposed interpolation of a clock face on the triumphal marble arch at Hyde Park. Lord John Manners abandoned this, on the suggestion that another clock face might be stuck in the Duke of Wellington's hat on the other arch. Another question was as to the new Westminster Bridge. In reply to the demand whether it could not be called the Bridge of Sebastopol, Lord John deprecated it out of consideration to the Russians. This concession of national glory to the feelings of our late enemies has not passed without remonstrance.

On Tuesday the 4th, a dinner of the Provident Institution of Builders' Foremen, and Clerks of Works, was held at the London Tavern, Mr. Cockerell, R.A., in the chair, supported by many benevolent members of the Craft, as stewards, from among the architects and builders, who came forward on behalf of this praiseworthy charity,

Much agitation prevails among the carpenters and joiners of the metropolis, who are in great distress on account of the state of trade, and thousands are out of employment. Meetings of the trade have been held, and it is proposed as a means of alleviating the distress, that the hours of work shall be reduced to eight or nine, and that the masters and the public shall pay the same wages as now. This does not pass without controversy, for it is observed that those in work do not propose to make any sacrifice themselves to relieve their distressed brethren, but that they actually propose to subject the public to a heavier charge; and it is further objected, that the proposition is impracticable and inopportune, and thereby a delusion practised on the unemployed, because, as the distress is now caused by the want of funds to keep the whole trade at work, so the attempt to exact more funds from the public for the payment of wages is futile. It is feared, too, that the agitation may embroil the journeymen with their employers, lead to a strike, and still further aggravate the distress of the trader.

THE "ENCYCLOPÆDIA BRITANNICA" AND THE "FREEMASONS' MAGAZINE."—In one of the recent volumes of the new edition of the "Encyclopædia Britannica," now in progress, and in which information is carried to the latest date, we find the following passage in the article on "Masonry," which, by the bye, is written with great ability and intelligence:—"The most remarkable event of recent times has been the permission given by the Grand Master to the *Freemason's Magazine* to publish the reports of proceedings of the Grand and private Lodges."

REVIEWS OF NEW BOOKS.

[Publishers are requested to send works for review addressed to the Editor of the *Freemasons' Magazine*, 74-5, Great Queen-street, Lincoln's-Inn-fields.]

“*The Good Soldier ; a Memoir of Major-General Sir Henry Havelock, of Lucknow, Bart., K.C.B.*,” by the Rev. W. OWEN. London : Simpkin, Marshall, and Co. Ipswich : J. M. Burton and Co.—The heroism and self-denial which war calls forth will ever command the attention of mankind, even where the love of peace most prevails, and the arts of peace most flourish. Apart from the battle and the campaign, the profession of a soldier affords many opportunities of cultivating the nobler traits of human nature. The great and good Havelock exemplified these remarks. In the bivouac or the battle, in the city garrison or the tented field, in regimental duties, on the staff of his regiment or division, or on the grand staff of the army, Havelock was a perfect soldier, and a manly, generous, frank, noble-hearted man. How the stern brow of the warrior can relax in the smile of domestic love, has been shown in several of the recent memoirs of Oliver Cromwell. Havelock also proved that while duty was cast in its most inflexible mould in his person, his benignant nature found its congenial repose within the circle of family affection. He was one of those rare men who shine everywhere, and in spheres the most remote from one another. Before “the white elephant” in the glittering yet gloomy capital of Burmah ; marching his few battalions of devoted followers over the sun-burnt face of Bengal, or by the luxuriant banks of the Ganges ; piercing the line of hostile array ; urging the prompt pursuit ; defending the beleaguered post ; organizing newly arrived levies ; measuring what disciplined troops could perform against outnumbering enemies—Havelock was equally distinguished. He was always great in little things, and never little in great things—as the sun which alike warms and illuminates the rain-drop and the ocean. Character and intellect re-acted on one another, and were mutually illustrated in his life. How beautifully Mr. Owen brings out this fact ; with what a delicate and acute intellectual philosophy he poises the separate influence of these qualities, and shows their mutual dependence and combined power. The majority of the sketches of Havelock, written by clergymen, have not been happy ; there has been too much of “ashes to ashes, dust to dust,” pervading them. They are all like sermons—bad funeral sermons—the very worst species of composition in which those who have a desire to go to the press can indulge. Mr. Owen has written in the sacred and dignified tone of a Christian clergyman, and has taught us what pious lessons to draw from the life of an eminently good man, while he has at the same time presented the general to us in his aspect as a man of the world, a soldier, and a diplomatist. Mr. Owen’s talents as a scholar, and his connection with the periodical press, give him advantages over his competitors in this undertaking, which every practised eye can at once recognize. Had our author been a Freemason, as happily many clergymen are, he would have modified some opinions and expressions, but we hope that the darkness he is now in, in this respect, will give place to the light of Masonic science and philosophy. We heartily commend Mr. Owen’s book for both its matter and manner. It was just the sort of thing wanted to redeem the religious history of Havelock from the mass of rubbish with which so many paltry books and pamphlets have surrounded it.

“*American Freemason for March.*” Bro. J. F. Brennan, Louisville, Kentucky.—The third number of the new volume of this Magazine fully maintains its character for the variety of its contents and the excellence of its arrangements. In its lighter department, the history of Morgan—somewhat heightened—continues its career of romance, and the “Freemason’s Daughter, by an English Brother,” promises to be of considerable interest. “Masonic Symbology,” a biographical notice with a portrait of the Rev. Salem Town, of New York, the author of “*Speculative Masonry* ;” with extracts on Masonic Law from the best writers, living and dead, and a large amount of information relative to American Lodges, completes a very agreeable number. Judging from the reports, the American Brethren spend a large amount in charity, though we believe they have not that general organisation for the purpose which exists in this country. Thus we read that last year two Lodges in Maine so expended 45 dols. ; three in New Hampshire, 193 dols. ; one in Vermont, 50 dols. ; nineteen in New York, 770 dols. ; four in Pennsylvania, 441 dols. ; one in Maryland, 100 dols. ; two in South Carolina, 80 dols. ; four in Georgia, 118 dols. ; one in Alabama, 50 dols. ; nine in Tennessee, 430 dols. ; eight in Kentucky, 442 dols. ; twenty-five in Ohio, 792 dols. ; eleven in Indiana, 234 dols. ; eight in Illinois, 433 dols. ; three in Iowa, 80 dols. ; five in Michigan, 132 dols. ; and one in Michigan, 50 dols. Very many of the Lodges make no return of what they dispense in charity, though the large majority of the Lodges appear to be rich in this world’s goods, numbers counting their property by hundreds of the “almighty dollar,” and not a few by thousands. Of the Lodge in Maryland it is reported that they gave away 100 dol. in charity, but are penniless. Upon which the editor exclaims—“Hurra for that Lodge ; it is one after our own heart.”

“*History in Ruins ; a Handbook of Architecture for the Unlearned,*” by GEO. GODWIN, F.R.S. London : Chapman and Hall, Piccadilly.—This can scarcely be called a new work, but it is of so interesting a nature to the Freemason, that we believe no excuse will be necessary for directing the attention of the Brethren to it. The subject is treated in a series of letters to a lady, with great tact and good taste, Mr. Godwin clearly proving what he states in his preface, that “the history of the world is forcibly illustrated by the history of its buildings, and the tale, so far from being dry and repulsive, is singularly curious and interesting.” The history of architecture is one peculiarly attractive to the Freemason, who sees in the Craft of which he has become a member, something more than a mere routine of Lodge-meetings and ceremonies, which, however beautiful, are only meant as the type of what is to be learned by future study. As interesting to the Mason, and at the same time showing the class of information to be obtained from the pages of this little book, we extract the following relative to King Solomon’s Temple :—

“The description of Solomon’s Temple to be found in the First Book of Kings (ch. vi.) and the Second Book of Chronicles (ch. ii. and iii), shows the enormous scale on which building operations were then conducted. Eighty thousand men were set to hew in the mountains, seventy thousand to bear burdens, and three thousand three hundred to overlook and direct. The building consisted of the main body of the temple, a porch or portico in front, and the *sanctum* behind. The length of the body of the temple in feet (if we consider the cubit as 1 foot 6 inches) was 60 feet, and the width 30 feet, or one-half the length. The height was 45 feet, or half the length of the temple and *sanctum* together. The *sanctum* was 30 feet long and 30 feet wide. The porch extended the whole width of the building, and projected 15 feet, or half its width. The whole of these dimensions show curious attention to harmony and proportion.

“The temple was surrounded by three tiers of chambers, which were approached by stairs. They laid the foundations with great stones, costly and hewed, and the whole when completed was decorated in the most sumptuous manner. The two brazen pillars made by Hiram of Tyre resemble very closely, with their ‘nets of checker-work, wreaths of chain-work,’ ‘pomegranates,’ and ‘lily-work,’ both Persepolitan and Egyptian columns. The description of the position of these columns has led to much discussion. Perhaps it was analogous to that of obelisks before Egyptian buildings.

“From the First Book of Chronicles we learn that the temple was built from a previously arranged plan. It says, ‘Then David gave to Solomon his son the pattern of the porch, and the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things.’

“Solomon was a great builder. Besides the temple, for which David had prepared, he raised the House of the Forest of Lebanon, a much larger structure, a house for himself and one for his queen. All these were of costly stones, described, as you remember, as ‘sawed with saws within and without, even from the foundation to the coping.’ Some of the stones were more than 18 feet long. He also built many ‘fenced cities,’ with ‘walls and gates;’ especially Tadmor, in the wilderness, now known as Palmyra. The *existing* ruins here, it should be mentioned, are of a date long posterior; probably after Trajan.

“The fact that Solomon married one of Pharaoh’s daughters about 1,013 years before Christ (at which period, as we shall hereafter see, the Egyptians had erected many great structures), shows his connection with that wonderful country, and prepares us to find at all events a coincidence in their buildings. Moreover, the Tyrians, to whom Solomon sent for a ‘cunning man,’ to work in gold, silver, brass, and iron, are supposed by some writers to have been extensively employed as architects by the Egyptians.”

Passing over a description of the orders of architecture, we come to the authors’s description of Freemasonry and Masons’ Marks, though we do not agree with him that we have now no higher object than that of meeting at the Freemasons’ Tavern or elsewhere, “*to discuss a dinner and dispense charity,*” though even if it were so, we think the last-named object would well excuse the first.

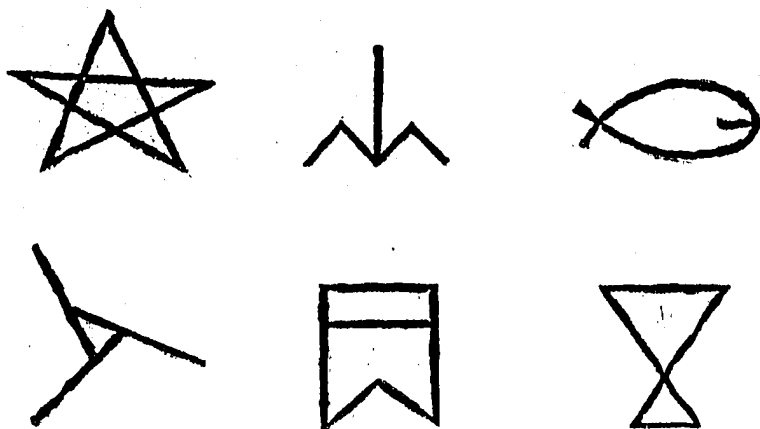
“When studying the architectural works of the middle ages, two curious circumstances force themselves on the attention. One is the similarity apparent in the buildings of each particular period, although erected in various parts of Europe (the rapidity with which every alteration in style was made widely known); the other, the fact that many of these extraordinary buildings, which display the most lively imagination, sound judgment, and great mathematical skill, were erected at a time when the greatest ignorance prevailed, when kings were to be found unable to read, and men if they knew a few physical truths were regarded as magicians.

“On inquiry, it seems tolerably clear that these were executed by bands of men bound together by certain laws in an association partly of a religious character, who were, to a certain extent, protected by the Church, and known as *Free Masons*. The early history of this extraordinary fraternity is obscured by fable. At the present time we know them simply as a body of individuals associated for social purposes, who meet at the Freemasons’ Tavern and elsewhere, to discuss a dinner and dispense charity. Originally, however, their proceedings were very different. Some Masonic writers seek to trace their existence from a remote time, and endeavour to show a connection with the Eleusinian mysteries and the Dionysiac artificers, who possessed the privilege of erecting public structures in Asia Minor. Without entering here on this questionable ground, or even stopping to ascertain the earliest date whereat their presence in England can be proved, suffice it to say, they were the builders of many of our cathedrals and churches,

and preserved within their Lodges a large amount of scientific skill greatly disproportioned to the general attainments of the time. As I have elsewhere said, when a band departed on an undertaking, a charge provided that the most expert craftsman should be appointed master of the works, under whom, when they reached their destination, every tenth man was appointed warden over his nine fellows; a camp was erected and a lodge built in which to hold their meetings and regulate their prices. Here, also, the apprentices resorted at certain periods to hear discourses upon the sciences, and lectures on morality: for at this period, it is supposed, none could become a free and accepted Mason without serving under a master for seven years; during which time he was gradually initiated into the mysteries, and was ultimately accepted as a Brother.

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“Several years ago my attention was led to the fact that many of our ancient buildings exhibited, on the face of the walls, both inside and outside, marks of a peculiar character on the face of the stones, which were evidently the work of the original builders; and it occurred to me that if examined and compared they might serve to throw light upon these bands of operatives. I made a large collection of them in England, France, Belgium, and Germany, some of which were published in the ‘Archæologia.’ These are simply the marks made by the masons to identify their work; but it is curious to find them exactly the same in different countries, and descending from early times to the present day; for in parts of Germany and Scotland tables of marks are still preserved in the Lodges, and one is given to the (practical) mason on taking up his freedom. He cuts it, however, on the bed of the stone now, instead of on the face. The marks are usually two or three inches long.



“Many of them have a religious character, symbolizing the Trinity, eternity, &c., and the fish-form is not uncommon.

“The constant occurrence in ancient buildings of this fish-form, or *vesica piscis*, as it is called, has led to much discussion. The early Christians symbolized our Saviour by the form of a fish, perhaps because the initial letters of Christ’s name and titles form the Greek word for fish: moreover, they called themselves *pisciculi*, considering that the Christian life commenced in the waters of baptism. The fish itself was accordingly sculptured for decoration, but seems to have been superseded by the fish-shaped compartment formed by the intersection of two equal circles. In England it is to be seen over many doorways, inclosing the figure of Christ; as at Malmsbury Abbey Church, Barfreston, and Rochester Cathedral. Windows are sometimes found of this shape. The seals of most religious bodies were of this form; and some antiquaries have even attributed the origin of the pointed style of architecture to the use of it! At Poitiers and Angoulême, where I found many masons’ marks, it occupies a very prominent position on the west front of the churches.”

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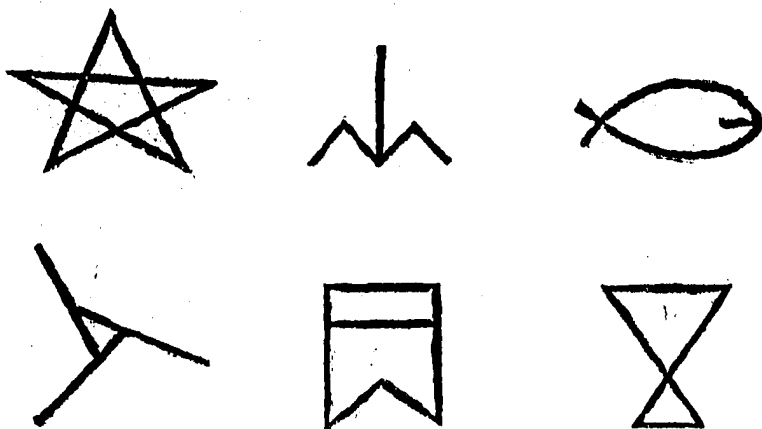
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THE MASONIC MIRROR.

MASONIC MEMS.

THE M.W.G.M. has been pleased to appoint Bro. William Henry Read, of Singapore, as Prov. G.M. for the Eastern Archipelago.

CHARTERS for two new Lodges have been recently granted by the M.W.G.M. The Temperance, No. 1041, to be held at Birmingham, and the Fidelity, No. 1042, at Singapore.

THE Brunswick Lodge, No. 1034, at Brighton, is to be consecrated on the 27th instant.

THE election of Annuityants for the Benevolent Institution will take place on Friday, the 21st instant; and we again request the Brethren to remember that one of the candidates (Brother Bell Slater) has appealed to their sympathy fourteen times. We shall be happy to receive proxies on his behalf.

GRAND LODGE.

THE annual meeting for the appointment of Grand Officers was held in the Temple, on Wednesday, April 28th, the Right Hon. the Earl of Zetland, M.W.G.M. presiding, supported by Bros. Sir Lucius Curtis, Prov. G.M. for Hampshire; Hall, Prov. G.M. for Cambridgeshire; Capt. Bowyer, Prov. G.M. for Oxfordshire; Hammond, Prov. G.M. for Jersey; Fenwick, J.G.W.; Henderson, G. Reg.; Tomkins, G. Treas.; W. Gray Clarke, G. Sec.; Roxburgh, S.G.D.; S. B. Wilson, J.G.D.; Rev. Edw. Moore, G. Chap.; Crohn, G. Sec. German Correspondence; Hutchings, S.G.W.; Jennings, G. Dir. of Cers.; Chapman, Asst. G. Dir. of Cers.; Farnfield, Asst. G. Sec.; Horsley, G. Org.; Smith, G. Purs.; and a large number of P.G. Officers, amongst whom we noticed Bros. Pattison, Parkinson, Evans, F. L. White, B. B. Cabbell, Havers, Hervey, Dobie, Spiers, Chas. Elkington, Le Veau, Masson, and many others.

The minutes of the last meeting having been read and confirmed, as far as regarded the election of the M.W. Grand Master and Grand Treasurer, the Earl of Zetland was proclaimed and saluted in due form. The noble earl briefly acknowledged the compliment, and then proceeded to appoint his Officers for the ensuing year, those names in italics being new appointments. The Right Hon. Lord Panmure, D.G.M.; Bros. *Col. J. Studholme Brownrigg, C.B.*, S.G.W.; *Wyndham Portal*, J.G.W.; Samuel Tomkins, G. Treas.; Revds. Edward Moore and *Arthur R. Ward*, G. Chaps.; *Francis Roxburgh*, G. Reg.; W. Gray Clarke, G. Sec.; Henry L. Crohn, G. Sec. for German Correspondence; *William Pultney Scott*, S.G.D.; *J. S. Hopwood*, J.G.D.; Samuel W. Daukes, G. Sup. of Works; Richard W. Jennings, G. Dir. of Cers.; *Arthur W. Woods*, Asst. G. Dir. of Cers.; *Daniel Gooch*, G.S.B.; Chas. E. Horsley, G. Org.; and Jos. Smith, G. Purs.

The following were then presented as Grand Stewards for the ensuing year:— Bros. D. H. Stone, No. 1; the Duke of Manchester, No. 2; J. Wright, No. 4; J. Stone, No. 5; H. H. Berens, No. 6; H. Cowland, No. 8; J. C. Sharp, No. 14; T. S. Howell, No. 21; J. R. Haig, No. 23; W. R. Wood, No. 27; J. Simmons,

No. 32 ; F. B. B. Natusch, No. 54 ; N. Hall, No. 66 ; E. T. Kennedy, No. 72 ; G. Haward, No. 108 ; Louis Heinemann, No. 116 ; Jos. Freeman, No. 233 ; and Jos. F. Ruddock, No. 324.

Grand Lodge having been closed in ancient and solemn form, the Brethren proceeded to the

GRAND FESTIVAL,

over which the M.W. Grand Master presided, being very indifferently supported by the Brethren, compared with previous years.

At the conclusion of the dinner, which was most elegantly served, the M.W. Grand Master gave "The health of the Queen," which was rapturously responded to ; this was followed by "The Royal Family," peculiar allusion being made to our illustrious Brother, His Royal Highness Prince Frederick William of Prussia, who had lately become connected with it by his union with the Princess Royal.

Sir Lucius Curtis, Prov. G.M. for Hampshire, felt that he had a very easy duty to perform in asking them to drink to "The health of the M.W. Grand Master." (Cheers.) The noble earl had presided over the Order so many years, and was known so well to the Brethren, that he need scarcely do more than bring his name before them. (Cheers.) The noble earl had ever been a most firm friend to the Craft—which had prospered beyond all precedent under his rule—and a consistent and valuable supporter of their charities. All who had the honour of the acquaintance of the noble earl, knew him to be a most kind and amiable man, and it was with great pleasure he called upon the Brethren to join with him in drinking his health. (Loud applause.)

The M.W. Grand Master rose amidst renewed applause, and said it had been so often his lot to thank the Brethren for the compliment just paid him, that he hardly knew how to do so adequately upon the present occasion. He could assure them that he was highly flattered by the manner in which he had been again called upon to preside over them, and the reception he had met with that evening. He was happy to say that the Craft was in a high state of prosperity, and he trusted it might ever continue so, and that their valuable charities would go on increasing in prosperity and usefulness. (Cheers.) He again thanked the Brethren for their kindness, assuring them that it would always be his utmost endeavour to promote the best interests of the Craft over which he had the honour to preside. (Cheers)

The next toast given was "The Sister Grand Lodges of Scotland and Ireland."

The M.W. Grand Master then gave "The Health of the Deputy Grand Master, the Right Hon. Lord Panmure," who, he regretted, was unable to be present that day. Lord Panmure had so efficiently discharged his duties, had given him (the Grand Master) such valuable assistance, and was so generally appreciated, that he was sure the toast would be most cordially responded to. (Cheers.)

The M.W. Grand Master next gave "The Grand Officers," which was responded to by the Senior Grand Warden (Colonel Brownrigg), who pledged himself and brother officers ever to discharge the duties of their offices with zeal and fidelity, so as to meet with the approbation of the M.W. Grand Master and the Brethren.

The next toast was that of "The Prov. Grand Masters," coupled with the name of Bro. Bond Cabbell, Prov. Grand Master for Norfolk, a Brother who, as was stated by the M.W. Grand Master, is universally known for his liberal support of the charities, and the readiness with which he at all times comes forward to their assistance.

Bro. Cabbell having briefly returned thanks, the Right Worshipful Grand Masier gave "the Representatives of Foreign Lodges at the Grand Lodge of England, coupled with the name of Bro. Chevalier Hebeler, the representative of Prussia."

Chevalier Hebeler returned thanks for the compliment which had been paid to him. He might mention that H.R.H. Prince Frederick William of Prussia had assured him that nothing had given him greater pleasure during his residence in England than the reception he had met with from his Brother Freemasons on his visit to Grand Lodge ; and he had no doubt that on a future visit to this country

His Royal Highness would avail himself of an opportunity of again coming amongst them, and renewing the connection so happily begun.

“The health of the Stewards” and the “Ladies” having been toasted, the company broke up about a quarter to ten. The usual scene of confusion afterwards took place in the glee-room, the approach to which was guarded by policemen—one of the greatest pieces of satire on the manner in which we carry out our principle that can well be imagined. The usual inconveniences were experienced in the glee-room; but if the Brethren and their ladies like to be stewed alive, lest a little music should desecrate the Temple, or because the Stewards have not sufficient common sense to do away with the nuisance altogether, we are content to leave them to the enjoyment of their fancied pleasures. The musical arrangements were ably conducted by Bro. Horsley, G. Org., assisted by Misses Ransford and Eyles, and Bros. Lawler, Lockey, Winn, and Francis. Bro. Harker was toastmaster.

METROPOLITAN.

APPOINTMENTS.

Wednesday, May 5th.—Grand Chapter, at 8. Lodges, Westminster and Keystone (10), Freemasons' Tavern; Jerusalem (223), Freemasons' Tavern; Florence Nightingale (1,008), Freemasons' Tavern, Woolwich.

Thursday, 6th.—Lodges, Egyptian (29), George and Blue Boar; Strong Man (53), Falcon Tavern; Lion and Lamb (227), Bridge House Hotel; Ionic (275), Ship and Turtle; St. Andrew's (281), Freemasons' Tavern; Yarborough (812), George, Commercial-road East. Chapter, St. James's (2), Freemasons' Tavern.

Friday, 7th.—Chapters, Fidelity (3), London Tavern; British (8), Freemasons' Tavern.

Saturday, 8th.—Lodge, Phoenix (202), Freemasons' Tavern.

Monday, 10th.—Lodges, St. George and Corner-stone (5), Freemasons' Tavern; Fortitude and Old Cumberland (12), Freemasons' Tavern; St. Alban's (32), London Coffee House; Domestic (206), Falcon Tavern; Confidence (228), Anderton's Hotel.

Tuesday, 11th.—Lodges, Burlington (113), Albion Tavern; St. John's (196), Holly Bush, Hampstead; Percy (234), Ship and Turtle; Israel (247), Seyd's Hotel, Finsbury; St. Michael's (255), George and Blue Boar; Nine Muses (286), Freemasons' Tavern; Wellington (805), Bull, Lewisham.

Wednesday, 12th.—Lodges, Fidelity (3), Freemasons' Tavern; Union Waterloo (13), King's Arms, Woolwich; Kent (15), Three Tuns, Southwark; Royal Athelstan (19), George and Blue Boar; Royal Naval (70), Freemasons' Tavern; Vitruvian (103), White Hart, Lambeth; Eastern Star (112), Wade's Hotel, Poplar; Justice (172), Royal Albert, Deptford; Pilgrim (289), Ship and Turtle; Zetland (752), Adam and Eve, Kensington. Royal Benevolent Institution Committee at 3; Festival Girls' School at 6.

Thursday, 13th.—Lodges, Friendship (6), Thatched House; Regularity (108), Freemasons' Tavern; Friendship (248), Ship and Turtle; Bank of England (329), Radley's Hotel; Polish (778), Freemasons' Tavern; Canonbury (955), Canonbury Tavern, Islington.

Friday, 14th.—Lodges, Caledonian (156), Ship and Turtle; Bedford (183), Freemasons' Tavern; Union (195), London Tavern.

Saturday, 15th.—Lodge, Honour and Generosity (194), London Tavern; Panmure (1017), Pembury Tavern, Lower Clapton.

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

TUSCAN LODGE (No. 14).—At the meeting of this Lodge on the 27th ult., Mr. Lockey, the eminent singer, was duly initiated into Masonry.

LODGE OF PROSPERITY (No. 78).—The last meeting of the members previous to the usual adjournment was held on Wednesday, the 28th of April, at the White Hart Hotel, Bishopsgate, and was well attended. The Lodge was opened by the W.M., Bro. Alfred Day, assisted by the whole of his officers. Mr. M. H. Thompson, jun., the only son of the Secretary of the Lodge, and another gentleman were initiated. There were also two passings and two raisings. The whole of the working reflected the highest praise on the part of the W.M., who is a most energetic Mason, and spares no pains to render his officers perfect in their several parts. The Brethren appeared in Masonic mourning, as a tribute of respect to their deceased Brother McKay, J.W. The Brethren were called to order by the W.M., and Bro. Henry Isaacs

P.M., delivered a most impressive funeral oration on their departed Brother, which was listened to with marked solemnity and silence. There was no banquet, it being the day of the Grand Festival, but some of the members partook of slight refreshment. Bro. Palmer, P.M., took advantage of the opportunity to congratulate the Lodge on the accession of the son of their worthy Secretary to the Order.

MOIRA LODGE (No. 109).—On Tuesday the 27th instant, the members met at the London Tavern, when the ceremony of passing Bro. John Patrick Murrough and Bro. Willert Beale was most ably performed by the W.M. Bro. Webster. The Lodge was then closed, and the Brethren proceeded to the banquet. Immediately after the usual loyal and Masonic toasts, Bro. Potter, P.G.D., P.M. of the Lodge, informed the Brethren that an entertainment had been provided by him for the Brethren of the Lodge, and the visiting Brethren to which he invited them. On retiring from the banquet, tea and coffee was prepared for the party in a room adjoining the pillar room, which was fitted up as a drawing-room with great taste by Messrs. Chater and Funge. Messrs. Zambra and Negretti having kindly lent a number of stereoscopes, added to the amusement. A large party of ladies were present, amongst whom were part of the family of the Lord Mayor, and the wives and daughters of several of the members of the Lodge, and other friends of Bro. Potter. The enjoyment of the evening was much increased by the kind assistance of Madame Borchardt, Madame Montemerli, Miss Van Noodan, Herr Derffel, Mons. Smelzer, Bro. Montemerli, Bro. Goffrie, Bro. Ganz, Bro. Van Noodan, and other Brethren. Each lady on entering the room was presented with a bouquet. After the evening entertainment in the drawing-room, the party retired to another room, where a supper awaited them, laid out with great taste; after partaking of which all retired at midnight, highly pleased with the evening's entertainment.

LODGE OF PRUDENT BRETHREN (No. 169).—This Lodge met on the 27th of April, under the presidency of Bro. Warren, and the business, which was principally of a formal nature, was well gone through, many arrangements being made for the future prosperity of the Lodge.

LODGE OF SINCERITY (No. 203).—A large assemblage of the Brethren of the above Lodge, took place on the 21st ult., Bro. Tentiman, W.M., presiding; supported by several Past Masters and visitors. The Lodge being opened, the minutes of the last meeting were read and confirmed, after which a ballot was taken for the admission of five gentlemen into the Order. The result of the ballot being satisfactory, Messrs. Holland, Joes, Irwin, Hensbury, and Capt. Albert Jarvis, were introduced, and received their first step in Freemasonry, the ceremony being well performed by the W.M.; Bro. Potts giving the charge (at the request of the Master), in his usual impressive manner. Bro. Eisinger having satisfied the Lodge of his proficiency in the 1st Degree, was duly passed to that of Fellow Craft. The immediate P.M., Bro. Rawley, proposed, and Bro. Terry, P.M., seconded, that a vote of thanks be entered upon the minutes of the Lodge to Bros. Oman, P.M., Treas. and to Bro. Potts, P.M., Sec., for their indefatigable exertions on behalf of Edward Newnham (the son of their late lamented P.M. Newnham), who was a candidate for the Boys' School, and whose success at the late election was mainly attributable to the exertions of the Brethren alluded to. The motion was carried unanimously, and was entered accordingly. The business of the Lodge concluded, the Brethren sat down to an excellent collation, served with great taste by Bro. Wright. At the conclusion of the banquet, the W.M. proposed the usual loyal and Masonic toasts, followed by that of "The Initiates." The W.M. congratulated the Lodge upon its prosperity, and said that while gentlemen of high standing were anxious to be enrolled amongst them, it augured well for the progress of the science of Freemasonry. The initiates severally returned thanks, and expressed their high sense of the honour conferred upon them; they felt assured from what they had that night had seen that the best principles of morality were inculcated. The Master then proposed "The P.Ms."

making many complimentary allusions to the talent of the Brethren who had preceded him, and again alluded to Bros. Oman and Potts, in reference to the Boys' School. Bro. Oman returned thanks, and said, he feared that too much credit was vouchsafed to himself and colleague for their exertions in the good cause. He was satisfied that every member of the Lodge did his best to forward the cause of young Newnham; he disclaimed anything like credit in this matter, it being the duty of every Mason who studied the tenets of the Order to assist, so far as lay in his power, the children of a deceased Brother. Bro. Newnham was particularly dear to them, he had passed through all the offices of the Lodge with an urbanity and courtesy that could never be forgotten. It had pleased the Great Architect suddenly to deprive him of the light of reason, from which he never recovered, and passed unconsciously to that "bourn from whence no traveller returns," leaving his family in very reduced circumstances. He (Bro. Oman) was happy that they had been fortunate enough to place his boy in one of the asylums of which their order felt proud; and he hoped that it would prove conducive to the advancement of the youth in the world. The next toast was "The health of the W.M." which was received with enthusiasm, and briefly but feelingly acknowledged. Several other toasts and speeches followed, and a delightful evening was passed.

INSTRUCTION.

ROBERT BURNS (No. 25).—The anniversary festival of this excellent Lodge of Instruction was celebrated at Bro. J. W. Adams's, the Union Tavern, Marylebone-street, Piccadilly, on Monday, the 19th ult., when about forty Brethren sat down to a most elegant banquet. The chair was occupied by Bro. Watson, P.M., in consequence of the unavoidable absence of the W.M. Bro. Bennett. The W.M. was supported by Bros. Le Gassick, as S.W.; Colcher, J. W.; T. A. Adams, P.M.; Morbey, Newton, Apted, and many others. A variety of appropriate toasts were drunk, and in the course of the evening it was stated that during the past year the parent Lodge was increased by twenty-four initiates and eight or ten joining members.

VITRUVIAN (No. 103).—The last regular night for the season of this Lodge took place at Bro. Heppel's, the White Hart, College-street, Lambeth, on Thursday last, when Bro. Davidson presided as W.M., and worked the fifteen sections, supported by Bros. Stuart as S.W., and Hart as J.W. The respondents to the first lecture were Bros. Carter, Hart, Bower, Davidson, Collard, Jackson, and Anslow; to the second lecture—Bros. Carter, Anslow, Bower, Arnold, and Noak; to the third lecture—Bros. Wm. Stewart, Jackson, and Noak. The annual banquet will take place at Bro. Heppel's, on the 31st of May. After electing Bro. Collard, of No. 109, as a joining member, the Lodge adjourned its regular meetings to the first Thursday in September, first passing a vote of thanks to Bro. Davidson for the very excellent way in which he had worked the lecture. In the course of the evening the Lodge voted the following sums to the charities:—One guinea to the Boys' School, one guinea to the Girls' School, two pounds to the Male Annuity Fund of the Royal Benevolent Institution, and one pound to the Widows' Fund of that institution also. The votes for aged Freemasons were given to Bro. Young.

LODGE OF SINCERITY (No. 203).—The excellent Lodge of instruction held under the above warrant, held an extraordinary meeting on Monday, the 26th ult., at Bro. Knibb's, Prince Albert, Cooper's-row, Crutched-friars. Bro. Potts presided, and performed the ceremonies with great care. During the evening, a vote of thanks was given to Bro. Potts as Lecture Master, in acknowledgment of his kindness and attention to those Brethren desirous of profiting by instruction, as well as the great Masonic talent he has always displayed. Brother Potts in returning thanks said, while he thanked the Brethren for this acknowledgment of his services, he must be allowed to say the greatest compliment they could pay him was to attend as often as possible that he might have the gratification of saying with

pride, "These are my pupils." He was never so happy as when teaching Masonry ; it was the great passion of his life. He had devoted considerable time to it, and found, with all his research, the difficulty of dating its origin, therefore he had come to the conclusion that the antiquity of Masonry might reasonably be imagined to be of boundless extent, and they might trace its footsteps in the most distant, the most remote ages, and nations of the world. They found it among the first, and most celebrated civiliziers of the East ; they deduced it regularly from the first astronomers on the plains of Chaldea, to the wise and mystic kings and priests of Egypt, the sages of Greece, the philosophers of Rome—nay, even to the rude and Gothic builders of a dark and degenerate age, whose vast temples still remained in existence as monuments of their attachment to the Masonic arts, and as high proofs of a taste which, however irregular, must always be esteemed awful and venerable. In truth, in no civilized age or country had Masonry been neglected. The most illustrious characters—kings and nobles, sages and legislators, authors and artists, had thought it their glory to honour and protect it. And at the present hour, while they found the Brotherhood successfully established in every kingdom of the earth, they were happy to rank in that list many names which did honour to their own, and would have done honour to any age ; but when to this they added the comprehensiveness of the institution, and the vast circle of arts and sciences which it taught, they would no longer wonder at that extent, but be satisfied that Masonry must, and would always keep pace and run parallel with the culture and civilization of mankind—nay, they might pronounce with strict truth that where Masonry was not, civilization would never be found. With these few remarks he would conclude, calling a blessing from heaven upon the Brethren present and all regular Masons—might brotherly love prevail, and every moral and social virtue cement them together.

INDUSTRY (No. 219).—The anniversary banquet of this Lodge took place at Bro. Quelch's, Dick's Coffee-house, Fleet-street, on Monday, the 19th ult. ; Bro. Anslow, P.M. No. 165, had been elected to fill the chair, and was in his place at the appointed time. The seven sections of the first lecture were worked in a manner which was highly creditable to all concerned. Bro. Anslow put the questions in his usual clear and distinct style, and was answered by Bros. Bower, Stuart, Brett, Figg, Brett, Salmon and Tyrrell. The Lodge had an important addition to its strength by the election as joining members of Bros. Bower. No. 108 ; Hart, No. 169 ; Edward W. Davis, No. 201 ; Moggs, No. 201 ; Carpenter, No. 206 ; Brown, No. 219 ; and Wade, No. 318. After closing the Lodge, the Brethren sat down to banquet, and spent the remainder of the evening in peace and harmony.

CONFIDENCE (No. 228).—On Wednesday, the 21st ult., being the second anniversary of this excellent Lodge of Instruction, the Brethren met in large numbers at the Bengal Arms Tavern, Birchin-lane ; Brother Cummins, W.M. of the parent Lodge, took the chair. Part of the sections in the first lecture were well worked, the questions being put by Bro. Brett, W.M. of the Domatic Lodge. Bros. Carpenter, P.M. No. 206, and Hart, No. 165, were elected members. No further business being offered, the Lodge was closed, and the Brethren adjourned to an excellent banquet, provided by Bro. Wadeson, to which a numerous company sat down. After drinking the usual Masonic toasts, including the health of the visitors, responded to by Bros. Carpenter and Hart ; the health of the Stewards, coupled with the names of Bro. Brett ; and the Officers of the Lodge, along with that of Bro. Jackson—the W.M. rose to propose "Prosperity to the Confidence Lodge of Instruction ;" in doing which, he took occasion to state that, although it had only just completed its second year, it was furnished with all the ornaments, furniture, and jewels required in conducting its ceremonies. It had been able to subscribe most liberally to most of the charities, and had acquired a life-governorship of some of them. Its numbers were fast approaching three hundred, and it was allowed to be one of the best working Lodges in London.

LODGE OF STABILITY (No. 264).—The twenty-first anniversary meeting was held at Radley's Hotel, New Bridge-street, Blackfriars, on Friday, the 30th of April. The Lodge was opened by the Preceptor, Bro. H. Muggeridge, as W.M.; John Boughey, as S.W.; S. G. Myers, as J. W. The lecture of the 1st Degree was worked in sections by the following Brethren, viz. :—Sect. 1st, Bro. Robert Farran, S.W. No. 22; 2nd, Alfred Pratt, J.D. No. 22; 3rd, John Dixon, S.D. No. 87; 4th, John Boughey, S.D. No. 22; 5th and 6th (Lodge Board), Henry Muggeridge, P.M. No. 227; and 7th, Samuel G. Myers, J.W. No. 1,017. The lecture was worked most admirably, each Brother being perfect in his duty; and richly deserved the praise that was afterwards awarded. The portion illustrating the Tracing-board was a subject of considerable interest to numerous Brethren who had never before been present at those interesting sections.

At the close of the lecture, Bro. John Havers, P.S.G.D., the president of this Lodge of Instruction took the chair, and announced a proposal to distribute from the surplus funds the sum of twenty guineas, in a contribution of five guineas each to the following charities, viz. :—the Girls and Boys School, the Male Annuity, and the Widows Fund, which were accordingly voted. Bro. Havers said it must be most gratifying to the members that with such a small annual subscription, this Lodge of Instruction was enabled to contribute so handsomely to these admirable charitable institutions.

The R.W. Bro. S. J. Hammond, Prov. G. M. for Jersey, rose and proposed a vote of thanks to the Preceptor of the Lodge, Bro. Muggeridge, for the very praiseworthy manner in which the lecture had been delivered; and Bro. Myers, J.W., in seconding that resolution, said that it was to Bro. Muggeridge's untiring energy and attention the perfection of those who had taken part in the lecture must be attributed. It was through Lodges like the Stability Lodge of Instruction, that Masonry had been brought to such a degree of perfection; a considerable portion of the ceremonials of the institution would be obscure but for the elucidation they received from the lectures. Bro. Muggeridge's fame was too widely spread to require a word of praise from him (Bro. Myers), but being deeply indebted to Bro. Muggeridge for much valuable instruction, he most cordially seconded the motion of the R.W. Brother. The motion, on being put from the chair, was carried by acclamation.

Bro. Roxburgh, the newly appointed G. Reg., in a few words of commendation proposed a vote of thanks to the Brethren who had so ably assisted in working the lecture. Where all were so equally entitled to praise, it was impossible to particularize any individual; he, therefore, moved the thanks of all present should be given to Bros. Boughey, Dixon, Farran, Myers, and Pratt.

Bro. John Savage said he felt great pleasure in seconding the motion of the G. Reg., having been highly gratified at the working of the evening. He had for many years attended these meetings, but he never at any time had witnessed the lectures better worked. This Lodge of Instruction had at its head in Bros. Havers and Muggeridge two worthy and able Masons who had devoted much of their time and attention in bringing the work to that state of perfection it had reached; he hoped many Brethren, if not all, would follow in their footsteps. It was by diligent practice alone that such complete knowledge of the principles of Masonry could be arrived at. They must all bear in mind the precept of the wisest man, "With all thy wisdom get understanding."

The motion was put and carried; and Bro. Havers said that the oldest members of the Stability Lodge of Instruction would be glad to receive the names of any Brethren who desire to become members. Some fifty names were proposed and admitted.

The Lodge was then duly closed. The room was crowded, there could not be much fewer than 150 Brethren present at the lecture.

The Brethren then assembled at the banquet, and the ball-room of the hotel not being able to accommodate the whole, several Brethren were compelled to take their repast in two other rooms. Bro. J. Havers, P.G.S.D., presided; on his right were the R.W. Bros. Hammond, Prov. G.M. for Jersey; the Rev. A. Ward, G. Chaplain; W. Gray Clarke, G. Sec.; F. Roxburgh, G. Reg.; W. Pultney Scott, S.G.D.; R. W. Jennings, G. Dir. of Cers.; J. L. Evans, P.G.S.B.; A. A. Le Veau,

P.G.S.B.; J. B. King, P.G.S.B.; W. R. Wood, G. Steward; Wheeler, W.M. No. 324, &c. On his left, Bros. Henry Muggeridge, the Preceptor of the Lodge, and P.M. No. 227; Alfred Day, W.M. No. 264; Lambert, P.M. No. 234; Law, How, Sotheran, Jackson, Morris, Watkins, Hillman, Marks, and several other P.M.s, &c.

The supper was most excellent, and did credit to Bro. Holt's management. The cloth removed, after a grace well sung by Bros. Young, Cooper, Winn, and Lawler, Bro. Havers rose and said, that although the days were passed when there was an immediate connection between the sovereign of the land and the Masonic Institution—when the heir to the throne was its Grand Master, and his royal brothers active members of the Order—yet Masons yielded to none in loyalty to their sovereign, and their Queen lived in their hearts. Her Majesty had recently somewhat identified herself with the institution, by uniting her daughter to the Prince of Prussia, a Mason, and the son of a Mason. He considered that by thus uniting her daughter to a most estimable Prince and a worthy member of the Craft her Majesty had aided the cause of Freemasonry, not only here but on the Continent. He therefore was sure this fact would, were it needed, claim an enthusiastic reception to the toast, "The Queen and the Craft."

The National Anthem having been sung,

Bro. Havers again rose. He had next to propose the health of the noble earl who had for fourteen years presided over the Craft. Never had Masonry so flourished as during that period, and that prosperity was mainly to be attributed to the government of their excellent Grand Master. Differences and difficulties had occurred, but no sooner did they become known to him than, with a dignity peculiar to himself, the Grand Master personally took the largest share of blame. There was no one member of the Order who had its well-being more sincerely at heart; and although it might be said that in eloquence his Lordship was not equal to some of his peers, yet he (Bro. Havers), speaking from intimate knowledge, could assert that in difficult cases the tact and business habits of the noble earl were second to none. All difficulties being now at an end, and as they had again elected their Grand Master, let them continue to support him with heart and will (cheers). Bro. Havers concluded by giving "The M.W. Grand Master, the Earl of Zetland."

Bro. Havers next proposed "The Deputy Grand Master and the rest of the Grand Officers, present and past;" and he would particularly couple with the toast two of the Grand Officers then present—Bro. Hammond, who, as the Deputy of the Grand Master, had ruled the province to which he was attached with great ability for several years; and Bro. Ward, the Grand Chaplain, who had for many years done great service to the Order as D.G.M. for Cambridge. There were also other Brethren, recently appointed, equally entitled to their esteem and notice. Bro. Roxburgh, the newly-appointed Grand Registrar, now held a high and important position; he possessed considerable legal acumen and power, and he trusted that he would use those great powers to the benefit and advantage of the institution in which he held so distinguished an office. Bro. Gray Clarke, as Grand Secretary, had followed one of the most accomplished Masons, and in discharging the serious and heavy duties of his office had given perfect satisfaction to all, and in his demeanour he had shown himself a most accomplished gentleman (cheers). He next came to the Grand Deacon, and as he (Bro. Havers) had passed through that office, he could speak of its duties—duties there were, although it so happened he had never been required to perform them. The duty of the Grand Deacon was, in case of divisions in Grand Lodge, to see the hands held up and count them; and he had no doubt but that when called upon Bro. Scott would be found equal to the task; as W.M. of the Lodge of Antiquity, and on every occasion where the charities were to be served, Bro. Scott was most distinguished. For the other Past Grand Officers present it was only necessary to name them; their services were known to all.

Bro. Hammond, in acknowledgment, said he was most gratified with everything he had witnessed, and he would endeavour to convey to the Brethren of the province he presided over a knowledge of the great intellectual treat he had been present at, and induce some of them at a future time to receive a like gratification.

The Grand Chaplain expressed his great pleasure in being present at such excellent work, and also at seeing 150 Brethren assembled on the occasion.

Bro. Havers said he had next to propose "The worthy and excellent Preceptor, Bro. Muggeridge, and success to the Stability Lodge of Instruction." Believing that these Lodges of Instruction were the means of keeping up the true spirit of Masonry, and preserving the teaching of Bros. Broadfoot and Peter Thompson, it was their duty to encourage Bro. Muggeridge in his career. In the presence of so modest and retiring a Brother he could not say all he might in his absence, but he might be allowed, as an old member of the Lodge, to say he knew something of the arduous services of their Preceptor; the faithful discharge of those duties entitled Bro. Muggeridge to their warmest gratitude. Bro. Havers then alluded to the efforts now making to assimilate the practice of the ceremonials and lectures. There had been many meetings of the committee, and as the working varied only in language, and in nowise differed in the essentials of ancient Freemasonry, he felt confident that before their next anniversary all would be arranged.

Bro. Muggeridge, in responding for the very kind manner in which his name had been proposed and received, expressed himself much pleased at seeing so numerous a meeting as had graced the Lodge that evening. He returned his heartfelt thanks to the Brethren who had assisted him in the work, and also to those who had been present to witness their labours. He had been nearly twenty years connected with the Lodge, and during the whole of that period it had been attended with great prosperity.

Bro. Roxburgh, in proposing the health of the President, referred to the great advantage Freemasonry derived from Bro. Havers's services. Scarcely was there any board or any committee in the Order but had his name attached to it, and in no instance did he shrink from the performance of his duty. He was equally active in support of their charities, and in private life he carried out all the behests of Freemasonry. No one presided at a meeting like the festival of that evening better than Bro. Havers; and it must have afforded him much pleasure to find himself so well supported. In the hope that he would continue to preside over this annual festival for many coming years, and that they might long continue to have the services of Bro. Havers; he concluded by giving "The President of the Stability Lodge of Instruction." (cheers.)

Bro. Havers, in reply, remarked, that it was the duty of the judge in charging the jury to desire them to weigh the merits of the case, and not to be led away by the eloquence of counsel. The partiality of his friend, Bro. Roxburgh, had led him to say more respecting him than he (Bro. Havers) deserved. He could only say that, from the time he entered Masonry, twenty-six years since, his only desire had been to promote the good of the institution, and his best services would ever be continued in the cause. So long as he received their countenance and support, so long would he continue with them. He could truly say, some of the most happy moments of his life had been spent in Freemasonry, and the happiest of those in their company.

Bro. Jennings, G. Dir. of Cers., said, the kind President of the evening had placed in his hands the next toast. They had heard the advantages Freemasonry derived from this Lodge; and the toast he had to propose was so intimately connected with the business of the evening, that he should be wanting in his duty did he not especially notice the labours of those Brethren who had assisted the Preceptor in his work. He might, as a simile, compare the Grand Officers to the capitals of the columns, and the Brethren generally to the columns which supported the capitals. He would therefore call on them to acknowledge the services of those Brethren by whom, that evening, the capitals were supported—those Brethren who from the rough ashler produced the finished stone—Bro. Boughey and the other Brethren, who had not only assisted at the building, but also aided in perfecting the structure.

Bro. Boughey said, it had not only been the duty of himself and Brethren but their pleasure to assist in the work; and it afforded them great happiness to be thus kindly mentioned.

Bro. Evans, P.G.S.B., proposed "The Sister Lodges of Instruction," and named as one most active in diffusing information, Bro. Lambert. Bro. Lambert, in the absence of Bro. S. B. Wilson, acknowledged the compliment.

Bro. Havers, as the hour was drawing late, briefly proposed "The Charities of the Order;" and, leaving the chair, was followed by nearly all the Brethren.

The musical arrangements were under the conduct of Bro. Young.

PROVINCIAL.

BRISTOL.

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

BUCKINGHAMSHIRE.

AYLESBURY.—*Buckingham Lodge* (No. 861).—The Brethren of this Lodge assembled at the White Hart, on Monday the 26th ult., when the present S.W., Bro. the Rev. J. C. Farnbrough was elected as W.M. for the ensuing year. Bro. James James was elected Treasurer, and Bro. James Walker, Tyler. The installation and annual festival was fixed to take place on Monday, May 24th, at 5.30 p.m.

CHANNEL ISLANDS.

APPOINTMENTS.—*Lodge.*—Tuesday, May 11th, St. Anne (863), Alderney, at 7.

CHESHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, May 13th, Mersey (701), Angel, Birkenhead, at 5.

DEVONSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, May 10th, Sincerity (224), St. George's Hall, Stonehouse, at 7; Sun (123), Globe Hotel, Exmouth, at 5; Benevolence (964), Princetown, Dartmoor, at 7; Wednesday, 12th, Fortitude (122), Prince George Hotel, Stonehouse, at 7.

DORSETSHIRE.

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

DURHAM.

APPOINTMENTS.—*Lodge.*—Thursday, May 13th, Palatine (114), Bridge Hotel, Sunderland, at 8; Restoration (128), Master Lodge, Town Hall, Darlington, at 8.

ESSEX.

APPOINTMENTS.—*Lodges.*—Monday, May 10th, Star in the East (935), Private rooms, Harwich, at 7; Wednesday, 12th, United (998), George Hotel, Colchester, at 7.

HAMPSHIRE.

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

SOUTHAMPTON.—*Southampton Lodge* (No. 555).—The installation of Bro. J. Rankin Stebbing, (P.M. Nos. 152 and 462), who had been re-elected as W.M. for the ensuing year, took place on the 18th of April, and was attended by no less than seventeen W.Ms. and P.Ms. amongst whom were the R.W. Prov. G.M. of Hampshire, Admiral Sir Lucus Curtis, Bart.; the V.W.D. Prov. G.M. Bro. Chas. Ewens Deacon, of Lansdown House; the R.W.D. Prov. G.M., of the Isle of Wight; Bro. Hyde Pullen, who had been specially invited to instal Bro.

Stebbing; F. Perkins, the W.M. of the Royal Gloucester Lodge No. 152; Thos. Webb, W.M. of the Lodge of Peace and Harmony, No. 462; Galt, P.M. of No. 717, Portsmouth; Wilkinson, P.M. Lodge of Emulation; the Rev. George Bradshaw, Dr. Norcott, and numerous other Brethren not P.Ms. After Bro. Litchfield had been raised to the Sublime Degree, the R.W. Bro. Pullen conducted the installation with great accuracy and ability, delivering the addresses with even more than his usual eloquence, to the great gratification of the many distinguished Brethren present. The following officers were appointed and invested:—Bros. Geo. Langley, S.W.; Chas. Davis, jun., J.W.; Geo. Wm. Clarke, Sec.; Welch, S.D.; H. D. Cole, J.D. About thirty-six Brethren sat down to the banquet, under the presidency of Bro. Rankin Stebbing, and spent a most delightful evening. One circumstance gave sincere sorrow to the Brethren, the announcement of the loss of the valuable services of the Treasurer and Secretary, Bro. P.M. Thomas Slade, who had been seized with a paralytic stroke of a severe kind, by which he had lost a public appointment to which no superannuation was attached, and by which his means of subsistence were gone. A petition to the Lodge of Benevolence was signed, and a hope was expressed that as he had been a busy and useful worker in Masonry for nearly fifty years, a pupil of the late Peter Gilkes, of blessed memory, also the founder of one Lodge, and P.M. of two, the Grand Lodge would deem it to be a case worthy of voting a large sum to the poor Brother in his affliction. Bro. Hyde Pullen referred (when returning thanks for the warm and hearty manner in which his health was drunk) to the case of Bro. Slade, to the accuracy of his working, and to his valuable services to Masonry in the south of England. He was sure his province (the Isle of Wight), would lend all its aid to get Bro. Slade on the Benevolent Annuity Fund next year.

KENT.

APPOINTMENTS.—*Lodges.*—Tuesday, May 11th, Belvidere (741), Star Hotel, Maidstone, at 7; Wednesday, 12th, Union of Waterloo (13), Red Lion, Woolwich, at 7. *Chapters.*—Tuesday, 11th, Adams' (184), Freemasons' Hall, Sheerness, at 7; Wednesday, 12th, Hope (248), Globe Hotel, Greenwich, at 4.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodge.*—Wednesday, May 12th, Antiquity (170), One Horse-shoe, Bolton, at 7. *Chapters.*—Monday, 10th, Perseverance (432), Old Bull, Blackburn, at 8; Tuesday, 11th, St. John's (268), Commercial Inn, Bolton, at 7.

LANCASHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Monday, May 10th, Sincerity (368), Adelphi Hotel, Liverpool, at 4; Tuesday, 11th, Merchants' (294), Royal Hotel, Liverpool, at 5; Royal Preston (418), Cross Axes, Preston, at 8; Thursday, 13th, Harmonic (263), Adelphi Hotel, Liverpool, at 6; Mariners', Instruction (310), Liverpool, at 7. *Chapter.*—Thursday, 13th, Harmony (267), Wellington Hotel, Garston, at 6.

LIVERPOOL.—*St. John's Lodge* (No. 971).—At a Lodge of emergency held at the Caledonian Hotel, on the 29th March, in consequence of the pressure of business on the regular night, the W.M., Bro. John Thornton, initiated four Brethren into order, and passed two to the 2nd Degree in his accustomed style; the Lodge was then closed (after partaking of refreshment) in time, form, and harmony. On Wednesday, 7th April, the regular meeting was held, when there was one of the largest attendances, both of members and visitors, that the Lodge has had since its commencement. The Lodge having been duly opened by Bro. J. Thornton, W.M., he proceeded to initiate five Brethren into the order, who had been duly balloted for; after the usual routine business, and administering relief to two deserving Brethren, the Lodge was called off to refreshment. When the usual toasts had been given, the health of the W.M. was proposed, and he was warmly congratulated on the extraordinary progress so young a Lodge has made—he having initiated, during his term of office (viz. from the commencement of the Lodge not yet two years), no less than fifty-six members into the order, and placed the Lodge on as firm a footing as any in Liverpool. After spending the evening agreeably, the Lodge was closed in harmony.

LEICESTERSHIRE.

PROVINCIAL GRAND LODGE.

A quarterly communication of the Grand Lodge of this province was held, in connection with St. John's Lodge, No. 348, at the Masonic Hall, Bell Hotel, Leicester, on Thursday, April 29th. In the absence of the Right Hon. Earl Howe, *G.C.H.*, Prov. G.M., the D. Prov. G.M. Bro. William Kelly presided, supported by Bros. W. Pettifer (P. Prov. G.S.W.) as D. Prov. G.M. ; R. Crawford, Prov. S.G.W. ; C. Morris, (Prov. G. Reg.), as Prov. J.G.W. ; F. Goodyer, Prov. G. Sec. ; Charles T. Freer (High Sheriff of the County), Prov. G. Steward, and an unusually large assemblage of Grand Officers, Past Grand Officers, and other Brethren of the province.

The Grand Lodge having been opened in form, and the minutes of the last quarterly communication read and confirmed, the D. Prov. G.M. informed the Lodge that he had received a letter from Bro. the Rev. W. J. Edlin, Prov. G. Chap., announcing that having been preferred to a chaplaincy in his old college, Trinity, at Cambridge, which necessitated his removal from Leicester at a few days notice ; he regretted that he should be unable to meet his Brethren once more in Grand Lodge before his departure, and that he had placed his office at the disposal of the Prov. G.M., should his lordship think the interest of the Craft required its immediate relinquishment. The D. Prov. G.M. added that the Prov. G.M. had arranged that Bro. Edlin should continue to hold the office until the annual meeting in October next.

The following resolution, proposed by the D. Prov. G.M., and seconded by the G.S.W. (both of whom spoke in highly eulogistic terms of the exemplary and estimable character of the Rev. Brother, both as a Mason and a minister of religion), was unanimously adopted, and a copy of it ordered to be transmitted to Bro. Edlin :—“That the members of this Grand Lodge have received with great regret the intelligence of the removal from the province of Brother the Reverend William James Edlin, *M.A.*, Provincial Grand Chaplain, who during the period in which he has held the office has discharged its duties with punctuality, and gained the esteem and respect of everyone with whom he has come in contact. At the same time the Brethren beg to tender to Bro. Edlin their sincere congratulations on his preferment, and their most cordial wishes for his health and happiness.”

The D. Prov. G.M. then announced that the office of Prov. G. Sword-Bearer having been vacated by Bro. T. H. Pares, who had left the province on joining his regiment, Lord Howe had authorized him to request Bro. Capt. Freer, the worth High Sheriff, to accept it, who had kindly consented ; and that Bro. Freer's present office of Prov. G. Steward would be conferred upon Bro. Sir A. G. Hazlerigg, Bart., at the next meeting. Bro. Freer having been called to the pedestal was duly invested.

Four of the sections of the lecture of the 2nd Degree were then worked in excellent style by the D. Prov. G.M., and Bros. M. Needham, A. Cummings, Dr. Sloane, and Wheeler—the four Brethren being junior members of St. John's Lodge. The fourth section was omitted, in consequence of the Brother who had undertaken it being suddenly called out of town. At the next quarterly meeting, to be held at the John of Gaunt Lodge, No. 766, in July next, the lecture of the 3rd Degree is to be worked by members of that Lodge. The plan recently adopted in the province of working one of the lectures at every meeting of the Prov. G. Lodge has been found very beneficial in creating a spirit of generous emulation among the Brethren.

LEICESTER.—*St. John's Lodge* (No. 348).—A Lodge of emergency was held at the Bell Hotel, on Thursday evening last, for the purpose of raising Bro. J. Denton to the 3rd Degree. Among the Brethren present were Bros. W. Kelly, D. Prov. G. M. ; Crawford, Pettifer, Kinder, and Morris, Past Masters ; Holland, S.W. ; Cummings, J.W. ; Nedham, Sec. ; Wheeler, Thompson, Snowdon, Herbert, Marston, Emberlin, &c. Among the visitors were Bros. Capt. Freer, High Sheriff ; Smith, P.M. ; Goodyer, P.M. ; Kinton, P.M. ; and Davis, all of the

John of Gaunt Lodge, No. 766. In the unavoidable absence of Bro. W. J. Windram, W.M., the chair was filled, and the ceremony performed in his usual able manner by Bro. Pettifer, P.M. After the conclusion of the ceremony, the Prov. Grand Lodge was received.

LINCOLNSHIRE.

APPOINTMENTS.—*Lodge*.—Tuesday, May 11th, Harmony (339), Music Hall, Boston, at 7.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges*.—Monday, May 10th, St. Peter's (706), Catterick-buildings, Newcastle-upon-Tyne, at 7; Tuesday, 11th, D'Ogle (919), Morpeth; Wednesday, 12th, Blagden (957), Ridley Arms, Blyth. *Encampment*.—Royal Kent, Bell's-court, Newgate-street, Newcastle-upon-Tyne, at 7.

NORTH WALES.

VISIT OF SIR WATKIN W. WYNN, BART. PROV. G.M. TO BANGOR.

The Brethren resident in this part of the province of North Wales and Shropshire having adopted an address of sympathy and condolence on the recent calamity at Wynnstay, the R.W. Brother attended the Lodge at the British Hotel, Bangor, on Tuesday, April 20th, for the purpose of receiving it, accompanied by the R.W.D. Prov. G.M., Bro. the Rev. E. Dymoke, and the V.W. Prov. G. Sec., Bro. Wigan. The party arrived by railway train at a quarter past six o'clock, and immediately entered the Lodge room, where everything had been prepared, and a goodly number of the Brethren were assembled. The business having been opened by the W.M. Bro. Capt. Emmerson, the address was read by P.M. Bro. Martin, as follows:—

“We, the Worshipful Master, Officers, and Brethren of the St. David's Lodge, No. 540, of Ancient Free and Accepted Masons of England, assembling at Bangor, in the province of which you are so worthily the immediate ruler, approach you, as in duty bound, to express our deep sympathy and condolence on the recent severe loss which you have sustained in the destruction by fire of your ancient family mansion at Wynnstay, and the valuable property accumulated within its walls.

“It reduces much of our pain, and will doubtlessly alleviate the pangs of sorrow which you must necessarily feel on the occurrence of so afflicting an event, that it has been ordained by a gracious Providence that the visitation has fallen upon one whose worldly circumstances will lessen the burden of so sad a calamity, and that it has been unattended with loss of life to your dear friends or domestics. Especially do we rejoice that your amiable partner, the wife of your bosom, whose virtues are heard of far and near, escaped the danger which for a time seriously threatened her.

“We trust that you may both live long to exercise those truly Masonic virtues by which your union has been attended—faith, hope, and charity—and that the Almighty Architect of the Universe will dispose your minds so that this infliction by His chastening hand may result in bringing forth the fruits of holiness and true happiness, to His honour and glory.”

Sir Watkin thus replied:—Worshipful Master and Brethren, I return you my best thanks, and also on behalf of Lady Wynn, for the kind expression of sympathy contained in the address now presented to me, and which sympathy has been extended to us from all parts of the principality. I hope and trust that whilst I have the honour of presiding over this province, I shall be able to act up to the principles of the Order to which we have all the happiness of belonging.

The usual business of the Lodge having been concluded, upwards of forty of the Brethren proceeded to the banquet-room, and partook of a sumptuous repast.

After the cloth had been removed, the W.M. gave the usual introductory toasts. He then said, that he wished the next toast had been left to a more competent person to propose, for it was the toast of the evening. The kind mani-

festation of feeling which had been so universally called forth by the calamity which had befallen their noble chief, the worthy baronet, was the best index of the high esteem in which he and his amiable lady were held by their countrymen, and pleasingly indicative of the character of the country itself. Their distinguished Brother had done them the honour of attending personally to receive their sympathies for the irreparable loss which he and the country had sustained by the destruction of valuable works of art and manuscripts which could never be replaced. They had, however, to congratulate him and his family on their personal escape from the threatening dangers which had surrounded them, and they could not withhold their admiration of the courage and conduct which Sir Watkin had displayed on that trying occasion. Such conduct was indeed worthy of the man and the soldier, and whilst they humbly and reverently bowed to the decrees of the G.A.O.T.U., let them also be permitted to hope that the family of Wynnstay might never again be subjected to similar trials and calamities. He would conclude by proposing “the health of Sir Watkin Williams Wynn, Bart., *M.P.*, R.W. Prov. G.M. for North Wales and Shropshire.” (Applause.)

Sir Watkin, in responding, said:—Worshipful Master and Brethren, I rise to return thanks for the kind manner in which the last toast has been proposed and received, and for the address which has caused my presence here this evening. The calamity to which you have so feelingly referred, has indeed been a heavy one; but the kindness which I have experienced from my neighbours, and from all classes in the principality, has tended to soothe the pangs of regret, and to demand my heartfelt gratitude. The exertions employed to arrest the fire were truly wonderful; both high and low exhibited a spirit of emulation which can never be obliterated from my memory. I will now give you an instance of the sterling honesty and integrity of the numerous people who were present on that occasion. Several articles of plate had to be taken from different rooms and carried to the stable yard. On my arrival in London, I examined and compared my inventory with the quantity of plate saved, and to my surprise I found it complete, with the exception of a small cruet stopper, which must have been buried in the *débris*. This speaks volumes as to the honesty of Welshmen. It might be considered invidious to draw comparisons; but it was a notorious fact, that whilst crime was increasing in England, it is every year decreasing in Wales. This was made manifest by the publicity which it elicited from the judges of assize during their periodical visits; and I should not be surprised to find that it would be made use of as an argument by those who were in favour of removing our courts of assize. Before I sit down, permit me to propose one toast. Since I have had the honour of holding my present high office, I have naturally felt much interest in the prosperity of all the Lodges within the province; and I have derived great satisfaction in observing the steady progress which marks the success of the St. David's Lodge at Bangor, which I am proud to find in such good working order. This must be attributed to the efficiency of its officers. I therefore call upon you to drink “the health of the W.M., and of the officers, with prosperity to the St. David's Lodge.” (Masonic honours.)

The W.M. responded in a neat speech, and said that the best reward which could be bestowed on the Officers was awarded to them in the approval of their chief.

Bro. Kennedy, P.M., said that the next toast was entrusted to him. It was not usual to speak in eulogistic terms of those who were near and dear to them, and the character of Lady Wynn required no adventitious language to portray its well-known excellence and worth. In the late events, there were many fortunate episodes which would be appreciated by a generous mind and a grateful heart. A kind Providence had protected her amidst imminent dangers, and let them hope that the same kind Providence would continue to shield her and him whom she had reason to be proud of as her lord. He begged to propose the “Health of Lady Williams Wynn.” (Applause.)

Sir Watkin said he felt exceedingly obliged for the manner in which Lady Wynn's name had been received. She had desired him to convey to them her best thanks for the kind wishes expressed towards her in the address. Her father was a Mason, and her husband was a Mason; she knew the correct principles

which Masonry enjoined, and she was anxious to do all in her power to encourage its benign influences.

Bro. Rees Williams proposed "The Health of the Hon. Wellington Cotton, and other distinguished guests at Wynnstay, on the night of the awful fire." The honourable gentleman's father had for many years held the office of R.W. Prov. G.M. for the Province of Cheshire, and the son was a worthy and zealous member of the Craft. He had seen it stated that the estimated loss at Wynnstay was £80,000; this was an immense loss to sustain at one blow; but no money could represent the value at which the honourable baronet could estimate the amount of that affectionate regard which had been so spontaneously accorded to him and his lady by the whole principality. (Masonic honours.)

Bro. Pritchard said that the next toast had been just placed at his disposal. As the oldest Mason present, and having had the honour of holding office as S.G.D. for the province of North Wales and Shropshire, he felt peculiar pleasure in proposing the "Health of the Rev. E. Dymoke, R.W.D. Prov. G.M. of the Province." That R.W. Brother had always ably and energetically supported his noble chief in ruling and presiding over the province, and was deserving of their highest consideration. In his own neighbourhood, where he was best known, he was esteemed in the exercise of the amenities of life and in liberally dispensing his bounties and charity. He begged to propose the reverend Brother's health, and the other Grand Officers. (Honours.)

The R.W.D. Prov. G.M. in returning thanks said, that in being present that evening, he derived much satisfaction in being both a Mason and a Welshman. This was not the first time that he had had the pleasure of attending St. David's Lodge, and of witnessing the regularity of its proceedings. With regard to the business of the Province, the heaviest duties devolved upon the Grand Secretary. He need not tell those who were so capable of appreciating them, of the high claims which Bro. Wigan had upon all Lodges. He would call upon them to drink the "Health of Bro. Wigan, the Prov. G.Sec. (Applause.)

Bro. Wigan said—I am much gratified to find that my services have met with your approval. Under any circumstances a man serving under such a Grand Master as I have the honour of doing, must be wanting in pluck and energy if he omitted to do all in his power to second the wishes of one who is so desirous of protecting the interests and of extending the usefulness of the Craft. Permit me to say what were the first impressions which induced me to become a Freemason. I have been connected with the Wynnstay agency for a period of fifty-two years, and I well remember a circumstance which occurred when the late Sir Watkin gave instructions to remove a large box which had been deposited in a room in which the late Mrs. Siddons, and other distinguished celebrities, had been accustomed to perform their histrionic parts, and which had been used as a Lodge-room. In removing the box one of its sides became loose; the carpenter was sent for, but Sir Watkin never left the room till the damage had been repaired, and till the large box was properly secured. I afterwards learned that the precious box contained the records of Freemasonry, and I became desirous of belonging to the Order, but I never could have anticipated that I should have been appointed by his son a Provincial Grand Secretary, and if you knew him as well as I do, you would be able to appreciate the pleasure I feel in serving such a master. The Prov. G.Sec. then entered into some details with regard to the business of the province, and concluded by again thanking the Brethren for drinking his health.

Bro. Martin proposed the "Healths of the Visiting Brethren," and particularly the musical Brethren from the Province of West Lancashire, who had contributed so materially to the harmony of the evening.

Bro. Dymoke said that the prosperity of a Lodge frequently depended upon one or two members who took an active part in the working departments. Bro. Martin had paid much attention to those duties, and by the trouble which he took to instruct the younger members, he was well entitled to their thanks. He therefore concluded by proposing his health, with Masonic honours.

Bro. Martin responded in suitable terms.

Other toasts having been drunk the Lodge was called from refreshment to labour, and closed with the usual forms. The address was magnificently engrossed on vellum, and was much admired.

SOMERSETSHIRE.

APPOINTMENTS.—*Mark*.—Thursday, May 13th, Royal Cumberland (Immemorial), Masonic Hall, Bath, at 8. *Chapter*.—Wednesday, 12th, Royal Sussex (61), Amery's Hotel, Bath, 7½.

YEOVIL.—*Lodge of Brotherly Love* (No. 412).—A meeting of this Lodge was held on Wednesday, the 28th instant, at the Three Choughs Hotel, Yeovil, at six o'clock in the evening. After the usual business had been transacted, Messrs. R. Chaffey and E. Raymond were balloted for, and Mr. E. Chaffey was initiated into the mysteries of the Craft. The ceremony was impressively performed by Bro. Ferres, W.M. Bro. Edwards, S.W., delivered the lecture on the tracing board, and the Lodge was closed in due form at nine o'clock. Twenty of the Brethren adjourned to refreshment, when the usual loyal and Masonic toasts were duly honoured, and the newly initiated Brother expressed his gratification in joining the Order. It was arranged to take in the *Freemasons' Magazine*, in sets of four. Several songs were sung, and the Brethren separated in harmony at an early hour.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodge*.—Friday, May 14th, Honour (769), Old Assembly Rooms, Wolverhampton, at 7½.

SUSSEX.

APPOINTMENTS.—*Lodge*.—Monday, May 10th, Derwent (47), Swan Hotel, Hastings, at 8.

WARWICKSHIRE.

APPOINTMENTS.—*Lodge*.—Monday, May 10th, Rectitude (739), George Hotel, Rugby, at 6½; Howe (857), Masonic Rooms, Birmingham, at 6.

ALCESTER.—*Apollo Lodge* (No. 378).—At the monthly meeting of the above Lodge, held at the Angel Hotel, April 28, present Bros. J. W. Hance, W.M.; G. Wyman, S.W.; J. Brown, J.W.; W. J. Hobbes, H. B. Sowden, H. Overbury, J. Overbury, J. Lea, &c., the Lodge was opened in due form, and matters relating to the well-doing and prosperity of the Lodge were discussed. Among others, it was proposed by the W.M., Bro. Hance, that in the absence of other business, the Brethren should for their own, and for the benefit of the Lodge, exert themselves by giving essays or lectures on Masonry, as by those means an easy interchange of ideas might be effected, and the greatest unanimity would prevail. He, the W.M., would, therefore, set the example with an essay which must be looked upon as merely introductory. The W.M. then said,—“Brethren—In committing what I am about to say to your notice, I do so with a consciousness of my humble powers, and therefore trust that your criticism may be tempered with charity. I shall commence by presenting to you the benefit which may arise to each one, and to the well-doing of this Lodge, by suggesting that in the absence of any particular business that each Brother of the Lodge should cause to be entered on the minutes of the evening his intention of reading an essay, or of giving a lecture on Masonry. This, I think, Brethren, would be the means of promoting that fraternal feeling and perfect harmony which ought to exist in every Lodge. Having prefaced so far, I shall at once enter upon my subject—Masonry. Masonry, like many other great institutions, Brethren, has been greatly stigmatized, but there is no doubt that all attacks have signally failed, and it has outlived all its opponents. I hold that a society founded upon sound religious principles cannot be the despicable thing anti-Masons have sought to make it; and as good a proof as can be adduced of the strength of its foundation and principles is, that among the fraternity of Masons are enrolled some of the most religious, most talented men in the world. The question, doubtless, often occurs to those who would be Masons, but yet

hesitate—what is Masonry? The query is a natural one. Why should it not be answered—answered before the candidate has crossed the threshold of the Lodge? I think, Brethren, it might be answered with propriety, and without in the least infringing on the secrets of Masonry. What is Masonry? Some think it an institution framed for the purposes of benevolence only. Let it stand even at that—through this medium the many acts which characterize the true Christian (therefore the true Mason), may be practised. But this, Brethren, is only one of the many purposes of Masonry. Others think it is merely a convivial society, but the many are totally ignorant of its organization, embracing, as it does, history, legend, science and morals. Masonry is a catholic institution, hence it is universal in its operations, for let us look either to east or west, north or south, we have undeniable proof of the early cultivation of the fine arts in almost every degree of human ingenuity, thus proving that the arts being universal, Masonry, which teaches those arts, must be universal also. But the great end and moral of Freemasonry is this, to subdue the passions, to promote morality, good fellowship, good nature, humanity, and charity, With such incentives as these, to ‘do good, and leave that which is evil,’ who would not study Masonry diligently. I, Brethren, earnestly impress upon you to cultivate and seek the knowledge of the Craft to the utmost extent, as a study to elevate the mind and the understanding, under the impress of the purity and holiness of the principles of Freemasonry. And, with regard to the pursuit of knowledge, I would use the words of a most eminent man—‘Therefore, I say, in cultivating the mind, love knowledge with a great love, with a vehement love, with a love coeval with life itself; love purity of conduct; love that which, if you are rich and powerful, will sanctify the blind fortune which has made you so. Love that which, if you are poor, will render your poverty respectable, and make the proudest feel it unjust to laugh at the meanest of your fortunes. Love that which will comfort and adorn you and never quit you, which will open to you the kingdom of thought, and all the boundless regions of conception—that which will make your motives habitually great and honourable, and light up in an instant a noble disdain at the very thought of meanness or fraud.’ Now, Brethren, whether the author of the foregoing was or was not a Mason matters little; it contains the very essence of Masonry, therefore, I say again, study diligently the morals of Masonry, be indefatigable, read, search, inquire, seek every source of information—this will enable you to become upright Masons. Square your conduct by Masonic rules, let your desires be within compass of your means, but follow Masonry as a great and good light, and it will bring you at last to the light of day, exhibit you to the world rich in acquirements, fertile in resources, rich in imagination, strong in reasoning, prudent and powerful above your fellows, and great in all the relations of life. Let us, Brethren, remember the instructions of our great and wise master,—‘Get wisdom, get understanding; wisdom is the principal thing, exalt her and she shall promote thee.’ Freemasonry, Brethren, is a grand and universal science, which includes all others, but especially teaches us a knowledge of ourselves and our duty towards others. There is no difficulty, Brethren, in understanding the latter part of the sentence. The divine law lays down a never to be diverged from rule,—‘Thou shalt love thy neighbour as thyself.’ We have the command of the G.A.O.T.U. in this respect, but how shall we know ourselves? This is a question not easily answered. Have we not been wrapped up too much in our own self-esteem to be able to subdue our passions, to promote humanity, charity, and brotherly love? I trust not, Brethren, for brotherly love is the mainspring of Masonry. Brotherly love has its own peculiar and imperative duties, and those duties must be performed firmly, sacredly, and can be done without compromising our own interests. An economising of time will permit us duly to perform those duties of life to which it has pleased the G.A.O.T.U. to call us. I may here, perhaps, be permitted to recall to your minds the instruction received at your initiation on being shown the working tools of an Entered Apprentice, viz., the 24-inch guage and common gavel. The former, we, as Masons, use for a noble and glorious purpose. It, being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the

service of God, and a worthy distressed Mason, eight for our usual vocations, and eight for refreshment and sleep. The gavel we, as Masons, use for divesting our hearts and consciences of all superfluous influences and vices, fitting our minds as living stones for that spiritual building—that house not made with hands. In conclusion, Brethren, I beg again to impress upon you the necessity of being always ready to fulfil the obligations of Masonry. Let not difficulties unforeseen make you fainthearted, energy will surmount them all. I remind you of the duties of our great calling as Masons ‘to promote morality, good fellowship, humanity, charity. That you will do so, I have every faith; that you will continue in the practice of every virtue I have the fullest hope—

‘Unfading Hope, daughter of Faith,
Bright to the soul thy seraph wings convey
The morning dreams of life’s eternal day.’

And that with all men you will be in charity—

‘———— Fair Charity,
Triumphant sister of the greatest three shall still survive,
Shall stand before the host of Heaven confessed
For ever blessing, and for ever blest.’”

A vote of thanks to the W.M. for his introductory essay, was proposed by Bro. W. Hobbes, and seconded by Bro. H. B. Sowden. The Lodge was then closed, and the Brethren retired from labour to refreshment, and spent a most pleasant evening.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodge*.—Tuesday, May 11th, Royal Standard (730), Dudley Arms, Dudley, at 6½. *Chapter*.—Tuesday, 11th, Royal Standard (730), Dudley Arms, at 3.

STOURBRIDGE.—*Lodge of Stability* (No. 284).—The members of this Lodge met at the Talbot Hotel, on Tuesday, the 27th instant, under the presidency of their worthy host and W.M. Bro. Benjamin Brooks. The resignation of a Brother, under painful circumstances, was read, and accepted with deep regret. The Lodge voted the travelling expenses for the W.M. and Wardens, to and from Worcester, on the 29th, to attend the preliminary meeting of the Prov. Grand Lodge. Nothing further offering, Lodge was closed in due form, and the Brethren adjourned to banquet, when harmony reigned supreme. There were present as visitors:—Bros. George Burn Lowe, Treas. No. 819; W. Wigginton, No. 730, (Sec. 819); and W. Holcroft, No. 435.

YORKSHIRE (NORTH AND EAST.)

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

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodges*.—Wednesday, May 12th, Wakefield (727), Old Rectory, Leeds, at 7; Thursday, 13th, Britannia (162), Music Hall, Sheffield, at 7. *Chapter*.—Tuesday, 11th, Fidelity (364), Freemasons’ Hall, Leeds, at 7.

DONCASTER.—*St. George’s Lodge* (No. 298).—The Brethren of this Lodge held their annual meeting in the Town Hall on Friday last, at two in the afternoon. The chair was taken and the Lodge opened in the 1st Degree by Bro. Geo. Brooke, the W.M., who was about to retire from office, after having held it for two years consecutively. About twenty Brethren were present; and immediately after the minutes of the last Lodge meeting had been read and confirmed, the ceremony of installation of Bro. George S. Liddle as W.M. for the ensuing year, was commenced. The ceremony was performed in a most masterly manner by Bro. Bailes, of Sheffield. At the conclusion, the W.M. proceeded to appoint his officers as follows:—Bros. Morris, S.W.; Rigby, J.W.; Webb, P.M. (re-elected) Treasurer; Brooke, P.M., Sec. and Steward; Lester, S.D.; Acaster, J.D.; Snowdon, I.G. The Lodge was then closed. Afterwards the Brethren partook of an elegant banquet at the Woolpack Hotel, provided by Bro. Francis in his best style. The chair was taken by the W.M., who was supported by all his

officers. The visiting Brethren present during the day were Bros. Bailes, Sheffield; Laughton, Gainsborough; Dr. Dunn, ex-Mayor of Doncaster; and Simpson, Leeds. The P.Ms. present at the banquet were Bros. Webb, Mason, Sherwin, Laughton, and Brooke. The duties of Vice were sustained by Bro. Morris, S.W. Several Masonic and other toasts were given and responded to, and the Brethren retired at an early hour, well pleased with the day's proceedings.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

The following notices of motions have been received for the Quarterly Convocation of this evening, from E. Comp. John Symonds, M.E.Z. of the Royal York Chapter of Perseverance, No. 7:—

“To amend the heading ‘Regulations for the Government of the Grand Chapter during the Time of Public Business, which are to be read at every Convocation thereof,’ (page 5); by omitting all the words after ‘Public Business’ and substituting the words ‘to be read at the General Convocation in May.’

“To amend Art 1, page 5, by inserting after the words ‘put for confirmation’ the words following, viz., ‘with the exception of reports, communications, or documents, approved or rejected at any previous meeting, which shall not be read *in extenso* with the minutes of such previous meeting or meetings, unless called for by a Companion with a view of founding a motion thereon.’

“That it be referred to the Committee of General Purposes to consider the practicability of transacting the business of Grand Chapter at meetings held less frequently than once a quarter, and to report thereupon at the General Convocation in November.”

METROPOLITAN CHAPTERS.

UNION OF WATERLOO CHAPTER (No 13).—A convocation of this Chapter was held at the Red Lion Tavern, in Woolwich, on Friday, the 29th of April. Present,—E. Comps. Wild, M.E.Z; George T. Fox, H; Henry Clerk, J; R. E. Barnes, E; P. Laird, as N; H. Muggeridge, Turner, and others. The following Brethren being approved of on a ballot, were exalted to the Supreme Degree:—George Brudenell Bruce, of No. 10; Edward Read, and Henry Charles Read, of No. 188; E. H. Noyle, of No 816; William Smyth, and C. J. Strange, of No. 1008. The following Companions were proposed as joining members:—Capt. Powell, Lieut. H. C. Lyle, C. W. Steel, and Chrstr. Von der Heyde. Comp. Turner proposed, and Comp. Muggeridge, seconded, a proposition that Comp. Richard Barnes, sen., be admitted an honorary member of the Chapter; and the proposal was carried by acclamation. Comp. Clark, in moving the confirmation of a vote of a sum of money in aid of the subscription raised for the benefit of the soldiers' wives, proposed at the previous Chapter, said that the Companions might be assured that whatever was given in charity would be returned tenfold, the accession to their members that evening was a proof of that aphorism. The business closed, the Companions adjourned to supper, and separated at an early hour.

MOUNT SION CHAPTER (No. 169).—At the last meeting for the season, which was held at Radley's Hotel, in New Bridge-street, on Monday, April 21, there was a full attendance of Companions. Comp. R. Sharp, M.E.Z., presented Comp. J. Johnston, H., and Comp. J. How, P.Z., as J. A ballot was taken for the admission of Bros. Charles Bordas of Lodge No. 264, and Joseph Goodchild of Lodge No. 227, and Bro. Bordas being in attendance he was exalted to the Supreme Degree; Comp. A. Muggeridge, P.Z., acting as P.S., and Comp. Breitling as N., in the absence of the proper officers. In this Chapter every part

of the ceremonial is strictly gone through, and it afforded great pleasure to the Companions to find the M.E. First Principal so perfect, and the more gratifying as it was the first opportunity afforded since his installation of undertaking the duty of exaltation. The Chapter was closed and the Companions adjourned their meeting until October. At eight o'clock they retired to banquet, the M.E., Comp. Sharp, presiding, supported by Comps. Johnston and How. Comp. Sharp being compelled to leave, Comp. Partridge took the chair, and aided by the vocal powers of Comps. Taylor, Dean, Thompson, and Ladd, concluded a pleasant evening and a most satisfactory season. Comps. Hillman, No. 25; Ladd, No. 223, and Thompson, No. 812, were visitors.

PROVINCIAL CHAPTERS.

PROVINCIAL GRAND CHAPTER OF LEICESTERSHIRE.

A meeting of the Grand Chapter of this Province was held at the Masonic Hall, Bell Hotel, Leicester, on Tuesday, the 20th ult., for the appointment of Provincial Grand Officers for the ensuing year. Comp. Kelly (D. Prov. G. M.), Prov. G. H., presided as First Principal, in the absence of Earl Howe, *G.C.H.*, Prov. Grand Superintendent; and, by his lordship's authority, proceeded to appoint and invest the officers accordingly. The following is the list of officers:—Comps. Right Hon. Earl Howe, *G.C.H.*, Grand Supt.; W. Kelly (P. Z. Nos. 348 and 766), Prov. G. H.; W. Pettifer (P. Z. No. 348), Pro. G. J.; W. J. Windram (P. Z. No. 348), Prov. G. S. E.; R. Crawford (P. Z. No. 348), Prov. G. S. N.; E. Clipham (M.E.Z., No. 348), Prov. G.P.S.; J. J. Kinton (P.Z., No. 766), Prov. G. 1st A. S.; W. Williamson (P.H., No. 766), Prov. G. 2nd A. S.; Joseph Underwood (H., No. 348), Prov. G. Treas.; Charles Morris, Prov. G. Reg.; F. Goodyer (P.J., No. 766), Prov. G. Sword Bearer; W. Hardy (P.J., No. 766), Prov. G. Standard Bearer; W. N. Reeve (P.S., No. 348), Pro. G. Dir. of Cers.; G. A. Löhr, Prov. G. Org.; J. Pennock, Prov. G. Janitor.

LEICESTER.—*United Chapter of Fortitude and St. Augustine* (No. 348).—A Convocation of this Chapter was held at the Bell Hotel, on the 20th ult., for the purpose of installing the Principals for the ensuing year. The ceremony was performed by Comp. Kelly Prov. G.H., assisted by Comps. Pettifer, Windram, and Kinton, P.Z., and the following Companions were invested and inducted to their respective chairs, according to ancient form, viz.:—Comps. Edwin Clapham, M.E.Z.; Joseph Underwood (Mayor of Leicester), H; Henry Kinder, J. The Companions below the rank of Past First Principal, having been re-admitted, Comp. Reeve, Principal Sojourner, nominated as his two assistants, Comps. J. D. Paul, and A. Cummings, who were approved of by the M.E.Z., and appointed accordingly. Several Brethren were proposed as candidates for exaltation at the next Quarterly Convocation, to be held on Tuesday, May 18th, at 7 o'clock, p.m., and it was arranged to hold a Chapter of Instruction on the evening immediately preceding the meeting. The regular Quarterly Convocations of the Chapter will be held, according to the revised by-laws, on the third Tuesday, in the month of February, May, August, and November, at 7 p.m.

MARK MASONRY.

METROPOLITAN.

(LEIGH CONSTITUTION.)

KEY STONE LODGE (No. 3).—The installation meeting of this Lodge was held at the Ship and Turtle, Leadenhall Street, on Thursday, the 22nd of April, 1858, under the presidency of Bro. T. S. Barringer, J.G.W., who had been unanimously re-elected to the chair of this Lodge at the meeting in October, 1857, and whose exertions and zeal in the cause of Mark Masonry, together with his other

eminent qualifications, gained the attention of the Grand Mark Master, Lord Leigh, by whom he was appointed J.G.D. in December last. Several Brethren were elected for advancement and joining, and being present were admitted in due form. The committee of by-laws brought up their report, which was received, but in consequence of great amount of business the consideration of it was adjourned until the next meeting. The W.M. then appointed his officers as follow, viz. :—Bros. E. Burrell, (P.M., and the present W.M. of the Percy Lodge, also Grand Steward, from the Key Stone), S.W. ; Lavender (P.M. of the Bedford Lodge), J. W. ; Rev. J. G. Wood, M.A. (P. Prov. G. Chap. for Oxfordshire), Chaplain ; R. H. Sparks (of St. Paul's Lodge), Register of Marks and I.G. ; G. Lambert (P.M. of the Percy Lodge, and the present Grand Steward of the London Bon Accord Lodge), S.D. ; John Watson (W.M. of the St. Paul's Lodge), J.D. ; Hast, Dir. of Music and Cers. ; G. Painter, and C. R. Stock, Stewards. The W.M. then invested Bro. J. Thorne, P.M., and Treasurer of the Percy Lodge, who had been re-elected at the last meeting, and gave Bro. W. Rice his sword of office. Bro. George Lambert was unanimously elected a Grand Steward for the Lodge to serve in Grand Lodge. The W.M. then stated that the only office at his disposal was that of Secretary, and he felt assured that he should have the cordial sympathy of the Lodge when he informed them of his intention to request Bro. Burrell to continue the duty of that office, which he had so assiduously and ably performed in the absence of Bro. Sanderson at Calcutta. It was very important at the establishment of a Lodge that the secretaryship, which he the (W.M.) looked upon as the most important office of the Lodge, should be filled by one thoroughly conversant with the rules of the constitution, and in the appointment of Bro. Burrell they had all the requisites to carry out in detail the duties of the office. In the course of business Bro. Burrell applied on behalf of himself and several of the brethren, for the sanction of the Lodge to hold a Lodge of Instruction, which was granted. The W.M. in thanking the Brethren for the honour they had again conferred on him, said, that before closing the Lodge he must take the opportunity of congratulating them on the state of prosperity which attended them. The audit committee had made their report which was perfectly satisfactory, there being, contrary to all expectations, a good balance in the hands of the treasurer, and they had heard of the tide of prosperity which was likely to flow towards them by the introduction of members ; taking these things into consideration, also the comfort and happiness which had reigned in the Lodge since its formation, he could not help remarking his feeling that the Lodge was established on a sure and solid foundation, such as would ensure its permanency, and he hoped its prosperity in future ; he could not help remarking that if the same course were adopted which had hitherto been so successful with them, the Keystone Lodge would be established in so firm a manner as to ensure its permanency and perpetuity among Mark Masters. After the Lodge was closed the Brethren adjourned to an excellent banquet provided by Bro. Painter. During the evening some excellent songs were sung by the Brethren present, and they separated as usual, at an early hour, all being delighted with the progress of Mark Masonry in general, and the Key Stone Lodge in particular.

PROVINCIAL.

(UNDER SCOTTISH CONSTITUTION.)

BRISTOL.—*Canynges Lodge* (No. 7).—We intimated in our number of the 14th ult., that an especial meeting of this Lodge was about to be convened for the purpose of advancing some influential Brethren who contemplated establishing Mark Lodges in neighbouring districts. The afternoon of Saturday, the 17th ult., was accordingly selected to meet the wishes of many of the Brethren to whom we have alluded, and notwithstanding the unavoidable absence of several of the officers and Brethren of the Lodge, a most numerous assembly greeted the arrival of those Brethren who were desirous of being advanced, and the visiting Brothers of the Mark, by whom they were accompanied. The Lodge was opened in due form by the R.W.M. Bro. William Harris, P.M. and P.Z., at four o'clock, p.m., and

as the by-laws of this Lodge sanction the dispatch of ordinary business at all meetings which have been regularly convoked, the minutes of the last Lodge, held on the 18th March, were read and confirmed. Ballots were then taken for six Brethren, all of whom were declared accepted, whereupon the following Brethren being introduced were duly advanced to the Mark Degree, viz. :—Bros. Wallace, S.D. No. 307 ; Wait, J.D. No. 307 ; S. L. Bain, Sec. No. 307 ; Power, No. 307 ; Fendick, P.M. No. 120 ; Short, J.W. No. 120. Among the visitors present were Bros. Brooke Smith, P.M. No. 307 ; Alexander Shirer, S.W. No. 307—(members of the Thistle Lodge of Mark Masters No. 3) ; and Gloag, No. 386 (Irish Constitution). The ceremony was carefully worked, and as the merits of the degree became developed to the entrants, their sympathies were warmly enlisted in all they saw and heard. This result was not merely attributable to a faithful discharge of the responsibilities of the chair, but also to the great assistance rendered by the Wardens and other Officers by a perfect knowledge of their respective duties. *Apropos* of such matters, we would remark how much our beautiful ceremonies are sometimes marred by the neglect of those on whom a Master should depend for a proper dovetailing of the work. Hence, instead of the “beauty, symmetry, and order,” which should appeal to the reason, and strike the imagination of our initiates with an enduring charm, the want of that exact adjustment in the materials which our ancient Brethren were wont to acquire in the quarries, with labour and ingenuity, is sometimes *too* apparent, and thus, to speak figuratively, the temple itself is defiled by the sound of metal tools, to the destruction of all interest in the candidate, and harmony amongst the builders. Even so is “the strength of the bearers of burdens decayed,” prestige lost, and, finally, the glory departed. The ceremony being concluded, the R.W.M. said he felt much satisfaction in meeting so large a number of the Brethren on an occasion so novel and interesting, for he need not remind them of the purpose for which they had been called together, as they were aware that the worthy Brethren, whom they had seen that evening for the first time, had come from a long distance, having chosen the Canynges Lodge as the medium of their entrance to the Mark Degree. To those Brethren he would say, how deeply sensible he was of the honour which had been done to the Lodge by a preference which under any circumstances would have been flattering, but which must be doubly so when the probable results of this visit, in this instance, were taken into consideration, for he was informed they were about to become the pioneers of Mark Masonry in the heart of a neighbouring district, and in conjunction with the visiting Brethren, whom he was happy to see present that evening, to found a Lodge of Mark Masters in the town of Cheltenham. He was confident he expressed the sentiments of that Lodge in wishing them every success in their laudable undertaking ; not only so, but he felt justified in offering them his best services, and those of the Lodge on every occasion, whenever or wherever they might be thought useful. The R.W.M. then entered into some particulars of the past proceedings of Grand Lodge in reference to the Mark Degree ; and, in conclusion, drew attention to the remarkable letter recently addressed to the M.W. Grand Master, by Bro. Harrington, late Prov. G.M. for Quebec (see *Freemasons' Magazine*, April 7), in which that talented Brother commented in mingled terms of ridicule and indignation on “the vacillating conduct of the Grand Lodge as respects the ‘Mark Degree,’ and how little it cared for the proper standing of English Masons, who were debarred from entering foreign Chapters unless first obligated and ‘healed,’ as it was termed—a degradation surely,” says Bro. Harrington ; conveying a sentiment in which he, the R.W.M., most fully coincided, as pointing out most forcibly the absurd isolation in which Masonic England at present stood. Bro. Brooke Smith then rose, and begged to acknowledge the kind reference which the R.W.M. had been pleased to make to himself and Bro. Shirer, as well as to the other Brethren from Cheltenham whom they had accompanied on that occasion, and whose advancement they had both witnessed with so much satisfaction and pleasure. On the part of himself and Brethren, he thanked the R.W.M. of the Canynges Lodge very cordially for the courteous reception they had met with that evening, as well as for his good wishes and sympathies in the object they had in view, and for the hearty tender of services which would

be most acceptable and valuable. As regarded the beautiful degree in which they had just been engaged, he must express his opinion that if it were not restored to its proper place in the system of English Masonry, it would be even better to substitute it for the the F.C. degree, which was meagre and inferior to it in every respect. Bro. Smith concluded by again thanking the Lodge for the kind manner in which they had been received, and hoped that continued success might attend its meetings and crown it with permanent stability. Bro. Joseph John Evans, after some complimentary allusions to the R.W.M. on the effectiveness of the ceremony, adverted to the remarks which had fallen from Bro. Smith, and which he said were quite in unison with his own impressions of Mark Masonry. He had been a Mark Mason for upwards of fifteen years, and expressed advisedly his conviction as an old P.M. and P.Z., that the Mark degree was alone calculated to explain what we had, and to fill up the "gap" which so notoriously existed in the present recognized degrees. He had felt considerable pleasure that evening in assisting in the ceremonial under such able presidency, and was glad to hear of the probable extension of the degree elsewhere by the aid of the Brethren who were then present. He trusted they would carry away with them some compensation for the fervency and zeal which had brought them so far, and he hoped the issue of their journey would be as one not taken in vain, or as if they had "brought their buckets to an empty well." However that might be, he said the Bristol Brethren must ever feel a warm and fraternal interest in their future proceedings. The R.W.M. having put the usual interrogatories, which met with the accustomed responses, the Lodge was closed in complete harmony at six p.m.

AMERICA.

KNIGHTS TEMPLAR.

GRAND COMMANDERY OF OHIO.

Address of the Grand Master of Knights Templar in the United States to the Grand Commandery of Ohio. (Concluded from p. 813.)

The striking similarity of the new form of government with that of the ancient Knights Templar, will appear manifest, by adverting to the original and most ancient history of our Order.

Hugh De Payens, and Bishop (afterwards Saint) Aldemar, with seven others, in 1118 first founded the Order at Jerusalem, and took for themselves the humble but glorious name of "Poor fellow-soldiers of JESUS CHRIST." Their great and holy mission, of protecting weary Christian pilgrims against the Saracen and infidel, of dispensing charity, feeding the hungry, clothing the naked, and binding up the wounds of the afflicted, of defending innocent maidens, destitute widows, helpless orphans, and the Christian religion, it is not my purpose to enlarge upon. They were poor, virtuous, devoted and *vow-abiding Christians*. Soon their merits became so conspicuous that they had assigned them quarters in the Temple, and from thence were known as Knights of the Temple, or Knights Templar. As is well known to all who have read the history of our Order, they became renowned throughout Europe, as well as in the East, for their valour and heroic deeds. Their government in their own peculiar form, was over all their members, in whatever civil government they may have lived. Theirs, under Providence, was from the beginning a peculiar institution. It originated with the nine I have mentioned. Hugh de Payens was the first Grand Master and head of the Order. The first subordinate established on the continent was a Preceptory, also called a Commandery, and when established, consisted of nine worthy Knights of the Order (and hence the origin of our rule to require nine to form or open a Commandery).

After that, as their fame, numbers and power increased, subordinates were

established over the most of Europe, inclusive of England. These were known as Pories and Preceptories. All emanated *from*, the parent head, the Grand Master and Grand officers of the Order in conclave assembled—or on pressing occasions by the act of the Grand Master alone. The important measures and general interests of the Order were considered and disposed of in conclaves composed of the principal officers of the head Government and the high officers of Pories, and in some cases of Preceptories. On the death or resignation of their Grand Master, the next officer in command (Mareschal or Marshal, and answering to our Deputy) discharged the duties of the Grand Master, until a successor was elected. This was done in an assembly or conclave of the religious and military officers called a Chapter. They had statutes for their general government, and all were alike subject to them.

Now the constitution of Knights Templar in these United States will be the better understood by this brief history of the system of government by the "Ancient Templars." Like theirs of old, the governmental body is made to consist of the officers named in that government, present and past, and certain officers of the subordinates, in person or by proxy. Like theirs of old, it recognizes no Templars individually, or by bodies, except such as are in fealty to it, while they of old claimed jurisdiction over members of their Order, wheresoever and under whatsoever government they might live: ours limits its jurisdiction to the civil boundaries of the United States.

Theirs was created by themselves: ours was in like manner created and brought into existence, not as an Order, but as a supreme or head government over all Templars in the United States, and by the Templars then composing the eight separate Encampments or Commanderies in person, or as represented by faithful fellow Templars.

They established statutes for their own supreme government and for all others. So does ours, by the American name of constitution. They established Commanderies, Pories, and Preceptories, subordinate to the head government. So do we, by the names of Encampments or Commanderies. Their supreme or superior government had a constant supervisory power over all of their subordinates. So has ours. Being a military as well as a Christian order, the military relation of chief and subaltern pervaded their whole government. And such is the theory of our established government for Templar Masonry in these United States, manifestly apparent in the constitution adopted by the fathers of our Temple at New York in 1816. Their supreme government regulated and established a uniform dress for all its members: ours has the same and unquestionable power, but I regret to say has not as yet exercised it. It was brought to their attention at our last meeting at Hartford by me; and they were respectfully urged to act in the premises. A report was made thereon by the learned and distinguished Templar Charles Mackay, which was deferred for consideration by the Grand Lodge until our next meeting at Chicago, when we may expect the action to be final.

But enough has been said to show that our system of government is in close accord with that of the "Ancient Templars," and at the same time unlike other systems of Masonic General Grand bodies—while the principles and teaching of Ancient Craft Masonry, to improve the heart and fit it for the honours that await a valiant Templar, are the foundation stones in the moral edifice devoted to Christian chivalry. And this, from my investigations, was so from the beginning of our Order. Ancient Craft Masonry, then, in the three degrees, embracing the Holy Royal Arch, was possessed by the founders of our Order, and was coexistent with Templar merit and Templar power, wherever known or exercised, whether in Pories or Preceptories.

And here I take occasion to notice, that by the "system of ancient Templars," no other order or Masonic rite than the three degrees of Ancient Craft Masonry was required of the novice. The Order of Knights of the Red Cross, is a prerequisite of latter days, and even now among Templars is only required by the Templar government in these United States.

The Order of Knights of Malta has never been, even here, a prerequisite or intercalary degree or order to that of Templar. That Order, it is believed upon sufficient authority, was not, like the Templars, based upon ancient Craft Masonry.

At all events, abundant history and legends show that these "two Orders had nothing in common." Nay more, that they not only "never sympathized with each other," but that Templars had not knightly confidence in that Order, and held themselves far above a Knight of Malta, in courage, devotion to Christian duty, and unspotted and unsullied honour. The Templars had, however, possessed themselves of the secrets of the Knights of Malta, and were careful to communicate them to every new-made member of their Order. Hence the Order of Malta is not honoured with a name in our revised constitution; but it was explained and understood at Harford, while the revision of the present constitution was under consideration, that each candidate for our Order, on being dubbed and created a Knight of the most valiant and magnanimous Order of Knights Templar, should be instructed in the secrets of a Knight of Malta. That each Templar was entitled to them, and that they would be communicated the same as heretofore; thus most appropriately conforming to our "ancient Knights Templar."

It is not my duty or purpose to do other than maintain our constitution of the Grand Encampment as it is, when I make the remark that it would perhaps have been a still closer conformation to the "system of ancient Knights Templar," if that beautiful Order, the Knight of the Red Cross, had not been required as a prerequisite to receiving the Order of a Knight Templar. It is not so required in England; and the closer we can affiliate with our enlightened Knights Templar throughout the whole of Christendom and of the world, the better for all. However, as this Order is so pure, so divine in its teaching, so interwoven with our American system, I have been disposed to maintain it in its present position with us; and to accomplish the more perfect affiliation before alluded to, have opened a correspondence with some of the chief officers of the Grand Conclave of England and Wales, to get them to adopt it as a prerequisite, as we have done.

Another error of much moment has been promulgated by naked assertion, without facts, to which I would call your attention. It has been said that the Grand Encampment of the United States had accomplished the purposes for which it was created, and was no longer of use. We have seen, by the work of our fathers, what was the necessity and purpose of organizing the head government in accordance with the most ancient government of the Order; to found and establish new subordinates, from time to time, in states and territories where they did not exist, and thus to extend the blessings of Christian chivalry over the whole of the United States; to supervise all, and to keep them in fraternal relation to one another, and to the chief head of the Order. In the faithful discharge of that duty, subordinates have been increased, and State Grand Commanderies have been added, all entertaining the most kind and fraternal relations to one another, without one solitary note of discord until after the close of the Grand Encampment of 1856. At that time the records show that eleven State Grand Commanderies existed, and forty-two subordinates in states and territories wherein there were no State Grand Commanderies. With those individual subordinates yet to be organized into State Grand bodies; with a domain of territory still remaining unoccupied, nearly, if not quite, equal to the unoccupied territory that existed at the time of the adoption of the constitution in 1816, an inquiry is made whether there was any longer use for the legitimate Grand head of the Order! In three other of the States my warrant has been granted and issued for the formation of State Grand Commanderies, and in another State I have been notified of a like intention, thus making four more that will probably be represented in our next Grand Conclave or meeting. But with these, then fifteen State Grand Commanderies, more than double, nay, more than treble that number will yet require the paternal and supervisory power to organize and bring them into the fold of the faithful. *The larger the number, the greater the necessity of having a chief governmental head over all.* Without it, the true "system of ancient Templars" is at an end. The days of Masonic fealty and Masonic vows would be numbered. Numerous independent (now subordinate) governments would arise, with equal rights and fierce determination to exercise power over the new Territories; conflicting and discordant rules, regulations, and decisions would exist; collisions of opinion, anything but fraternal, would arise, with no superior to prevent, settle, or harmonize them; irregular and clandestine Encamp-

ments would come into existence ; pedlars of the Order from foreign countries or from our own land, would be warmed into life, creating Templars and forming them into Encampments whensoever they chose, for money ; and these so formed would claim their independence equally with the others—until the better men and Templars would withdraw from the asylums, and in the end the high character and usefulness of our noble Order would be prostrated and destroyed. But I will not waste time in considering this evil further. Our order is too well established, too strongly anchored in the affection of faithful and intelligent Templars, to tolerate for a moment a breach of their vows, their honours sullied, and a disruption of their union. Disappointed and reckless members, whose motto at heart is to “rule or ruin,” may occasionally be found in our ranks, who, like Erostratus, may seek to destroy our glorious Temple ; but our whole army of *gallant and honour unsullied Knights* would fly to the rescue, and hurl the traitors from battlement or tower, portcullis or drawbridge, into the deep abyss of merited contempt and obloquy.

I would next call your attention to another erroneous impression that has been disseminated, to wit:—that the time is near at hand when the Grand Encampment must be dissolved for want of means to sustain it ; and this very shortly after the published statement of its affairs, financially and otherwise, in September, 1856. An inspection of its records shows that none of the State Grand subordinates furnish any pecuniary aid for its support ; that all its revenues are derived from fees for granting dispensations and charters to new Commanderies and annual dues collected from the same, while they are not organized into a State Grand subordinate. From this and only source, the treasury of the Grand Encampment has been steadily increasing for the last nine years, so that at the last triennial meeting, the funds on hand were greater than at any other period in its history ; and the revenue from its dispensated and chartered subordinates, by reason of their increased number, is much larger than at any other time. And looking to the large extent of territory yet to be occupied, until in the future we attain unto at least sixty State Grand Commanderies, no fears need be entertained that its treasury will not be amply supplied. Nay, with the continual increase in its revenues, reasonably to be expected, and *with a continuation of the same rigid economy, and honest and worthy husbanding of its funds*, and keeping its surplus safely at interest, that has marked the past nine years, it is fair to infer, that by the time that all the remaining territory of the United States is formed into states, and each state embraces a State Grand Commandery, the interest upon the funds in the treasury will fully pay the expenses of our triennial meetings, without, as heretofore, requiring our State Grand subordinates to contribute any sum whatever for its support. But in that very far distant future ; if from any cause a call should be made upon those subordinates for support, five cents from each member once in three years would be abundantly sufficient to pay the whole expenses of the Grand body ! No, my fellow Knights, the Grand Encampment of the United States will not be dissolved or destroyed. It is too firmly established in the heart affections of its *worthy* members. Large accessions are continually being made of talents, moral worth, and numbers ; and so benign has been its influence for good, that all true and intelligent Templars look upon it with honest pride and satisfaction, as the *great conservator of Masonry* throughout the United States of America ; while in the eastern hemisphere our glorious Order is highly respected and admired, as among the most powerful in numbers and most impressive in usefulness, of any throughout the world. The union of all its parts, under a common and chief government, the harmonious action of all the subordinates toward one another and to the parent head, conforming in this respect to the Templars of old, has been the main, if not the sole, cause of its unexampled prosperity, and of the high position to which Christian chivalry has attained in these United States. That high position will be maintained, and that prosperity will be continued to the latest posterity of the human race, by the same causes that have heretofore operated—a faithful adherence to the great fundamental and everlasting *principles* of our Order.

And now, my brethren, let us look to our professions, and give more heed and

more attention to our vows and obligations. All of these should be held most sacred. They should be recorded upon the tablets of our hearts, as they are indelibly recorded upon the books of heaven's chancery; remembering that he who would wilfully violate them is worthy of no better fate than that which befell Judas Iscariot! A desire for independence of virtuous authority, and at the expense of fraternal and Knightly obligations broken, is corrupt and unholy. He is most independent, and has the moral courage to be so, who lives in sincere and constant dependence upon his Maker, and keeps ever before him a conscientious desire to do his duty to all, to his superiors as well as to his inferiors. This is the life-giving and life-quickenning principle that was at the foundation of our Order, and has for ages cemented the union of our members. That this union may, under the blessings of Heaven, be everlasting, is the humble and sincere prayer of

Your Grand Master,

W. B. HUBBARD.

MASONIC FESTIVITIES.

CONGLETON, CHESHIRE.—On Wednesday, April the 28th, a grand Masonic concert took place in the Assembly-room, Town Hall, under the patronage of the Brethren of this town. The large room was filled in every part, many of the first families of the town and neighbourhood being present. The principal vocalists were, Miss Shaw, Mrs. Brooke, and Mr. Edmondson, of the Manchester concerts, and Mr. Cuzner, of Chester Cathedral. Mr. Twiss presided at the pianoforte. We may just remark, that the Brethren had, some few weeks ago, made arrangements for a grand miscellaneous concert, to take place on the night in question, but owing to the much lamented death of the Rev. Offley Crewe, the programme was changed to one of a more sacred character, in honour to his beloved memory. The programme was an admirable one, and the music admirably executed.

THE WEEK.

ON Monday the principal members of the Royal family honoured the Princess's Theatre with their presence, and on Tuesday went to the exhibition of the Society of Painters in Water Colours. In the evening, the Queen, the Prince Consort, and the Prince of Wales, were at Her Majesty's Theatre. On Wednesday, there was a levee, and on the following day the Royal family visited the exhibition of the Royal Academy. On Friday the Queen and party visited the Haymarket Theatre, and the Opera on Saturday.—The House of Lords was very profitlessly employed on Monday, but on Tuesday they destroyed the whole principle of the Oaths' Bill, striking out the clause providing for the admission of Jews to Parliament, by a majority of 119 to 80; the question, however, is not altogether settled, as a conference must take place between the Houses of Lords and Commons, unless the latter body choose to be completely stultified in the face of the country. On Thursday the Barrel Organ Suppression Bill was negatived; and Lord Ellenborough declared the India Bill was not abandoned. The business transacted on Friday was of no importance. In the House of Commons on Monday, the House resolved to go into committee upon the following Friday to consider the future government of India. On Tuesday, Mr. Locke King moved for leave to bring in a bill to extend the franchise in

the counties of England and Wales, and improve the representation of the people in respect of such franchise. On Wednesday, the Agricultural Statistics' Bill was negatived by 241 to 231. On Thursday Mr. Spooner's annual Maynooth motion was negatived by 210 to 155; and the Poor Law Amendment Bill passed through committee. On Friday the House, in opposition to Lord Harry Vane, determined upon going into committee relative to the government of India, by 447 to 57; and the principle was affirmed of transferring the government from the East India Company to the imperial government.—The summary of news by telegraph, in anticipation of the Bombay mail of the 9th April, is considered satisfactory in the main. General Sir H. Rose had stormed and taken the town and fort of Jhansi, after a siege that occupied nine or ten days. During the investment a strong rebel force attempted to raise the siege, but General Rose, without abandoning the investment, attacked them, and gained a brilliant victory. The strength of this position of Jhansi explains the delay in the arrival of Sir. H. Rose at Lucknow. General Walpole had advanced against Bareilly at the head of the bulk of the army of Lucknow, and various detachments were acting under other generals in following up the rebels in other directions. General Roberts gained a considerable victory at Kotah, on the 30th March. A slight *contretemps* happened to a detachment of the 37th Regiment, under Colonel Millman, near Azinghur, on the 24th March. He was suddenly attacked by an overpowering force, and was compelled to retreat into Azinghur, with loss of baggage.—An appeal has been made to the secretary of state for a commutation of the sentence on the Rev. W. Smith, and, in our opinion, very properly refused.—A woman at Rothes, named Elspeth Gordon, has given birth at one time to five children (three boys and two girls), but the labour being premature, they none of them survived beyond the next morning.—An attempt is being made to convert Smithfield into a dead meat market, but it is opposed by the authorities of St. Bartholomew's Hospital.

PUBLIC AMUSEMENTS.

The standard attractions at Her Majesty's Theatre during the past week have been "The Huguenots," with Mdlle. Titiens; and Piccolomini, in the ever attractive "Figlia del Reggimento." On Saturday a new ballet, called "Fleur des Champs," was produced, for the first time, and was crowned by the most demonstrative tokens of success. It is by M. Massot, and in two tableaux.—The continued indisposition of Miss Amy Sedgwick has caused the lessee of the Haymarket to prolong the engagement of Mrs. Charles Young, and it must be some satisfaction to him that he has been able, on the emergency, to provide such an efficient substitute.—The success of the equestrian performances at the Alhambra Palace is now an established fact, and day and night the building is crowded by visitors. The clowns are fellows of infinite drollery, and, with the riding-masters, continue to furnish most entertaining interludes.—The fifth season of the Crystal Palace had a happy inauguration on the 1st, in everything over which the directors had control. The weather was most propitious. The interior of the palace, redolent of sweet odours, charmed the eye alike with its floricultural gems, and the elegance of the toilettes of the fair sex, who assembled in unusual numbers, and bravely withstood the unkindly elements. There was a grand concert, the reigning stars being Miss Dolby and Mr. Sims Reeves. Mr. Reeves declaimed the fine air "Come, if you dare," in a manner which electrified even the unwieldy audience, which might fairly be supposed to be beyond the reach of the voice. Miss Dolby's magnificent contralto loomed over the vast expanse of the centre transept, and filled every part of the area. A gold nugget from Australia, weighing 1,743 ozs., is not the least of the present attractions.—A new Diorama has been opened by M. Gompertz at St. James's Hall, illustrative of the Indian mutiny, which is well worthy attention.

Obituary.

BRO. WILLIAM McCULLOCH.

It is with deep regret we have to record the death of Bro. William McCulloch P.M. of the Albion Lodge, No. 9. The deceased Bro. had been for some length of time suffering from a pulmonary complaint, which terminated his sufferings on Thursday, April 22nd, in the forty-fifth year of his age. Bro. McCulloch was initiated into Masonry in the Albion Lodge, No. 9, in 1850, and passed the chair of that Lodge in 1853, and at the time of his death was Second Principal elect of the Jerusalem Chapter, No. 218; he was also a life governor of the Freemasons' Girls' School, as well as of the Masonic Benevolent Institution. Sincere and warm-hearted in his friendships, courteous in manner, kind and charitable in disposition, and of the highest integrity of character, Bro. McCulloch possessed the perfect confidence of all classes of men; and the Brethren of the Craft, as well as a large circle of friends, will long cherish, with feelings of sincere affection, the regard and esteem due to his memory.

NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

SPECIAL NOTICE.—Our correspondents who so kindly furnish us with reports of meetings, &c., are earnestly requested in every case to write on *one side only* of the paper they use. In future, the non-observance of this rule will necessitate our passing over communications which we should otherwise gladly insert, and which the Craft would be benefited by having presented to them; for, in order to produce our *Magazine* at the proper time, we are obliged to facilitate the operations of the printer, who knows no greater impediment than backed copy, not always legibly written. In giving proper names, where accuracy is so essential—since for the spelling of such there is no orthographical standard—our correspondents should be careful to write very distinctly.

Emblematic covers for the volume of 1857 are now ready, price 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

TO CORRESPONDENTS.

“Two P.Ms.”—Though invited to be present at the Lodge, we think you ought to have retired, when requested so to do, on account of urgent private business relative to their Treasurer being about to be taken into consideration.

BRO. PERRIN should write to his bookseller. We do not serve him from the office.

A CORRESPONDENT wishes to know whether he can obtain a copy or Dr. Ladd's explanation and diagrams of the Royal Arch, noticed in a recent number of this *Magazine*. Perhaps Bro. Ladd will answer this question.

MASONIC IMPOSTURES.

AMONG the extraordinary features in the history of Masonry on the continent, are the impostures which have been practised at various times on the credulity of Masons eager in the search after the higher knowledge, and who, wanting in patience to seek it by the accepted channels, have become the dupes of charlatans. The great moral truths inculcated in symbolic Masonry prepare the mind naturally for the expectation of the higher mysteries of philosophy yet to be attained, and an eagerness to acquire these is apt to overstep the bounds of prudence. As the work of a Lodge will not of itself supply the place of secular education, and of a regular course of study—though it will confirm the humbler student in the great principles of ethics and their practice—there is a temptation to believe that some short cut may be made to the highest branches of knowledge otherwise than by hard study and the practice of virtue; and the Mason who gets into this state is the ready made prey of the charlatan—of the man as weak it may be in knowledge as himself, but of greater conceit and greater presumption. So too, symbolic illustration, valuable in its degree, in its excess passes to the verge of mysticism and Cabbalism, of which we find too much evidence in the disquisitions of Masons no otherwise learned than in the handling of books, on the due value of which they are incompetent to pass a judgment. The basis of all true advancement in Masonry is patient study and constant practice; by such means have its members reached the furthest heights of philosophy, helped it is true by their brethren and leaders, but most dependent on their own work. A right direction, a judicious counsel, will greatly forward him who is travelling on the way, it will save him from losing time on roundabout roads or in a wrong track; but it will not help him who is standing still. Knowledge cannot be given to him who does not learn, nor virtue to him who does not practise; but it is a pleasing delusion to think that within the highest mysteries of Masonry this can be done, and that the idle, the uninstructed, the mere wisher of good who lacks the strength of mind to do it, the victim of a strong wish and a weak will, can at length reach some Chapter, on entering the door of which the seal of Solomon shall be delivered to him as to the true genii sitting around. Little thinks he that the word or the sign which opens for him the hall of the genii, where he sees many thrones vacant whereon he may seat himself, will make no genius of

him; or that he lacks the power to work the enchantments the spells for which are uttered before him, a son of flesh in a world of spirits. The Cabbala gave this it is thought to the rabbinical Jew; the Eleusinian mysteries to the Greek philosopher; initiation to the Illuminate or the Jesuit—the power and the honours of whom are coveted, without the labour by which they have been wrought. To work through various degrees significant in high moral, philosophical, and historical significance, is a long labour, which, for their due comprehension and true possession, exacts years of study—not the got-up knowledge of a lecture, but that fulness of information which is the result of steady and continued industry. This is a heavy price to pay for advancement—far beyond the fees and subscriptions, but which fees and subscriptions are never grudged by those who think that effectual advancement can be obtained by subscriptions, and its possession be recognizable by diplomas or insignia. The right road to be travelled is a long one, the temptation to leap suddenly to its goal is a sore one, and many is the man who finds too late that he has paid his way to find the material expressions of a sublime secret, which still remains so to him—and which, could his Brethren give, he cannot receive. Still such is the frame of mind of too many Masons and too many non-Masons; in such a frame of mind many men enter the Order, and the discipline of the Craft works little efficacy in them. They then become the prey of the charlatans outside the Order. Those who are hopeless of admission, readily unite themselves to societies professing to offer them a substitute for Masonry; within the Order they greedily swallow mystic treatises, founded on scholastic premises they cannot understand, and leading to conclusions they can trace wandering afar, but cannot follow. Then comes Cagliostro or Nicholai, the mesmerist, the ghost seer, or the table turner; and if he do but hold up what he avers to be the key to the sanctum of the Temple, he has dupes to pay him for their delusion and to give him homage in their thankfulness. Of such impostors there have been too many. Cagliostro is a byword for such; but the tribe are not too well known, and a few words regarding some of them may be of interest and of use, for men of such stamp are ever starting up to tempt the unwary to bitter disappointment.

Germany, of course, has supplied many of these false lights, and, indeed there the perversions of Masonry have been nursed, as the perversions of the whole circle of the sciences. There is something in the German mind which makes the man the willing and ready dupe of delusion; there is a craving after what is unsubstantial, an immense industry of ill-directed labour, a constitutional tendency to perverted conclusions, which affect the German everywhere. Politicians find him the most unpractical of men, whether as governor or subject; and a very slight acquaintance discovers that great pretensions are only empty parade. To Germany we owe craniology, phrenology, mesmerism, hydropathy, homœopathy, the grape cure, and many like systems; the metaphysics of Kant, Hegel, and

Fichte ; the theology of Strauss ; the history of Niebuhr ; the chronology of Bünsen, pre-Raffaelitism, pedagogism, and whatever is newest in the world of literature and art, and will least bear the test of time and truth. Sir Henry Bulwer, in his "Germany and the Germans," pithily said that "the Germans did not see deeper than other men, but only saw farther the wrong way."

Masonry was too naked in its truths to be long undealt with by the Germans ; and although it was only introduced about the first quarter of the last century, it had hardly passed the half century before the German genius was exerted upon it. As, in the present century phrenology, mesmerism, and homœopathy have occupied the German mind, so, in the age referred to, various phases of mysticism were gone through ; indeed, they had hardly got through the ancestral ordeal of magic, witchcraft, alchemy, the universal medicine, and fortune-telling. It may be said that they had hardly got through this ordeal—for Rosicrucianism was an early form to which Masonry was distorted, and numbers of Masons were duped by impostors pretending to be Rosicrucians, and professing to be able to communicate the secrets of alchemy, the philosopher's stone, the universal solvent, eternal life, and the transmutations of the base metals to gold and silver ; though, by the bye, while they were about it, as it was as easy to transmute lead to gold as to silver, they professed to prefer the more precious metal. Rosicrucianism, therefore, became the order of the day throughout Germany, and Rosicrucian Masons sprang up everywhere, with lodges professing to teach the highest Masonic secrets. Ghost-raising and other branches of magic were affirmed to be accomplished in these lodges ; and it would be doing an injustice, perhaps, to the seventeenth century, to affirm that Germany was less grossly superstitious in the eighteenth century. Rosicrucianism could not spread beyond German bounds, it soon died in a less congenial atmosphere, the air of England or Holland was fatal to it ; and the Germans themselves became sick of it when some new vagary excited their scientific aspirations. The number of Rosicrucian pretenders and founders of lodges and orders was great, and makes a history of itself.

The death of Rosicrucianism is perhaps to be laid to Baron Hunde, who, as early as 1743, prepared a new scheme for involving the German Lodges in difficulties, by the establishment of another system of Masonry. Again, in 1756, the French introduced into Germany the Scotch high degrees as practised in France, which were of great number and variety, embracing various philosophic types, and the importation of which thoroughly unsettled the German mind. This enabled Baron Hunde to make a second campaign, and as the history of his achievements is worthy of distinct notice, we shall reserve it for a future number.

SONGS OF THE CRAFT.

THE ENTERED APPRENTICE.

ALL writers agree that song is the most ancient species of poetry, and its origin is, by many, thought to be coeval with mankind: to sing and dance seeming almost as natural to men as the use of speech and walking.

A painstaking, ardent and erudite admirer of our old ballad literature and music * remarks that "poetry and music are in every country so closely connected during the infancy of their cultivation, that it is scarcely possible to speak of the one without the other." A little farther on he tells us, "during the middle ages music was always ranked, as now, among the seven liberal arts, those forming the *trivium* and *quadrivium*, and studied by all those in Europe who aspired to a reputation for learning. The *trivium* comprised grammar, rhetoric, and logic; the *quadrivium* comprehended music, arithmetic, geometry, and astronomy. Sharon Turner remarks, that these comprised not only all that the Romans knew, cultivated, or taught, but embodied "the whole encyclopædia of ancient knowledge." And well it might, for the Craftsman, in the 2nd Degree, will here recognise the *curriculum* of study pointed out to him as the *summum bonum* of useful knowledge.

Passing over the fact that empires, nations, languages, and peoples have had, and still continue to have, each a distinctive and peculiar minstrelsy of its own; so as we descend to more restricted communities we find that there have been songs for the courtiers, songs for the peasants, songs of loyalty, songs of liberty, songs for the chase, songs of the heart, songs for the soldier, songs for the sailor—and indeed it may be fairly assumed that there is scarcely a society or association of men that have not, as it were, a muse of their own.

Whilst the outward world has poured out its spirit in song, the Craft of Masonry, "the science of sciences," has not been behind in producing, what Wordsworth designates, as,—

"Old songs the happy music of the heart,—"

but although there can be no doubt that our early Brothers of the Order had a peculiar ballad literature of their own, it has not been recorded what those songs were, or if so recorded, the documentary existence of such pieces are known to so few that it amounts almost to there being none. Passing by this question we come to later times and to the certain knowledge that Masonic anthems, odes, songs, glees, &c., were freely used by the Order, but where are they to be

* William Chappell, Esq., F.S.A., the editor of a collection of "English Popular Music of the Olden Time," a work of such untiring research, valuable information, and great utility, that it ought to be in the possession of every one who values an old song, and loves an old tune.

found? No modern collection of Masonic minstrelsy appears to have been made; the musical Brethren of the Order certainly have occasionally contributed a song or a glee, but it never appears to have entered into any one's mind to hunt up all that has been written in honour of the Craft, and circulate amongst its members a Masonic song-book, which is very much wanted in some of our Lodges, where instead of songs of a practical Masonic character, all sorts of insipid, and occasionally *indecent*, songs are perpetrated. As a specimen of the former, it has been our good fortune to hear a Brother, who at the best of times does not speak remarkably clearly; he constantly and perversely edifies us with a song from Paul Clifford, or some such worthy, one line of which is indelibly engraven on our memory as,—

“Wallavelalumparlarcalladoless”

finishing with an unintelligible something about “My bonny Black Bess.” It would have been thought that amongst Brethren so well known for their friendship and conviviality some one would have been found since 1797 to give us a taste, as old Gower quaintly expresses it,—

“Of songs and of deetes glade;”

Finding, however, that such a collection was not in being, the writer of the present paper, having some little acquaintance with the general ballad literature of the country, and knowing that he had often seen Masonic songs, long before he was an initiate, cast about to see what materials there were for his purpose, and the following list is the most accurate that could be made. Some of the titles are abridged to save space.

In Anderson's “Book of Constitutions,” quarto, London, 1723, and Northouck's reprint of the above, quarto, *ibid.*, 1784, there are Odes, Songs, &c. at the end. The first collection, unattached to any other work, is,—Calendar's “Masonic Odes and Songs,” octavo, *ibid.*, 17 [35?], a little book of which we could only meet with some pages; “The Secrets of the Freemasons revealed by a disgusted Brother, containing an Account of their Origin, Practices, &c. To which is added the Songs of the Masons * * * and an exact list of * * * Lodges,” 2nd edit., quarto, London, 1759. This affair is a reproduction, as far as the songs go, of those in Anderson. “The Pocket Companion and History of the Freemasons, &c. * * * and a select number of Songs, and other Particulars for the Use of the Society,” 12mo., London, 1762; Wyld's “Songs of Masonry,” octavo, London, 1764; Wilson's “Collection of Masonic Songs,” 12mo., London, 1788; Preston's “Illustrations of Masonry,” octavo, London, 1775; Dr. Oliver's reprint of the same, octavo, *ibid.*, 1846; Jones's “Masonic Miscellanies, I., The Muse of Masonry, containing 170 Masonic Songs, with appropriate Toasts, &c.,” 12mo., London, 1797. Most of these books are reproductions of each other; it is true some contain more songs than others, but it seems impossible that about 170 songs

are all that can be pointed out as regards Masonry. In song books, scattered here and there—compilations of every shade and character—are to be found many songs of the Craft, but they are so dispersed and, as it were, sown broadcast, among the multitude of selections, that to form anything like a collection of the outpourings of the Masonic muse would be a work of considerable labour, and extend over a long period of time.

Our present business is with a song so well known to every Brother that it will perhaps excite some surprise to hear that anything could be said about it. Nevertheless, "Come, let us prepare," is the production of a Mr. Matthew Birkhead, a Brother of Lodge No. 6, in or about the year 1720. This song may be, and is, regarded as the rhythmical charter and exponent of the principles of the Craft, and as such it has been reverently cherished by all Masons, and as often been turned to the use and abuse of the Order by those who had no inheritance under it, and only used either a parody on the sentiments or an adaptation of the music to suit their own views, which were of such a nature that they required the aid of a vehicle more valued than they could devise, and more popular for its honest hearty faith, such as their offspring could never hope to attain.

There can be but little doubt that the publication of the "Constitutions" in 1723, raised a cloud of "remarks," "facts," "addresses," and other attacks, "upon Freemasonry," in the various scurrilous publications of the day. However, in 1725, the subject having by that time been pretty well ventilated, the *London Journal* thought fit to insert a song called "An Answer to the Free-Mason's Health," and this was set to music by a Mr. Yoslington, of whom no trace exists to show who he was; and as we should always *know*, if we do not approve of, the opposite side of every question presented to us, let us see the first parody on our Entered Apprentice song, which, according to a single sheet of music, was reprinted from the *London Journal*, thus:—

" Good people give ear
And the truth shall appear,
For we scorn to put any grimace on :
We've been bamm'd long enough,
With this damn'd silly stuff
Of a Free and an Accepted Mason.

" The dear Brotherhood,
As they certainly shou'd,
Their follies do put a good face on :
But its only a gin,
To draw other fools in
So sly is an Accepted Mason.

" With aprons before 'em,
For better decorum,
Themselves they employ all their praise on :
In aprons array'd,
Of calves leather made,
True type of an Accepted Mason.

“They know this and that,
The devil knows what,
Of secrets they talk wou'd amaze one :
But know by the by,
That no one can lye,
Like a Free and an Accepted Mason.

“On a house ne'er so high,
If a brother they spy,
As his trowel he dext'rously lays on :
He must leave off his work,
And come down with a jerk,
At the sign of an Accepted Mason.

“A Brother one time,
Being hang'd for some crime,
His Brethren did stupidly gaze on :
They made signs without end,
But fast hung their friend,
Like a Free and an Accepted Mason.

“They tell us fine things
How y^t lords, dukes, and kings,
Their mis'tries have put a good grace on :
For their credit be't said,
Many a skip has been made
A Free and an Accepted Mason.

“From whence I conclude
Tho' it seem somewhat rude,
No credit their tribe we should place on :
Since a fool we may see,
Of any degree,
May commence an Accepted Mason.”

In vol. lxi of the *Gentleman's Magazine*, the number for April 1791, page 315 *et seq.*, there is a letter inquiring for particulars respecting the “Mohocks” and certain other clubs of the last century, which bears both on our present subject, and on the “Masonic Antiquities, from Bro. Rawlinson's MSS,” in page 956 of last year's *Freemason's Magazine*, and continued at page 8 of the first January number of the present year, which the writer finishes thus:—“We have thus brought to a conclusion this strange fictitious history of an evidently non-existent society.” In this letter there is a very copious account of the Gormogons and various other seceders from Masonry, and it appears of so much interest to our subject, that we make no apology for transcribing a large portion of it, on which we shall offer a few quotations and remarks, showing that our *Entered Apprentice Song* played a rather conspicuous part amongst them by being travestied to suit their purposes; and at the same time prove that the Gormogons *were an existing society!*

The following is the portion of the letter referred to:—

“Pope, in the concluding book of his ‘Dunciad,’ v. 576, makes mention of the Orders of Gregorians and Gormogons, which his commentator, in a

note, defines to be 'a sort of lay-brothers; *slips* from the root of Freemasons.' In a pamphlet intituled 'Masonry Dissected,' published by one Samuel Prichard, with intent to expose the secrets of the Freemasons, the following account is given of the Gormogon fraternity:—'From the real Masons sprang the Accepted Masons; from both sprang the Gormogons, whose grand master, the Volgi, deduces his original from the Chinese, whose writings, if to be credited, maintain the hypothesis of the Pre-Adamites, and consequently must be more antique than Masonry. The most free and grand society is that of the Grand Kaihebar, which consists of a select company of responsible people, whose chief discourse is concerning trade and business, and promoting mutual friendship without compulsion or restraint.' I will be obliged to any of your correspondents to inform me, whether it was not from this publication that Hogarth took the hint of ridiculing both institutions, in his print of 'The Mystery of Masonry brought to light by the Gormogons.' I would wish to know whether any persons then living were intended by Chin-Quaw-Kypo, first Emperor of China, and the sage Confucius; and who were meant by In-Chin, present oecumenical Volgi, and the mandarin Hang-Chi? The satire conveyed by the beggar playing on the bladder and string, the monkey in the character of the widow's son, the ass laden with the Masonic emblems, Don Quixote, the innkeeper and boy, I readily understand; but am at a loss to know what personage it is that laughs beside Sancho—what is meant by the figure, decorated with necklace and ear-rings, that rides on ass-back—and what is alluded to by the strange salutation the candidate performs at attaining the third step in the ladder, as there is none of the ceremonial part of Masonry that corresponds to it, as I can recollect. Pritchard's publication, though the Freemasons affected to despise it and invalidate its contents, strongly excited their anger and resentment. In a Masonic prologue, published by Lawrence Dermott, in his 'Ahiman Rezon, or Help to a Brother,' are the following lines relative to this subject:—

“ ‘As some crack'd chemist of projecting brain,
 Much for discovery, but more for gain,
 With toil incessant labours, puffs and blows,
 In search of something Nature won't disclose,
 At length his crucibles and measures broke,
 His fancied gain evaporates in smoke:
 So some, presumptuous, still attempt to trace
 The guarded symbol of our ancient race;
 Enwrap in venerable gloom it lies,
 And mocks all sight but of a Mason's eyes.”

“ Again :

“ ‘Glorious the temple of the sylvan queen,
 Pride of the world, at Ephesus was seen;
 A witless wretch, the Prichard of those days,
 Stranger to virtue, and unknown to praise,
 Crooked of soul, and fond of any name,
 Consign'd the noble monument to flame.
 Vain madman! if so thinking to destroy
 The art, which cannot but with Nature die.
 Still with the Craft, still shall his name survive,
 And in our glory his disgrace shall live;
 While his Cowans no more admittance gain
 Than Ephraimites at Jordan's passage slain.’

“ In a song, in the same book, are these other lines :

“ ‘ Let moderns and critics with impious rage,
Amuse the vain town, and against us engage ;
Let Prichard and’s followers, apostate profane,
With false tenets puzzle each lethargic brain.’

“ In another Masonic song, composed 1768, and published in ‘ The Freemason’s Pocket Companion,’ is this verse :

“ ‘ What tho’ some of late, by their spleen, plainly show,
They fain would deride what they gladly would know ;
Let ev’ry true Brother these vermin despise,
And the antient grand secret keep back from their eyes.’

“ D’Anvers is satirized in another song, because, in No. 653 of ‘ The Craftsman,’ he said, ‘ the rioters who hanged Porteus at Edinburgh were all Freemasons, for they kept their own secrets.’

“ ‘ In vain would D’Anvers with his wit
Our slow resentment raise ;
What he and all mankind have writ
But celebrates our praise ;
His wit this only truth imparts,
That Masons have firm, faithful hearts.’

“ I am not acquainted with the allusion in these verses of another song :

“ ‘ Inspiring virtue by our rules,
And in ourselves secure,
We have compassion on those fools
Who think our acts impure :
From ignorance we know proceeds
Such mean opinion of our deeds.
Then let us laugh, since we’re impos’d
On those who make a pother,
Who cry, the secret is disclos’d
By some false-hearted Brother :
The mighty secret gain’d, they boast,
From Postboy, or from Flying Post.’

“ *Qu.* Was there any discovery of the Masonic mysteries pretended to be published in ‘ The Postboy?’ In their poetic effusions, the Masonic laureates have preserved the memory of more than one sect of heretical apostates, who had distinguished themselves by opposition to the progress of the Craft, or pretending to disclose a full knowledge of its secret *arcana*. One of these initiated versifiers thus exclaims :

“ ‘ How happy are the antient brave,
Whom no false Cowan can deceive !
And may they so remain !
No modern Craftsman e’er did know
What signs our masters to us show,
Though long they strove in vain.
The horned buck and Gallican,
As the monkey imitates the man,
Their clubs do lodges call ;
While antient Masons know full well
No fools like those amongst them dwell ;
No, no, nor never shall.’

“ In a note it is added,—‘ A certain club, who call themselves *Antigallic* Masons, are here meant, and not the laudable association of *Antigallicans*, whom the author esteems as an honourable and useful society, and worthy of imitation.’ *Qu.* What was the history of this institution ?

“ Another son of Masonry writes :

“ ‘ The Grigs, Antigallics, and others, they say,
Have set up their lodges, and mimic our way ;
But frogs claim a curse when they croak from the fen,
And monkeys a kick when they imitate men.
In vain, shallow mortals, ye rivals would be
To the man who is own'd for a Mason, and free.’

“ I have a copy of ‘ A New Buck's Song (published 1756), humbly addressed to the Gentlemen of that Noble Order, by a Brother.’ A plate is prefixed, representing their club-room, decorated with a buck's head and antlers, and the members drinking, smoking, &c., with bottles, bowls, and glasses, but not distinguished by any peculiarity of dress, as the Freemasons are in their lodges. In this song the Grand Master of the Order is noticed, and the origin of the Order is traced from the scripture history of Nimrod ; mention is made of the Buck's Lodges at the Bell, the Platter, the Vine, the Ship, and the Rose ; candour, sociability, freeness, honesty, are celebrated as the accomplishments of the fraternity, though from the context, it might be inferred, their regulations were equally favourable to the celebration of the Bacchanalian rites, and solemnizing of the mysteries of Venus. Another Buck's song (which from its classical allusions, and peculiar versification, I suspect to have been the production of George Alexander Stevens), deduces the title of Buck from Bacchus :

“ ‘ From Bacchus our name is, though some say from Jove,
For he was the first (like a Buck) who made love ;
To a bull, for the sake of Europa, he turns,
And bequeath'd, to the man she should marry, his horns.’

“ The author traces the progress of the order from the time of the Trojan war :

“ ‘ When for glory the Greeks round the world us'd to roam,
Each wife a true Buck dubb'd her hero, at home,—’

“ And observes, if Achilles, instead of being dipped in Styx, had been plunged over head in a wine hogshead,

“ ‘ He'd have matched among mortals secure from all evil ;
For a Buck, when he's drunk, is a match for the devil.’

“ I should like to be favoured with some account of what became of the Gormogons, Gregorians, Antigallic Masons, and other institutions, erected in imitation of the Freemasons' communities, with any anecdotes relative to their origin, peculiar ceremonies, and history ; as also, the design and history of the Antigallican Society, and the meaning of the choice spirits from Comus's court, mentioned by Jerry Sneak in Foote's ‘ Mayor of Garrat.’ I have not been able to obtain the etymology of the term *Cowan*, nor can I find the word in any dictionary I have consulted ; it comprehends all persons not *Free-Masons*, and I conceive, is peculiar to that Fraternity.

“ If you approve of these observations, and think them worthy of insertion in your entertaining *Magazine*, I may probably induced to send you

some further remarks on the subject of Masonry, and the revolutions it has undergone in its principles. A———I.”

About 1740–42 Hogarth published a plate, entitled, “The Mystery of Masonry brought to Light by the Gormogons,” and as the subject is well described in Hogarth’s Works, by Nichols and Steevens, 3 vols. quarto, London, 1810 (vol. ii. p. 159 *et seq.*), we shall present our readers with what is there said. Messrs. Nichols and Steevens describe the plate in the following manner:—

“*The Mystery of Masonry brought to Light by the Gormogons.** The references are to:—A. Chin Quaw-Kypo, 1st Emperor of China; B. The Sage Confucius; C. In Chin, present Ecumenical Volgi; D. The Mandarin Hangchi. Done from y^e Original. Painted at Pekin by Matthauter, Grav’d by Ho—ge, and sold by y^e Printsellers of London, Paris and Rome. Hogarth inv. et sculp.”

Underneath, these verses:

“From Eastern climes, transplanted to our coasts,
Two oldest Orders that Creation boasts
Here meet in miniature, expos’d to view
That by their conduct men may judge their due.

“The Gormogons, a venerable race,
Appear distinguish’d with peculiar grace:
What honour! wisdom! truth! and social love!
Sure such an order had its birth, above.

“But mark, Free-Masons! what a farce is this?
How wild this mystery! what a *Bum* they kiss? †
Who would not laugh, ‡ who such occasions had?
Who should not weep to think the world so mad?”

I should suspect that this plate was published about 1742, when the Procession § of Scald Miserables had been produced to parody the

* “The Gormogon Society is advertised (by command of the Volgi) Oct. 26, 1728; and afterwards frequently till 1730.”

† On this occasion the Print exhibits a trait of humour that may hitherto have escaped observation. To render the part presented for salutation more tempting, it has patches on, such as women wore at the time the plate was published.

‡ Parody on the concluding couplet of Pope’s character of Addison.

§ The contrivers of the mock procession were at that time said to be Paul Whitehead, Esq., and his intimate friend (whose real christian name was *Esquire*) Carey, of Pall Mall, surgeon to Frederick Prince of Wales. The City officers did not suffer this procession to go through Temple Bar, the common report then being, that its real interest was to affront the annual procession of the Free-Masons. The Prince was so much offended at this piece of ridicule, that he immediately removed Carey from the office he held under him. To this may be added, that Paul Whitehead was intimate with our artist. Whitehead’s house (says Sir John Hawkins in his “Life of Samuel Johnson”) was open to all his London *friends*, among whom were Mr. Hogarth, Isaac Ware the architect, George Lambert and Hayman, the painters, and Mr. Havard, the player—men who had spent all their lives in and about Covent-Garden, and looked upon it as the school of manners, and an epitome of the world.

cavalcade of the Free-Masons *, who ever afterwards discontinued their annual procession. Hogarth was always ready to avail himself of any popular subject that afforded a scope to ridicule. Among

* The Print, representing a view of Somerset House and of the Strand, is 3 feet 11½ inches in length, and 10 inches in width; and thus intituled, "A Geometrical View of the Grand Procession of the scald-miserable Masons, designed as they were drawn up over against Somerset House in the Strand, on the Twenty-seventh of April, Anno. 1742. Invented and engraved by A. Benoist, at his Lodgings, at Mr. Jordan's, a Grocer, the North-east Corner of Compton-street, So—ho; and sold by the Printsellers of London and Westminster.—Note, A. Benoist teaches Drawing abroad."

"No. 1. The grand Swoard-Bearer, or Tyler, carrying the Swoard of State, (A Present of Ishmael Abiff to old Hiram, King of the Saracens) to his Grace of Warrin, Grand Master of the Holy Lodge of St. John of Jerusalem in Clerkenwell. 2. Tylers, or Guardians. 3. Grand Chorus of Instruments. 4. The Stewards, in three Gutt Carts, drawn by Asses. 5. Two famous Pillars. 6. Three great Lights: the Sun Hieroglyphical to rule the Day, the Moon emblematical to rule the Night; a Master Mason Political to rule his — Lodge. 7. The Entered Prentice's Token. 8. The letter G. famous in Masonry for differencing the Fellow Crafts' Lodge from that of Prentices. 9. The Funeral of a Grand Master, according to the Rites of the Order, with the Fifteen Loving Brethren. 10. A Master Mason's Lodge. 11. Grand Band of Musick. 12. Two Trophies; one being that of a Black-shoe Boy and a Link Boy, the other that of a Chimney-Sweeper. 13. The Equipage of the Grand Master, all the Attendants wearing Mystical Jewells."

A different, but smaller, print of this mock procession was printed in May, 1742, with the following memoranda:—

"The Free-Mason's Downfall, or the Restoration of the Scald-Miserables.

"From my own Apartments in Spring Gardens.

"Though I do not belong to the Fraternity mentioned in the following piece, and therefore am but little concerned in the annual disputes, I think it my duty as a Watchman of the City of Westminster, to preserve the memory of the late extraordinary Cavalcade, the like to which hath never happened since I have been in office. As more solemn processions have of late years been very rare, it cannot surely be taken amiss, either by the Free-Masons or the Scald-Miserables, that I give so much distinction to this. T. TOUCHIT."

After the Print follows:—

"A Key, or Explanation of the solemn and stately Procession of the Scald-Miserable Masons, as it was martial'd on Tuesday the 27th past, by their Scald-Pursuivant Black Mantle—set forth by Order of the Grand Master Poney." Printed by J. Mechell, at The King's Arms, in Fleet-street, and sold by the Pamphlet-shops, &c. Price Two-pence.

Extracts from the *London Daily Post*, March 20, 1740-1. "Yesterday some mock Free-Masons marched through Pall Mall and the Strand as far as Temple-Bar, in procession; first went fellows on jack-asses, with cows' horns in their hands; then a kettle-drummer on a jack-ass, having two butter-firkins for kettle-drums; then followed two carts drawn by jack-asses, having in them the stewards with several badges of their order; then came a mourning coach drawn by six horses, each of a different colour and size, in which were the Grand Master and Wardens; the whole attended by a vast mob. They stayed without Temple-Bar till the Masons came by, and paid their compliments to them, who returned the same with an agreeable humour that possibly disappointed the witty contriver of this mock scene, whose misfortune is, that though he has some wit, his subjects are generally so ill chosen that he loses by it as many friends as other people of more judgment gain."

Ibid., April 28th, 1742. "Yesterday being the annual feast of the antient and honourable society of Free and Accepted Masons, they made a grand procession

Harry Carey's Poems, however, 1729, 3rd edition, is the following:—

“THE MODERATOR BETWEEN THE FREE-MASONS AND GORMOGONS.

“The Masons and the Gormogons
Are laughing at one another,
While all mankind are laughing at them ;
Then why do they make such a pother ?

“They bait their hook for simple gulls,
And truth with bam they smother ;
But when they've taken in their culls,
Why then 'tis — Welcome Brother !”

The particular disputes between the parties referred to by this poem, it is not easy to ascertain. Perhaps the humorous writer alludes to some schism or dissension now forgotten. Mr. Gray, in one of his letters to Mr. Walpole, says, “I reckon next week to hear you are a Free-Mason, or a Gormogon at least.” 4th edition, p. 188.

With respect to the letter in the *Gentleman's Magazine*, we shall beg to offer a few remarks. First of the Order of “Gregorians”—and when we stumbled on this title, knowing as we do something of church music, and the present division of churchmen into Gregorians and Anti-Gregorians, we were a little puzzled as to what such a sect could have in common with Freemasonry—but our readers need be under no apprehension on this score, we are not about to enter on the vexed question of the ecclesiastical tones. The “Gregorians” in question, from whatever cause they assumed their name, had nothing in common with the archæological churchmen of our own day ; indeed, all that we have been able to discover about them is, that one Farmerie Maltus, who was curate of St. Mary Magdalen, Bermondsey, and subsequently of Wymeswold, Leicestershire, preached a sermon before the Gregorians on Romans xii. 10, which was published in quarto in 1752 ; and we also presume the celebrated Henry Carey was one of their members, from his “Musical Century, in One Hundred English Ballads, on various Subjects and Occasions, adapted to several Characters and Incidents in Human Life, and calculated for innocent Conversation, Mirth, and Instruction. The Words and Music of the whole by Henry Carey. Two vols. folio. London : 1737,” in which the “Gregorian Constitution Song” appears for

from Brook-street to Haberdashers' Hall, where an elegant entertainment was provided for them, and the evening was concluded with that harmony and decency peculiar to the society.

“Some time before the Society began their cavalcade, a number of shoe-cleaners, chimney-sweepers, &c., on foot and in carts, with ridiculous pageants carried before them, went in procession to Temple-Bar, by way of jest on the Free-Masons, at the expense, as we hear, of one hundred pounds sterling, which occasioned a great deal of diversion.”

Ibid., May 3rd, 1744. “Yesterday several of the mock-Masons were taken up by the constable empowered to impress men for his Majesty's service, and confined till they can be examined by the justices.”

the first time, and from which we gather that however popular Carey was as an author and musician, he could lay no claim to the higher distinction of a prophet; the institution referred to in the annexed song, being one which has failed, while the original parent stock, our beloved Brotherhood, flourishes as firm and more prosperous than ever. As a curiosity, we append from Carey's book

“THE GREGORIAN CONSTITUTION SONG.

“Let poets and historians
Record the brave Gregorians
In long and lasting lays;
While hearts and voices joining,
In gladsome songs combining,
Sing forth their deathless praise.

“If innocent variety,
Content and sweet society,
Can make us mortals blest:
In social love united,
With harmony delighted,
We emulate the best.

“Our friendship and affinity
Surpasses consanguinity,
As gold surpasses ore;
Success to ev'ry brother!
Let's stand by one another,
Till time shall be no more.”

In another part of the letter quoted, is an allusion to “The Bucks.” In addition to the scraps of the songs there mentioned, we have been enabled to present the motto song of this society, which seems to have been founded on the old Scottish ballad,

“It's gude to be merry and wise,
It's gude to be honest an' true.”

The Bucks' Song was found among a large collection of single sheet music, and is thus described:—

“THE BUCKS' MOTTO, ‘BE MERRY AND WISE.’

“THE WORDS BY I. W. SET TO MUSIC BY MR. BATES.

“Ye Bucks of the Platter attend to my lay,
I've got a new song for to sing or to say,
My intentions I'm certain you cannot despise,
Whilst I stick to our motto—‘Be merry and wise.’

“To *Nimrod* our founder a bumper put round,
Let *Innocence* join'd to fair *Freedom* abound,
Like *Nimrod* of old let us hunt for the prize,
Yet remember our motto—‘Be merry and wise.’

“With health, wealth and peace may all *Bucks* be blest,
And dear unanimity dwell in each breast,
Good humour and mirth still beam in our eyes,
Whilst yet we remember—‘Be merry and wise.’

“ A bumper to *Lucas* each take in his hand,
And pay him that homage that's due to our Grand,
To *Honour* and *Merit* may every *Buck* rise,
Who adheres to our motto—‘ Be merry and wise.’

“ All true *Bucks* join hands, here's to *Pugh* at y^e *Platter*,
Should milksops condemn us—why let 'em—no matter ;
Such triflers we hate and their notions despise,
Whilst we are for our motto—‘ Be merry and wise.’”

There was another party of dissenting Freemasons who seemed to have gloried in terming themselves a *sect!* and refusing to swear to their obligation ; as we can trace no more than the single sheet song which we found among a number of songs of various dates in the last century, and as it explains their view of Masonry, and adopts the measure and air of our “ Entered Apprentice,” we cannot do better than allow it to speak for itself ; it is called

“ THE HONORARY FREEMASON'S SONG.

“ Long life to each brother,
Who bravely from other
Freemasons dissents and dares vary :
The mad rules they prescribe
To their bigoted tribe,
Which are scorn'd by the sect HONORARY.

“ Who instead of their oath,
Plight our honours and troth
To keep secret y^e Craft of Freemasons ;
Being firmly inclin'd,
To think honour will bind
Us, when oaths will be broken by base_sons.

“ Who too oft to y^e shame
Of y^e Craft and y^e name
Of Freemasons, of late are elected ;
And furnish a handle
For banter and scandal
On brethren in time past respected.

“ Such we'll never admit,
As mean varlets unfit
To be trusted with secrets so wary,
Which at first were design'd
For no race of mankind,
But Freemasons, like us, HONORARY.

“ Whose chief aim and intent
Were industriously bent
On improvement in friendship and science ;
And who never would break
The firm promise they'd make,
But to scandal herself bid defiance.

" CHORUS.

" To such brethren let's drink,
 Who from friendship won't shrink,
 Or do aught that's to honour contrary ;
 And let's join hand in hand,
 By each brother to stand,
 While we're Freemasons right HONORARY."

We have yet another version of our " Entered Apprentice," but this differs totally from the others, for it is an operative craft song, and contains no further allusion to speculative Masonry than is necessary for its purpose, although it is in the measure and air of our own song. We print it here to speak for itself.

" THE MASONS' SONG.

" Come, are you prepared,
 Your scaffold well rear'd,
 Bring mortar and temper it purely :
 'Tis all safe, I hope,
 Well braced with each rope,
 Your ledgers and puttocks securely.

" Then next your bricks bring,
 It is time to begin,
 For the sun with its rays is adorning ;
 The day's fair and clear,
 No rain you need fear,
 'Tis a charming and lovely fine morning.

" Pray, where are your tools,
 Your line and plumb rules ?
 Each man to his work let him stand, boys ;
 Work solid and sure,
 Upright and secure,
 And your building, be sure will be strong, boys.

" So make no mistake,
 But true your joints break,
 And take care that you follow your leaders ;
 Work, rake, back, and tooth,
 And make your work smooth,
 And be sure that you fill up your maders."

The last parody we shall mention is one that appeared during the American war, entitled " D'Estaing Eclipsed, or Yankee Doodle's Defeat," to the tune of " The Entered Apprentice."

From the foregoing gossip it will be seen that we have good reason to be proud of the Masonic muse's first production ; that it has been attacked, imitated, and travestied is the best proof of its popularity and goodness ; and while we rejoice that our society and her " Entered Apprentice Song " still stands firm, let us not forget that there have been dissensions on various points and in critical times. And to those, if there are any such in our fraternity, who seek to

change the old landmarks of the Order, we would point out the fate of the Gregorians, Antigallics, Bucks, Gormogons, &c. &c., and ask them if they could found a more enduring structure than Masonry as it is—exhorting them to exert their ambition in a different sphere, and say with Sheridan—“Give me the making of the people’s ballads, and I care not who makes the laws.”

AMANUENSIS.

THE ANCIENT MYSTERIES.

I.—ISIS; OSIRIS; SERAPIS; HORUS.

(Continued from page 784.)

IN a previous number we gave an account of the supposed life and adventures of Isis and Osiris, and of the circumstances which led to their commemoration in the ritual which went by the name of “The Mysteries.”

But in the above relation, our readers must have made one observation, viz. that in all this ritual, imposing as it must have been, romantic as were the supposed adventures on which it was founded, there was nothing, after all, very *mysterious*,—nothing in the representations which we have described which bears out the meaning usually attached to our word “Mystery.” We must here again remind our readers that in a former paper we quoted two definitions of the mysteries, the first given by De Quincey, viz. “Scenic representations;” the latter by Bishop Warburton, viz. “The secret worship of tutelary deities, in the places over which they especially presided.” Of the two, in reference to Freemasonry and its analogy with the ancient mysteries, the latter definition is, as we then said, decidedly preferable; but, nevertheless, both meanings are applicable to the mysteries of Isis, the Thesmophoria, and other ceremonials of Egypt, and of Greece.

The ritual described in our last paper, from its very nature, from its celebration in the open air, from the multitudes who must have witnessed it and taken part in it must have partaken more of the character of scenic representation, (as in the instance of the old “mystery plays” of England, in which various historical events, and even occurrences connected with the religion of the country, were brought before the public in a scenic form), and must therefore have been the more public portion of the mysteries, and common to others as well as the initiated. The portions of the ceremonial known to them, must have been far more privately celebrated, known to a much more select number, and more answering to our usual idea of “mystery.” It is of this portion of the Egyptian worship, of the ceremony of initiation, of the tests to which candidates for the *secrets* of the Isiac religion were subjected, that we now propose to treat.

A French writer gives an account of these tests, the following abstract of which we present to our readers.

The novice, before setting out on his lonely and dangerous journey, was warned that if curiosity was the motive which induced him to undertake it all his efforts would be unavailing. A blameless life was the first indispensable requisite, and a sincere desire of knowledge the only motive which could secure to the candidate the attainment of his wishes. The first object which presented itself to the eyes of the novice, as lamp in hand he started on his route in the subterranean caverns which were to be the scene of his adventures, was an inscription couched in these terms—

“He who will pursue this path alone, without turning back or even looking behind him, shall be purified by fire, by water, and by air; and if he is able to overcome the fear of death, he shall emerge from the bosom of the earth, he shall again see the light of heaven, and shall be entitled to prepare his soul for the revelation of the mysteries of the great goddess Isis.”

The novice was then left to wander for a length of time and without a conductor in the thick darkness by which he was environed, having only the dim light of his lamp to guide him, till at length he found his way as best he might to an iron door guarded by three armed men, one of whom, accosting him with sternness, gave him this warning—

“We are not placed here to hinder your passage, continue your journey if the gods have given you courage to do so; may you not be so unhappy as to retrace your steps, for then we shall oppose you. Even now, you may return, but observe, that from this moment, if you proceed, your only means of egress from this place is by unflinchingly pressing on to the end you propose to yourself to reach: think only of your own power to succeed, and of forcing a way before you, without even turning a look behind, or thinking of retreat.”

If the novice after this warning still had courage to persevere, the armed men allowed him to pass the iron door. He had after this scarcely proceeded fifty yards on his road before he saw a very vivid light, which grew brighter as he advanced. He now found himself at the entrance of a vault more than a hundred feet in length and breadth, the first view of which gave him the idea of a furnace of fire which he had to pass. This furnace consisted of light brushwood, very inflammable, of pitch, of branches of trees, and of grass, arranged in the form of a wood, with a crooked angular path, about eight or nine feet wide, through its centre. This was the first test by fire, The second test by fire which the novice had to encounter, consisted in walking over the spaces in a lattice-work of red hot iron, of lozenge-shaped pattern, the divisions of which were only just large enough to place the foot in. This lattice-work was about twenty feet in length by eight in breadth; it began at the end of the burning wood above-mentioned, and terminated at the side of a canal about fifty feet wide, whose water, which came from the Nile, entered at one side of the cavern and rushed out on the other side with alarming noise and

swiftness. He had to pass this canal either by swimming or by the help of one of two balustrades which were placed across the water, and which served to guide him, being at the same time obliged carefully to keep his lamp from going out. This was the test by water.

Arrived at the other side of this canal, the candidate, who had been obliged to strip in order to cross this torrent, and to convey across his clothes as best he could, resumed his dress, and found himself at the foot of a staircase, which conducted him to a drawbridge, which concealed a most complicated piece of mechanism. At the end of this bridge, the sides of which consisted of two walls of brass, was an ivory door furnished with two gold handles, which showed that the door opened inwards. This obliged the candidate to push it, in order to obtain an entrance; but after having tried in vain to enter by this means, he seized two large rings which he perceived, by the light of his lamp, to be fixed into the upper part of the door. This put the machinery in motion, for scarcely had the aspirant touched the rings, when a spring acted on the wheels which raised the drawbridge, which making several rapid revolutions, lifted it with the candidate into the air, who thus found himself suspended at some distance from the bridge, and saw yawning below him a fearful and dark chasm, from which came a violent gust of wind which extinguished his lamp. After remaining about a minute in this cruel position, he was gradually lowered again to the floor of the bridge by a counterpoise which let him gently down again, and placed him before the ivory door which now stood open before him. This was the test by air.

Being now at the end of his dangers, he was addressed by one of the hierophants, whom he now for the first time saw, in the following terms:—

“Candidate for the mysteries, you are now about to undergo your last test, after which you will be entitled to a participation of the arcana of the great goddess Isis. Shall you preserve the same courage which you have hitherto exhibited? Many novices fail at this point, and it will not surprise me if your firmness also gives way. You are now, if you please, at liberty to recede, and to divulge, if you dare to do so, all you have seen, heard, and undergone. Take care, lest your hardihood hurry you into dangers which you will not be able to escape.”

The oath of secrecy, so binding, as shown by Herodotus, is then administered, after which the candidate is conducted (now no longer left to his own guidance), into the adytum of the temple of Isis, Osiris, and Horus, the three great divinities of Memphis and indeed of all Egypt. The gold which glittered on all sides, and the brilliant light of numberless crystal lamps dazzled him the more from the circumstance of his long journey through the gloomy vault in which he had undergone his former trials. The hierophants, clothed in long robes of fine linen, were ranged in two long lines, between which the candidate advanced towards the throne. The presiding minister received him with every mark of esteem and friendship, and congratulated him on the courage he had shown;

and then presenting him with a vessel filled with the water of the Nile—

“Let this water,” said he, “be to thee a draught of Lethe or oblivion for all the false counsels that you have heard from the lips of the uninitiated.

The novice was then instructed to prostrate himself before the statue of the great goddess Isis, while the chief hierophant pronounced over him these words :—

“Isis, great goddess of the Egyptians, we pray thee to impart thy spirit to thy new votary, who has surmounted so many dangers and difficulties, in order to present himself before thee ; give him victory in like manner over the trials of his soul ; and render him obedient to thy laws, that he may deserve admission to thy august and sacred mysteries.”

All the hierophants repeated this invocation in chanted chorus, and the president presenting the novice with a strengthening draught, said :—

“May this draught be to thee the cup of memory, and ever keep in thy mind the lessons of wisdom which thou hast received.”

Herein further might have been symbolized the several ages of the world, referred to in Ovid's *Metamorphoses* ; thus the iron door guarded by three armed men, would represent *the age of iron*, and also the darkness of the infernal abodes guarded by the three-headed Cerberus ; the second door would be typical of *the age of brass* ; while *the age of silver* would be represented by the door of ivory, which, like the gate of heaven, introduced the novice into the sanctuary of the gods, resplendent with gold and light, that is to say, *the age of gold*, or perfect happiness.

Previously to taking the oath of secrecy, the candidate was thus addressed by the presiding hierophant :—

“Aspirant for the mysteries, the intrepidity you have shewn in surmounting the obstacles which you have encountered in your mysterious journey, and the anxiety you have long testified to be admitted to a participation of these solemn rites, prove to us that you are endowed with a mind and soul capable of appreciating so high a privilege ; and that in admitting you to these sacred and august mysteries, we receive among us a devoted worshipper of the great mother, the goddess Isis.”

The novice was seldom if ever permitted to go beyond the above steps for some further space of time ; and before his admission to any further knowledge, his mind was prepared by a course of meditation and instruction under the priests of Isis and Osiris.

Apuleius says of his initiation :—“I was conducted step by step, through devious paths, close to the gates of death, and after having touched the threshold of the abode of Proserpine, and having been purified by the elements, I returned to life. At midnight I saw the sun shining with a divine brightness ; I saw the gods of the infernal regions and of the celestial plains ; I approached them, and adored them.”

Here Apuleius, with the same reverence for the mysteries as

Herodotus, breaks off his narration, and says he can only relate such things as he may divulge without sacrilege ; and after some omission, says in continuation, that at day-break, the solemnities being concluded, he seated himself by order of the presiding priest on a raised seat in the middle of the temple, robed in a garment of fine linen, striped with white, purple, blue and scarlet, before the image of Isis. Behind him hung from shoulders to feet, a rich mantle embroidered with dragons and griffins (figures emblematical of the sun at his highest altitude in the summer solstice ; for the one is the symbol of the burning Hydra, which taints the air with his pestiferous breath during the dog-days, the other of the lion of the solstice united to the eagle of Jupiter, or to the hawk of Osiris, which always accompanies the sun). The consecrated persons, or those who presided over the mysteries, commonly called this robe the "Olympian stole" --- (that is to say divine, or used by the gods of Olympus). In his right hand he bore a lighted torch (in the Eleusinian mysteries, the reader may remember, there was always an officer called the *Δαδοῦχος*, *dadouchos*, or torch-bearer ; and a ceremony in Freemasonry, in a portion of which the honours of the office-bearer are temporarily transferred to the candidate may not escape his recollection), while his head was arrayed with a chaplet of white palm, whose leaves were extended like rays of light. The novice being thus attired, with his head resembling the sun, and in attitude immovable as the god Osiris, the ministering priest drew aside the veil or curtain which separated the sanctuary from the rest of the temple, and presented him to the people. On his retiring he once more paid his adoration to the goddess Isis, and again prostrating himself before her shrine, remained for a time in silent prayer.

The next process which the novice underwent was that of washing, figuratively to purify the soul from all pollution of the external world ; for *perfect* initiation, the Egyptians held, is the entire *end* of the life of the profane or uninitiated, which they considered as *animal* ; love of virtue and duty were from that period to take the place of all carnal passions in all who were admitted to the mysteries. A priest called the *hydranos* now approached the novice, and after having questioned him as to the tests through which he had passed, he made him strip to the waist, and plunge his head, shoulders, and arms into a vessel filled with water from the sea or from the Nile, into which were thrown salt, barley, and leaves of laurel, saying as he did so :—

"May this water, the symbol of purity, remove all which can have defiled your flesh, and in restoring you to your primitive innocence, purify your body, as also may virtue purify your soul."

This address over, the novice was clothed in a robe of fine linen ; he was then suddenly left alone, and in darkness, and at the same time a crowd of hideous spectres were presented to his view, a faint and glimmering artificial light spreading itself through the temple. The ceremony usually terminated with a clap of thunder violent enough to shake the vaulted roof of the temple ; profound silence

followed the frightful noise, the gates opened, and the initiated entered through them into the inmost penetralia or the sanctuary of the temple, in the midst of an immense retinue of priests and hierophants.

And now, before being admitted to a participation of the secrets themselves of the worship of Isis, the novice had to undergo the painful and wearisome test of a fast of forty days. After this fast, he was again conducted into the inner part of the temple, and the hierophants after having delivered an address relative to the sacred engagements he was about to enter upon, instructed him in the duties he would have to perform, and the laws which he would be expected to obey. He then consecrated him as a proselyte to Isis, the mother of nature, and goddess of wisdom; to Osiris, the benefactor of the human race; and to Horus, the god of reason and silence. After this consecration, the initiated was presented with a white girdle, striped with blue and purple, and was at the same time put in possession of certain signs, by which those who had received *the sacred initiation*, were known to each other. A grand procession followed, known by the name of the "*Manifestation*" or triumph of the initiated. The new proselyte was clothed in a robe of fine white linen, striped with blue, scarlet, and purple, and was crowned with a wreath of myrtle and palm leaves. On his return to the sacerdotal college, he returned his thanks to the gods, and was entertained with banquets and songs for three days. At this point terminated the rites to which strangers and such as were not Egyptians, were admitted.

The French author, from whose pages we have abridged the foregoing account, says nothing however of those further mysteries into which natives of Egypt, and more especially the priests, were admitted.

Moore, in his "*Epicurean*," breaks off at about the same point, indeed his account of the Isiac mysteries so nearly tallies, in many respects with the above description, that we may easily imagine the source from which he derived it. His language indeed is loftier, and the scenic effects he introduces are of a far more dramatic nature, than anything in the foregoing narrative.

For the machinery at the top of the staircase, set in motion by the act of taking hold of the two rings in the door, he substitutes the following account—

"At length" he says, "just as my strength was nearly exhausted, I saw, outstretching towards me into the water, a light double balustrade, with a flight of steps between, ascending almost perpendicularly from the wave, till they seemed lost in a dense mass of clouds above. This glimpse (for it was nothing more, as my light expired in giving it) lent new spring to my courage. Having now both hands at liberty, so desperate were my efforts, that after a few minutes' struggle, I felt my brow strike against the stairway, and in another instant my feet were on the steps.

"Rejoiced at my rescue from the perilous flood, though I knew not whither this stairway led, I promptly ascended the steps. But this feeling of confidence was of short duration: I had not mounted far, when, to my

horror, I perceived, that each successive step, as my foot left it, broke away from beneath me,—leaving me in mid air, with no other alternative than that of still continuing to mount by the same momentary footing, and with the appalling doubt whether it would even endure my tread.

“And thus did I for a few seconds continue to ascend, with nothing beneath me but that awful river, in which,—so tranquil had it now become,—I could hear the splash of the falling fragments, as every step in succession gave way from under my feet. It was a most trying moment,—but even still worse remained. I now found that the balustrade, by which I had held during my ascent, and which had hitherto remained firm, grew tremulous in my hand, while the step, to which I was about to trust myself, tottered under my foot. Just then, a momentary flash, as of lightning, broke around me, and I perceived, hanging out of the clouds and barely within my reach, a huge brazen ring. Instinctively I stretched forth my arm to seize it, and, at the same instant, both balustrade and steps gave way from beneath me, and I was left swinging by my hand in the dark void. As if too, this massy ring, which I grasped, was, as by a spring, linked with all the winds in heaven, it seemed to give loose to every variety of gusts and tempests that ever strewed the sea-shore with wrecks or dead; and as I swung about, the sport of this elemental strife, every new burst of its fury threatened to shiver me, like a stormsail, to atoms.”

At length (we will abridge the remainder), after being long whirled about, the violence of the motion gradually ceased, and the ring slowly descended, till the victim once more touched *terra firma*.

The idea of Moore's tale is, that the chief of the sect of Epicureans, having been told in a dream that the secret of eternal life is to be found on the banks of the Nile, directs his steps to Egypt. Orcus, the high priest of Memphis, hearing from the spies continually in his employ of the renown of the follower of Epicurus, and especially of the boldness with which he indulged his wit at the expense of religion, laid his plans to secure him as a votary of Isis by means of an appeal to his senses, and that, in such a manner, that while he imagined he was seeking the mysteries, he was, in fact, involuntarily accomplishing the schemes of Orcus. At length, on the night during which he was to watch alone in the temple of Isis, in front of the veil which concealed the goddess (underneath which a narrow line of the most brilliant light was suffered to escape), Moore, probably knowing no more than ourselves what the mysteries of Isis really were, skilfully, with the license so justly allowed to authors, changes his ground; and whereas the novice is led away from before the veils, and conducted by a young priestess who herself wishes to escape, and takes this opportunity of an escort, through an underground passage on to an island on the lake Mœris—he remains under the idea, till he is fairly out of the sacred precincts, that his escape with the priestess is part of the ceremony.

Such is the best account, with which, from various sources, we are enabled to present our readers of the once celebrated Isiac mysteries, now happily among the things that were, having given way to a better and a purer form of worship—that of the true God: “in whom we live and move, and have our being.” X.

OUR ARCHITECTURAL CHAPTER.

THE warfare between the mediæval and the classic party becomes close and warm; the classic troops can no longer parade in their own garrisons with the quiet determination of holding their own, for the mediævalists skirmish with them wherever they meet. The Institute of British Architects has become regular border ground; the Royal Academy has an outpost in it under George Gilbert Scott; the Architectural Museum is strongly fortified for the mediævalists; Mr. Ruskin and his colleagues enter the Schools of Design propagating mediævalist doctrines. The classicists make but a poor fight of it, for the votaries of the renaissance, being treated as heretics, afford no aid, and the classic and the old Italians are in imminent danger in these days. Assuredly these are no times for Soane or Smirke, and although Chambers's Somerset House has been completed by Mr. Pennethorne and a great ovation conceded to the latter, yet there is a touch of modernism in it. As to the British Museum, its reconstruction is as certain as Soane's Treasury or his College of Surgeons, Sydney Smirke doing for his brother the work of oblivion, which Barry has performed for Soane; and even the General Post Office has signs of transformation upon it. The classic hall of the latter has been touched by profane hands, utilitarian at first, but when veneration for this supposed classic model is once shaken, it is not hard to foretell its lot. If it remains a General Post Office, and is not consigned to a general railway station, then it will be marvellously transformed. The British Museum is being gradually attacked from within and without. The tympanum of the portico with a blue background and gilt details of the sculpture, would have made Sir Robert Smirke blush through his coat of whitewash, the main staircase and the decorated ceilings he would look upon with dread, and the domed library swallows up his great quadrangle, where the architect sacrificed to symmetry, but where his incense was wafted to vacancy. Another plea for extension, and Sir Robert's British Museum will be as little visible as old Montague House.

The fate of the old classic is sealed, but the believers in it still make resistance, though Italian and renaissance are the only vital branches of the dynasty. The advocates of these take the less part in the fight, because they are contented with their share of the empire of architecture. The mediævalists, however, aim at an entire reconquest, and the restitution of the ancient *régime* of early English, and everywhere put forward their claims. At the last *conversazione* of the Architectural Association, Professor Cockerell, when called upon, while attesting the rights of Greek art, which he styled the beautiful, tendered the concession of the sublime to the mediæval, and to the revival the title of the poetical, the fanciful, and the luxurious. This was insufficient for Alexander Beresford Hope. He forthwith put in a protest for the supremacy and infallibility of what he called the Teutonic Christian notion, which he contended was the best starting point of architecture for the future. Mr. Wigley, the chairman, backed Mr. Hope, and went the length of saying that while he acknowledged the eminence the Greeks attained in beauty, yet in the Greek there was only a limited perfection so to speak, however philosophical their society was, and he consequently assumed that what he denominated Christian art was the development of Christian society and Christian perfection in eighteen hundred years.

This bigotry went beyond Professor Cockerell after his concessions, and he arose in his anger and twitted Mr. Hope. He reminded him that he knew his father, a great promoter in his day of the beautiful in art and of the beautiful in writing and in all things; and he was a Greek, a faithful lover of the Greek in all respects, even enthusiastically so. The professor lamented over the small respect paid to the Greek, which he attributed to fashion, to which he affirmed too much attention was paid in the present day. He protested he was not inclined that way, or he might be ashamed of appearing before that meeting shaven like a Frenchman instead of bearded as an old Englishman; or he might be ashamed for not building churches with three aisles, and without spires and peaked forms. Such, he said, is the fashion of the times, but an architect, like a great painter, ought to rise superior to the fashions of his times, and to be catholic and the lover of the beautiful in all times. He revenged himself on his rivals by expressing his hopes that the modern workman, availing himself of the resources of iron, might produce a trabeated structure of five hundred feet span. Mr. Hope, as a reply, made a mysterious allusion to some fancy his father had in his latter days respecting Gothic.

This passage at arms has not passed without comment, and it shows the readiness of the champions and their faith, if it does not convince others.

On Saturday a *réunion* was held at the South Kensington Museum, at a *conversazione* of the Society of Arts, which should not pass without remarks. The officials of that museum in their desire to make it answer, have shown their willingness to allow of its disposal for scientific meetings in the evening. Thus, last year Dr. Lyon Playfair held there a *soirée* as president of the Chemical Society. The *conversazione* of the Society of Arts, was, however, on a much larger scale, each of the members being invited to bring two visitors, and there being many guests. Thus a fair trial was made of the museum as a place of evening resort; it was brilliantly lighted with gas; it was thronged with ladies in evening dress; a band of celebrity played, and refreshments were provided. The scene was gay, and the project successful. The structure of the museum of light iron, alleged by some to be in the boiler style, was as effective for the purpose as any very dear building, the ventilation was sufficient, the lighting of the pictures, and the sculpture good, the strains of the band were well heard. The luxury of this palace depended on its works of art, and it wanted no other decorations.

This trial was, therefore, important, because it shows that museums and galleries may be made available as places of evening resort, and that iron architecture can be cheaply applied in their construction, and in so far the managers of the South Kensington Museum have conferred a boon on the working classes, and it may be said on the metropolitan public, by affording them additional resources of intellectual recreation. The Sheepshanks collection, which, it is almost needless to say, was crowded, has been given to the nation by its munificent donor, on condition that it shall be accessible to the public in the evenings and on Sundays, and the latter condition will, in time, be fulfilled.

On Saturday several objects naturally called for special notice. A statue of Venus, by Gibson, was shown by Mr. M. Uzielli. This is a noble work possessing peculiar merits, and giving us a Venus by an English sculptor not unworthy to compete with others who have essayed this grand type of art. Of the material and the mechanical execution we say nothing, for an inferior hand might have been equally successful with them, but in the expression we noticed a nobler and a chaster beauty than in other statues of the name, as if the artist, instead of the mere-

tricious daughter of the southern seas, were portraying the northern goddess of beauty, the wife of Woden. The form is good, though of the waist, as seen in front, the expression is not good, but this may result from the posture of the hands, for the back of the statue shows a fine trunk and limbs. Modest in its expression, the figure, however, seems studied from a model of the lower classes, rather than from the more refined form of a woman of nobler blood. The work met with many admirers, and groups stood around it during the evening, nor in such an assemblage did ladies show the mock modesty of avoiding a work of dignified expression and womanly purity.

Another work, lent by the same patron of art, was the subject of comments less unanimous. This was a picture, which Mr. Uzielli has bought from a Flemish artist named Leys, at the price, it is said, of £700, a sum enormous for the encouragement of retrogradation in art, the painting being really pre-Raffaellite, for it is a reproduction of the manner of Van Eyck, with all its disagreeable peculiarities.

This reminds us that the guests in examining the works of the students in the schools, observed, not without dismay, that the school of painting is devoted to pre-Raffaelitism in its vilest forms. In the other schools it did not pass without comment that there was evidence of the students being taught on the fallacious plan of drawing from geometrical forms and solids, and of copying from prints. There were even coloured prints of flowers as examples for study. Drawing from the life, and the opportunities of drawing and modelling from natural flowers and foliage will not be safe correctives for this foundation of error. It is to be observed, however, as a matter of congratulation, that a small botanical garden has been formed in the grounds.

The presents of the Kings of Siam to the English nation, were among the objects of interest. As specimens of goldsmiths' craft, and gold tissue weaving, they were fully admired. The Soulages collection confirmed many in the wish that it may be acquired for the nation. The museum of animal products, as arranged by the eminent economist, Bro. P. L. Simmonds, and to which he is now annexing the vegetable products was much crowded. In the architectural museum the model of St. Paul's, as originally designed by our Grand Master Wren, and which was falling to decay in the library of the cathedral, was seen to advantage, as it is now restored, and many saw ground for regretting that the intentions of our Grand Master had not been carried out. The Photographic Exhibition was open for the last time on that evening, and it proved that the photographers are rendering great services to architectural illustrations. The French still reign supreme in the execution of large architectural subjects, as was seen at the Architectural Exhibition in Suffolk-street, in the winter.

Passing on to Wren again we may report that there is a settled design to make the interior of his cathedral available, in consequence of the late demand for monster congregations, as practised at the Crystal Palace, Surrey Music Hall, Westminster Abbey, and Exeter Hall. The Dean did not object to the cathedral being so appropriated, but he objected to the architectural effect of the building being injured by temporary fittings of unsuitable character, and he has, therefore, appealed to some of the wealthy sons of the church in the city to help him worthily to accomplish this object. A meeting has been held and a large sum has been promised, the plan, however, is one which requires close watching, for the dome space and nave may be blocked up, and access for the public more impeded than it is now.

We turn back again to South Kensington, for we may point out that among the temporary objects of exhibition was the model of the memorial monument of the Great Exhibition of 1851, by Mr. Dunham. The main part of this composition is commonplace, indeed it may be taken from Mr. Punch's common place book for artists, wherein Alfred burning the cakes, Shakspeare taken before Lucy, and other trite subjects, are duly catalogued by that great master of satire. On the top of a post is Britannia, and at the four corners of the post are the schoolmaster's old four quarters of the globe, Europe, Asia, Africa, and America, a provision which gives the two Americas a poor share, does nothing for Australia, and leaves Polynesia unrepresented. Mr. Dunham's one original idea is to place on the shield of Britannia, in the midst of the union crosses, a head of Prince Albert. This piece of sycophancy gained the competitor his premium, and has covered him and his patron with ridicule. It has been observed that it is either an unworthy association of an insignificant personage with the emblems of the English empire, or it gives him the questionable honour of representing the head of Medusa on the shield of Pallas Athene. It is expected Mr. Dunham will carve the figures well, including Prince Albert—but why should the metropolis be decorated with a ridiculous composition well carved?

Another memorial rather out of keeping, which has come lately before the public, is the monument for Governor-General Hotham, voted by the legislative council of Victoria, and made here from the designs of G. G. Scott. This is an early English columnar cross, though why that style should be set up in Melbourne, except that the artist swears by it, it is not easy to say. Whether the gold-diggers will be pleased with their purchase remains to be seen. Only that it has an inscription on it, it is *à propos* of nothing.

The preparations for the new government offices in Downing-street proceed, though the ministers are chary of imparting information as to their ultimate intentions. A large mass of houses in the poor neighbourhood of the Foreign Office is under the hands of the auctioneer, and the work of demolition is at hand.

A relic of more antiquity is, however, in danger, and that is the old gate of St. Bartholomew's Church in Smithfield, leading to Bartholomew-close. The adjoining house is pulled down, and the gate is left exposed and in some danger. It is a picturesque bit, and it is to be hoped that the parishioners who have shown so much care for the church will not abandon gateway.

In the city the work of demolition and reconstruction proceeds on a large scale. In Great Bell-alley, Coleman-street, a considerable area has been cleared, a roadway for carts provided to the foundations, and all the preparations for a great structure are in progress. In the same line of foot thoroughfare a house in White Rose-court, which has throttled the traffic, has been acquired by the corporation, and is to be removed.

The opening of the Soldiers' Daughters' Home, on the 18th of June, the glorious anniversary of Waterloo (which many are now anxious to forget), is to be celebrated under the auspices of H.R.H. Prince Albert, with great display. We do not observe, as yet, that any arrangements have been made for its Masonic celebration. This may be as much the neglect of the authorities of the Craft as of the authorities of the institution, and is an instance of the forgetfulness, by no means rare, to the remedy for which Brethren might usefully direct their attention.

CORRESPONDENCE.

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

PROVINCIAL GRAND LODGES.

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

DEAR SIR AND BROTHER,—The leading article in your publication of the 28th of April contains sentiments respecting Provincial Grand Lodges, to some of which in my mind there are serious and strong objections.

By the manner in which the Prov. Grand Lodge of West Yorkshire is mentioned, I infer that the copy of the proposed code of by-laws recently submitted to the Prov. Grand Lodge, and printed in the usual circular, has given rise to your observations. If such be the case, and your general remarks are principally intended to apply to the before named Provincial Grand Lodge, I beg respectfully to offer a few comments thereon, and for the sake of brevity, I shall adopt your own arrangement, by first touching upon the general question; and, in the second place, upon such as apply to the province of West Yorkshire in particular. I cannot agree with you as to the opening of a Provincial Grand Lodge within a private Lodge, as I fail to see any loss of dignity in that practice as we have it, viz., of first requiring the Worshipful Master and Officers of the private Lodge where the meeting is intended to be held, to open such Lodge in the three Degrees, whereby an opportunity is afforded for all Master Masons to be duly examined and admitted without confusion during the time the Provincial Grand Officers are clothing and otherwise making their necessary arrangements. The question of *superiority* of the Provincial Grand Lodge is perfectly patent, for on the entry thereof into the private Lodge (the Brethren all standing to receive it), the Worshipful Master and Officers of the latter immediately give place to the Provincial Grand Officers, after which the Provincial Grand Lodge is opened in the form due to the rank of its presiding officer. The business being over, the Provincial Grand Lodge is then closed, its Officers retire in Masonic order of procession and the Officers of the private Lodge resume their functions (the Brethren respectfully standing as before), thus preventing the unseemly appearance of Brethren disrobing in the Grand Lodge.

To put a small, or even any private Lodge to expense, on account of the meeting of the Provincial Grand Lodge in its locality, must at all times be reprehensible and lowering to the dignity of the latter, and it affords me satisfaction to say that the Provincial Grand Lodge of West Yorkshire has always paid out of its funds *all expenses* necessarily and fairly arising out of the same being held.

Regarding the constitution and action of the Provincial Grand Lodge—although we certainly do allow, and even invite, the Master Masons of the province to be present, yet in no instance are they allowed to vote or take any part in the proceedings upon any question; none but Masters, Past Masters, and acting Wardens exercising that privilege, in accordance with the Book of Constitutions. The only motive is the one you correctly assign, viz., the “encouraging of brotherly love and mutual good feeling,” coupled with a desire that all who have attained to the rank of Master Mason may have the opportunity of seeing the manner in which the proceedings of Provincial Grand Lodge are conducted. We think such a privilege has been beneficial to us, in exciting a spirit of emulation to aspire to the chair, and thus qualify themselves for office in Provincial Grand Lodge at a future opportunity. But any attempt to admit ladies or uninitiated persons to any part of our proceedings would be scouted by every member in the province.

The lamentable instance you name of a Right Worshipful Provincial Grand Master and his Officers having their various parts or duties written on paper, I trust will never occur again, such being humiliating in the extreme.

Perhaps some of the objections you make, and in which I cordially concur, might have been imputed to this province had I not remarked upon the whole separately, and such must be my apology should you consider me tedious.

And now, sir, regarding the particulars you have so prominently brought forward in connection with this province; permit me to say, that the Right Hon. the Earl of Mexborough, R.W. Prov. G.M. of West Yorkshire, does not belong to the number (if there be more than one!) of those who are so negligent of the duties appertaining to the high and dignified office of Provincial Grand Master—his lordship being at all times, not only well up in his own duty, but taking especial care not to appoint to office under him any Brother who might prove so discreditably wanting. The Brethren of this province have always esteemed themselves highly fortunate, in having at their head a nobleman whose sincerest wishes are for the success and prosperity of the Craft, and who combines in himself high intelligence, great firmness, tempered at all times with kindness and suavity of manners. The proposed code of by-laws has received his lordship’s deliberate sanction and approval, and from his well known desire to uphold the constitutions of Freemasonry, it is scarcely likely he would countenance the formation of any committee which would either interfere with his own prerogative or be in itself unconstitutional.

We now come to the question of necessity for such a board, and I must observe that West Yorkshire contains thirty regular working Lodges, numbering in the aggregate 1,200 members or upwards, and amongst these are 375 Masters, Past Masters, and acting Wardens: the business of such a province must necessarily be large, and the proposed board is only intended as one of inquiry, to report and assist the Provincial Grand Master and his Deputy. At the quarterly meetings the attendance of members will average about 120, and at the annual gathering on the 14th of last month, 150 were present, a number nearly, if not quite, equalling the average attendance at Grand Lodge. If, therefore, there be a necessity for a Board of General Purposes to inquire into and facilitate the business of Grand Lodge, surely there must be a similar necessity, in degree at all events, in a large province like ours. Then, as to alleged want of power on the part of “Prov. Grand Lodges or Prov. Grand Masters to depute such authority to any committee, however honourably or ably formed,” and the

consequent parting with power by delegation—allow me to ask, does the Grand Master suffer any loss of dignity or part with any portion of the prerogative of his exalted office, by some of the business of Grand Lodge being delegated to the Board of General Purposes—and are not all the important acts of that board subject to the approbation or otherwise of himself or the Grand Lodge? But you may say, the Board of General Purposes of the whole body Masonic, is a constitutional one, being part and parcel of the general laws! Granted; but when did it become so? doubtless when the business of Grand Lodge had so accumulated, that by subdivision of labour, it was wisely thought fit to depute the preliminary and more onerous part of such labour to a committee, which, at a future time (the labour continuing to increase) became absolutely a *necessity* for the regular and proper dispatch of business, and thereby became dignified by the present more important name. Such, I humbly conceive may prove the case with our board, as respects this province, if Freemasonry therein continues to advance as its true principles deserve, and as is most probable from present appearances.

These by-laws have to remain for confirmation at the next Provincial Grand Lodge to be held in July, when, should they be so passed, they must as a matter of law, be submitted for the approbation of the Grand Master before they can become effective, so that if he sees anything unconstitutional contained in them, he will then say so.

How far it was desirable or proper on your part, editorially to remark upon them in the manner you have done, seeing that they are still *sub judice*, is a matter which must be left to your feeling and ours; but on that, as on many others, the adage "*Quot homines tot sententiæ*," will apply. If you will take the trouble to look over them again, you will find that the proposed power of such board is not extensive, for it has only authority to *hear, inquire, and report*, whilst the Prov. Grand Master has power to *hear and determine* all matters of Masonic complaint or irregularity, &c. Again, the authority of such board to summon any Lodge or Brother to produce warrants and books, &c., is at all times to be with the sanction of, and only when so *referred* to it, by the Provincial Grand Master or his Deputy. This alteration was made at Huddersfield, on the 14th.

The committee appointed by the Prov. Grand Lodge to prepare the code of by-laws, took as their model those of the general board attached to the Grand Lodge, modified only by the circumstance of our being only a Prov. Grand Lodge, and as such subservient to the parent institution in London, and further aided by a copy of by-laws kindly forwarded by the R.W. Prov. Grand Master for Jersey, Bro. Hammond, who informs me that his committee in this respect has ever worked well since its formation.

In conclusion, while I have the honour to remain Deputy Prov. Grand Master, I shall consider it my bounden duty to use every legitimate means (and I consider such a board in every respect one) to promote the prosperity and well-being of our time honoured Craft in this locality or elsewhere, to which I have been now for some years warmly and devotedly attached; at the same time, as I am not insensible to the allegiance I owe to the M.W. Grand Master as the head of our fraternity, I will no less endeavour under the judicious supervision of my highly esteemed Prov. Grand Master, to see that such board does not exceed its proper powers, or do any act which may be at variance with the laws and regulations of the Grand Lodge or the Book of Constitutions.

Thanking you for the kindly advice you have given as to how "the board of West Yorkshire may be usefully employed," I beg to conclude by expressing a hope that in addition to "looking after the funds of Prov. Grand Lodge, and making certain local arrangements," "the board of West Yorkshire" may render such assistance, under the supervision before named, as may enable me to carry on the business of the province without fear of introducing "confusion" by circumlocution of government, or bringing about the "incalculable mischief" you seem so much to dread. With best wishes, I am, dear Sir,

Yours fraternally,

GEO. FEARNLEY, *M.D.*,

D. Prov. G.M. West Yorkshire.

DR. LADD'S MASONIC DIAGRAMS.

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

SIR AND BROTHER,—I scarcely know how to reply to your correspondent, who inquires "whether he can obtain a copy of Dr. Ladd's explanation and diagrams" of the Royal Arch jewel and five platonic bodies.

If he lives in the vicinity of London, I would suggest that a visit to the United Pilgrims' Chapter of Instruction, the Queen Elizabeth, King's-row, Walworth, on Thursday evenings, at eight p.m., would solve the difficulty, as the ceremony and the lecture worked in sections (including the jewel and five solids and opening and closing addresses) are done on alternate Thursday nights, and we shall be very happy to see him.

If, however, your correspondent resides far from London, I do not know what to suggest; for *writing* it is out of the question, and as regards the diagrams, they took up so much of my time that I do not feel disposed to undertake a similar task.

Perhaps your correspondent would like to communicate with me directly, and I have therefore affixed my address to this, and if I can consistently meet his views I shall be very happy to do so.—I am Sir and Brother,

Yours fraternally.

50, *Walcot-place, Lambeth,*
May 8, 1858.

THEODORE E. LADD, *M.D.*

CHARITY.

Does not a viewless spirit from on high
Glow warm within you,—one that cannot die,
Telling each soaring thought toward heavenly day,
That man's immortal, not mere breathing clay;
Something to good deeds prompting, that doth rise,
And, spurning self, claims kindred with the skies?
That flame is Charity, to whom is given
To burst the barrier placed 'twixt man and heaven,
T' unbar the gate that leads to lasting rest,
And seat her votaries high among the blest.

Anon.

THE MASONIC MIRROR.

METROPOLITAN.

APPOINTMENTS.

Wednesday, May 12th.—Lodges, Fidelity (3), Freemasons' Tavern; Union Waterloo (13), King's Arms, Woolwich; Kent (15), Three Tuns, Southwark; Royal Athelstan (19), George and Blue Boar; Royal Naval (70), Freemasons' Tavern; Vitruvian (103), White Hart, Lambeth; Eastern Star (112), Wade's Hotel, Poplar; Justice (172), Royal Albert, Deptford; Pilgrim (289), Ship and Turtle; Zetland (752), Adam and Eve, Kensington. Royal Benevolent Institution Committee at 3; Festival Girls' School at 6.

Thursday, 13th.—Lodges, Friendship (6), Thatched House; Regularity (108), Freemasons' Tavern; Friendship (248), Ship and Turtle; Bank of England (329), Radley's Hotel; Polish (778), Freemasons' Tavern; Canonbury (955), Canonbury Tavern, Islington.

Friday, 14th.—Lodges, Caledonian (156), Ship and Turtle; Bedford (183), Freemasons' Tavern; Union (195), London Tavern. Grand Conclave.

Saturday, 15th.—Lodges, Honour and Generosity (194), London Tavern; Panmure (1,017), Pembury Tavern, Lower Clapton.

Monday, 17th.—Lodges, Grand Master's (1), Freemasons' Tavern; British (8), Freemasons' Tavern; Kent (15), Centenary, Three Tuns, Southwark; Emulation (21), Albion Tavern; Felicity (66), London Tavern; Tranquillity (218), Bridge House Hotel; Panmure (1,022), Swan Tavern, Stockwell; Chap. Prudence (12), Ship and Turtle.

Tuesday, 18th.—Lodges, Old Union (54), Radley's Hotel; Mount Lebanon (87), Green Man, Tooley-street; Cadogan (188), Freemasons' Tavern; Amity (200), Crown and Sceptre, Greenwich; St. Paul's (229), London Coffee House; Camden (1,006), Assembly House, Kentish Town. Chapter, Mount Sinai (49), Windsor Castle, Vauxhall-road. Board of General Purposes at 3.

Wednesday, 19th.—Lodges, Grand Stewards', Freemasons' Tavern; United Mariners' (33), White Hart, Bishopsgate-street; St. George's (164), Trafalgar Tavern, Greenwich; Sincerity (203), Cheshire Cheese, Crutched Friars; Oak (225), Radley's Hotel; Nelson (1,002), Red Lion, Woolwich. General Committee of Grand Lodge and Lodge of Benevolence at 7; Knight Templar Encampment, Railway Tavern, Blackheath.

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

WESTMINSTER AND KEYSTONE LODGE, (No. 10).—The meeting on Wednesday, the 5th instant, at Freemasons' Tavern, was attended by a numerous and distinguished array of Brethren, assembled for the purpose of greeting the noble W.M., Bro. the Earl of Carnarvon, on his installation for the second year of office in the chair. The business of the day comprised an initiation, a passing, and a raising, the work being apportioned amongst two P.Ms., Bros. Beach, *M.P.*, and John Udall, *P.G.D.*, and the W.M., by whom the 3rd Degree was worked. The ceremonies concluded, Bro. Beach proclaimed Bro. the Earl of Carnarvon as W.M. for the year ensuing, who having been saluted in the accustomed form, proceeded to appoint his officers, viz.—Bros. Maxwell C. Close, *M.P.*, *S.W.*; Sir John Harington, *Bart.*, *J.W.*; Wyndham Portal (*J.G.W.*), *P.M.*; Rev. W. H. Davies, Chaplain; W. W. Beach, *M.P.* (*P.M.*), *Treas.*; Lord Skelmersdale, *Sec.*; F. Binckes, *Asst. Treas. and Sec.*; N. Rycroft, *S.D.*; H. C. Finch, *J.D.*; R. J. Spiers (*P.G.S.B.*), *Dir. of Cers.*; J. Hammerton, *Steward*; C. T. Depree, *I.G.*; and W. Rice, *Tyler*. All business concluded, the Brethren, in number fifty-two, adjourned to a sumptuous banquet, served with great taste and elegance. The visiting list included the names of Bros. the Right. Hon. the Earl of Donoughmore, *S.G.W. of Ireland*, who made a most interesting speech in responding to the toast of "The Grand Lodges of Ireland and Scotland;" Sir Lucius Curtis, *Prov. G.M. Hants*, who replied on behalf of "The Visitors," and in highly eulogistic terms proposed "The health of their excellent W.M. the Earl of Carnarvon," which was most cordially received; Bros. Herbert Lloyd, John Hervey, and Thomas Jones,

P.G.Ds. ; F. Crew, P.M. No. 1, Sec. Girls' School ; Thiselton, P.M. No. 2, Sec. Boys' School ; W. Young, P.M. No. 72 ; P. Matthews, Hearn, and Stebbing, P. Prov. G. Officers ; J. Levinson, P.M. No. 7 ; John Symonds, P.M. No. 21 ; W. Paas, P.M. No. 30 ; R. E. Peach, P.M. No. 48 ; Francis Smith, P.M. No. 61 ; John Gurton, P.M. No. 211 ; Propert, P.M. No. 286 ; A. Ridgway, P.M. No. 317 ; Plowman, No. 425, &c. &c. Everything passed off pleasantly, and the meeting may justly be termed as successful as any during the season.

ROBERT BURNS LODGE (No. 25).—This very numerous Lodge held its last meeting for the season at the Freemasons' Tavern, on Monday, the 3rd instant, Bro. Charles Bennett, W.M., presiding, supported by all the officers, with the exception of the J.W. (who was unavoidably absent). Lodge being opened in the 1st Degree, Bro. Newton, P.M. and Sec. proceeded to read the minutes of the last meeting, which received unanimous confirmation. The Lodge was afterwards opened in the 3rd Degree, when Bros. Allen, jun., Streeter, Clark, and Parsons, were introduced and duly raised to the Sublime Degree. This was followed by Bro. Sexton being passed to the degree of Fellow Craft. A ballot was then taken for the admission of the candidates in attendance, Messrs. Lawrence and Redford. The ballot being favourable, the gentlemen were admitted in due form, and to the 1st Degree in Freemasonry. This ending the business of the meeting, the Lodge was called off, and the Brethren to the number of seventy adjourned from labour to refreshment. The W.M. in proposing the toast of "The Queen," spoke in eloquent terms of her Majesty's conduct in every relation of life. He believed the Brethren would agree with him that the vast source of the love and respect paid to that inestimable lady, was not so much the result of her great abilities, but from her high charitable feeling ; nearly all the charitable institutions (including those of the Masonic Order) which adorn our country were largely indebted to her Majesty for her gracious support ; and as charity was one of the great principles of the Order, he would ask the Brethren to associate the name of the first lady in the land with the Craft. The toast was received with immense applause, after which "The Earl of Zetland" was proposed, the W.M. making some allusions to his re-election as M.W. Grand Master, and hoping for the continued exertions of the noble earl for the well being of the Order. "Lord Panmure, D.G.M., and the rest of the Grand Officers" having been toasted, the W.M. said, the next toast he should have the honour to propose was one that all Lodges took a peculiar delight in ; it was the health of those gentlemen who did them the honour of coming amongst the Brethren unsolicited, and he trusted without selfish motives, and with no other desire but that of rendering themselves serviceable to mankind. In proposing "The health of the Initiates of the evening, Bros. Lawrence and Redford," he trusted it would be received with the usual demonstration of kindness and welcome. The newly-made Brethren returned thanks, expressing their happiness at being admitted into so excellent a society ; at this early period of their noviciate, they said it would be presumptuous to endeavour to express any advanced opinion of the Order, but if their future knowledge should surpass what they had heard that night, then indeed was Freemasonry the acme of perfection. Bro. Clements, the immediate P.M., having solicited the use of the gavel, took the opportunity of proposing "The health of the W.M.," making some justly complimentary remarks upon the efficiency of Bro. Bennett's Masonic working ; it was quite equal, he said, to any of his predecessors, and fully sustained the high character of the Lodge. The W.M. rose and said, he would not only thank them for the compliment they had just paid him—such being the usual course pursued towards all chairmen—but for the general attention paid to their duties by the Officers and Brethren during the few months he had had the honour of presiding over them ; that was indeed the greatest compliment a Master could receive. He must now remind them that that was their last meeting for some months ; and he begged them not to forget the precepts they endeavoured to inculcate in the Lodge, but by a consistency of conduct and principles, show the outward world that in being Masons they could not be otherwise than good men. The next toast was "The Visitors," viz.—Bros. Rebbeck, W.M. No. 23 ; Joel Phillips, W.M. No. 223 ; States, P.M. No. 166 ; T. A. Adams,

P. M. Nos. 196 and 206 ; S. V. Abraham, No. 223 ; L. Solomon, No. 223 ; Perkins, No. 201 ; Winter, No. 234 ; Daniel, No. 349 ; and Platt, No. 169 ; which being duly acknowledged, "The P.Ms." received the usual compliment, they being Bros. Clements, Apted, Newton, Robinson, Le Gassick, Dyte, and W. Watson, the last named Brother returning thanks. "The health of the Officers" was then given, after which the Tyler gave the concluding toast, "To all Poor and Distressed Masons," which ended a very happy evening. We had nearly forgotten to mention that Bros. Fielding and C. Sloman much enhanced the pleasure of the meeting by their vocal exertions.

LODGE OF GOOD REPORT (No. 138).—The Brethren of this Lodge met at Radley's Hotel, Bridge-street, Blackfriars, on Thursday, May 6th, on which occasion was presented a handsome jewel to the immediate P.M., Bro. Newman Ward, on which is inscribed "Presented by the Brethren of the Lodge of Good Report to Bro. Newman Ward, as a testimonial of their regard for the eminent services rendered to the Lodge during the time he served the office of Worshipful Master, 1858."

OLD CONCORD LODGE (No. 201).—The usual mouthly meeting of this excellent Lodge was held on Tuesday, the 4th instant, at the Freemasons' Tavern, Bro. Jackson, W.M., in the chair. The Lodge having been opened in the usual form, the minutes of the previous meeting were read and confirmed. Bros. Street, Stevens, and Smith, were questioned as to their proficiency in the former degrees, which being highly satisfactory, they were raised to the sublime degree of Master Mason. These were followed by Bros. Dawson and Henry Wild being passed as Fellow Crafts. Mr. Joseph Wild was then balloted for, introduced in proper form, and duly associated with the Brethren, for which honour he thanked the Master, assuring the Lodge, that he joined Masonry in consequence of preconceived good opinions he had formed of it ; but he was bound to say, it was much in advance of his anticipations. He trusted to be found a worthy member : at all events, he would do his best to obtain the good opinion of his fellow workmen. Bro. Emmens, P.M. and Sec., then rose and said, he had to announce that both those candidates for the Boys' School, in whom the Lodge was particularly interested, viz., Harrison and Watson, were successful at the late election. He would also remind the Brethren that, on the 21st instant, the Widows' election would take place, and would urge them not to relax their exertions to secure the return of Mrs. Barnstorff, the widow of their old and much esteemed P.M. Bro. Barnstorff, to whom many members of the Craft were indebted for Masonic proficiency ; he was quite satisfied that there were some presiding Masters at the present time who owed the information necessary for their position to the Brother the cause of whose widow he, Bro. Emmens, was anxiously advocating. He would conclude by again asking them not to forget the 21st. The Brethren soon after adjourned.

PHENIX LODGE (No. 202).—The anniversary festival of this Lodge was held at the Freemason's Tavern, on Saturday, May 8. The Lodge having been opened, and the candidates not being in attendance, the installation of Bro. Henry Rixborough Sharman, the W.M. elect, was proceeded with, the ceremony being admirably performed by Bro. Wm. Watson, P.M. The new W.M. appointed as his Officers—Bros. E. J. Williams, S.W. ; H. M. Dunphy, J.W. ; McEntire, S.D. ; Maslin, J.D. ; Morris, I.G. ; and Corral, Dir. of Cers. Messrs. Henry Weeks (professionally, "Percy") and Theodore Distin, the well-known vocalists, were duly initiated into the Order, and Bro. O'Connor, M.D., passed to the 2nd Degree. Other business having been disposed of, a letter was read from the immediate P.M., expressing his regret that he was unable to attend the Lodge on Saturday evenings, in consequence of business engagements recently entered into, and tendering his resignation. He, however, stated his willingness to continue as a country member if it met with the approbation of the Brethren. The resignation was accepted ; but as Bro. Barton does not live beyond the prescribed distance, he could not be admitted a country member in accordance with his desire.

The business having been brought to a close, the Brethren adjourned to a very elegant dinner, and spent an evening of unalloyed harmony, toast and song alternating in quick succession. Indeed, few Lodges could boast of being enabled to bring together so large a galaxy of Masonic musical talent, there being present, in addition to the two initiates, Bros. Genge, Lawler, and Montgomery, members of the Lodge; and Bros. Shoubridge, Donald King, Fielding, and Sloman, visitors. In the course of the evening also, Miss Eyles was introduced by Bro. Warren, and favoured the Brethren by singing "Sweet Bay of Dublin;" the beauty of her rich contralto voice and archness of singing being highly appreciated.

INSTRUCTION.

CONFIDENCE LODGE (No. 228).—This numerous and highly flourishing Lodge of Instruction met as usual on Wednesday, the 5th instant, at Bro. Wadson's, Bengal Arms Tavern, Birchin-lane, Bro. J. Brett, of the Domestic Lodge, No. 206, presiding as W.M., and Bro. Jackson of the parent Lodge, acting as S.W. The ceremony of installation was most impressively performed by Bro. Brett, P.M., Bro. Anslow being installed as W.M., who in eloquent terms moved that the thanks of the Lodge be recorded on the minutes to Bro. Brett for his past services, for the highly impressive manner in which he had performed the ceremony of installation that evening (although he had only been for four months Master of his own Lodge), and for his extraordinary proficiency in Craft Freemasonry. Bro. Brett, in acknowledging the compliment, said he had performed the ceremony of installation that evening for the first time, and although he had received votes of thanks on other occasions, he never received the compliment, being one of the founders of the Lodge, with greater pleasure than on that evening. The other officers were then appointed, after which the 4th and 5th sections of the first degree were ably worked by Bros. Solomon, Baker, Wadson, and others. Several new members were admitted, and the evening was spent in the greatest cordiality.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodge*.—Wednesday, May 19th, Colston (886), Freemasons' Hall, at 7, and on Fridays, May 21st and 28th, at 7½.

CHESHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, May 19th, Zetland (782), Monk's Ferry Hotel, Birkenhead, at 4; Thursday, 20th, Unity (334), Macclesfield Arms, Macclesfield, at 7.

CORNWALL.

APPOINTMENTS.—*Lodge*.—Monday, May 17th, Phoenix of Honour and Prudence (415), Masonic Rooms, Truro, at 7.

DEVONSHIRE.

APPOINTMENTS.—*Lodge*.—Tuesday, May 18th, Charity (270), King's Arms, Plymouth, at 7. *Encampment*.—Monday, 17th, Royal Sussex, Three Tuns, Tiverton, at 7.

DORSETSHIRE.

APPOINTMENTS.—*Lodge*.—Wednesday, May 19th, Amity (160), Masonic Hall, Poole, at 7.

DURHAM.

APPOINTMENTS.—*Lodge*.—Monday, May 17th, Borough (614), Gateshead, at 7. *Chapter*.—Strict Benevolence (114), Bridge Hotel, Sunderland, at 7.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodge*.—Wednesday, May 19th, Cotteswold (862), Ram Hotel, Cirencester, at 6½.

HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, May 19th, Royal Sussex (428), Freemasons' Hotel, Portsea, at 7; Thursday, 20th, Southampton (555), Freemasons' Hall, Southampton, at 7.

ISLE OF WIGHT.

APPOINTMENTS.—*Lodge*.—Wednesday, May 19th, East Medina (204), Masonic Hall, Ryde, at 7.

KENT.

APPOINTMENTS.—*Lodges*.—Wednesday, May 19th, Royal Naval (621), Hiscock's Hotel, Ramsgate, at 7; Nelson (1,002), Red Lion, Woolwich, at 6; Friday, 21st, Union (149), King's Head, Margate, at 7. *Encampment*.—Kemeys Tynte, Railway Hotel, Blackheath, at 4.

ASHFORD.—*Invicta Lodge* (No. 1011).—The Brethren of this Lodge met on the 5th instant, at the Assembly Rooms, Bro. T. Hallows, W.M., in the chair. This being the first evening since the formation of the Lodge free from the business of initiation, passing, or raising, the W.M. called on Bro. J. S. Eastes, J.W., for an explanation of the tracing board in the 1st Degree, which was gone through in a masterly manner, much to the edification and gratification of the Brethren. After the voting papers for annuitants to the Royal Benevolent Institution, and Widows' Fund, were disposed of, it was proposed, and unanimously carried, that a vote of thanks should be given to Bro. J. Warrington, and that he be elected an honorary member, he having, although Sec. to No. 816, in a truly Masonic spirit, assisted in the formation of this Lodge by taking the office of Tyler. The Lodge was then opened in the other degrees, and regularly closed down, and adjourned to the first Wednesday in next month.

LANCASHIRE (EAST.)

APPOINTMENTS.—*Lodges*.—Wednesday, May 19th, St. John's (268), Commercial Hotel, Bolton, at 6½; Faith (847), New Inn, Openshaw, at 7; Friday, 21st, Virtue (177), Masonic Rooms, Manchester, at 6. *Chapter*.—Monday 17, Tudor (344), Angel, Oldham, at 7. *Encampment*.—Friday 21, Hugh de Payens, Old Bull, Blackburn, at 7.

LANCASHIRE (WEST.)

APPOINTMENTS.—*Lodges*.—Tuesday, May 18th, Sefton (930), Litherland Hotel, Litherland, at 6; Wednesday, 19th, Harmony (845), Wheatsheaf, Ormskirk, at 5; Loyalty (101), Royal Hotel, Prescot, at 6; Thursday, 20th, Ancient Union (245), Royal Hotel, Liverpool, at 6. *Instruction*.—Friday, 21st, 42, Duke-street, Liverpool, at 7.

GARSTON.—*Lodge of Harmony* (No. 267).—This Lodge held its regular monthly meeting on Monday, the 3rd instant, at the Wellington Hotel, Bro. C. S. Banister, W.M., presiding, and all the officers in their respective places. In addition to the regular business of the Lodge, a letter was received by the W.M. from Bro. W. Allender, P.M. No. 368, asking for the 3rd Degree to be given to Bro. Van Gelder, who was leaving England sooner than he expected. After the candidate was examined, the Lodge was unanimous that the degree should be given, and Bro. Banister, the W.M., raised him to the Sublime Degree, giving the charge, explaining the tracing board, and working tools. Bro. James Hamer, P.M., Prov. G. Dir. of Cers., delivered a very beautiful lecture to the Brethren, on the 2nd degree, which was unanimously acknowledged by a vote of thanks. The business before the Lodge being concluded, and two gentlemen proposed for initiation, the Lodge was closed in form and harmony, with solemn prayer, at eight o'clock, and the Brethren and visitors adjourned to refreshments, and spent a very happy evening. After the usual and loyal Masonic toasts were drunk, the W.M. proposed "Health and happiness to Bro. Heald, P.M., and his lady," who are on their wedding tour, which was received with acclamation. The visitors' healths being proposed, duly honoured, and acknowledged, the W.M. gave the last toast, and the Brethren parted.

LEICESTERSHIRE.

APPOINTMENTS.—*Lodge*.—Thursday, May 20th, John of Gaunt (766), Three Crowns, Leicester, at 7.

LINCOLNSHIRE.

APPOINTMENTS.—*Lodge*.—Thursday, May 20th, Shakspeare (617), Town Hall, Spilsby, at 6.

LOUTH.—*Lindsey Lodge* (No. 1019).—At the Lodge meeting, held in the Public Buildings, on Wednesday, the 5th instant, Bro. the Rev. B. J. Wood, W.M., presiding, Mr. Long was balloted for, and elected. Bro. Dark was passed to the 2nd Degree, and Bros. Henshall and Whalley were raised to the third Degree. The ceremonies were most impressively performed by the W.M., assisted by his officers. Refreshment followed in due Masonic order, and a most agreeable evening was spent.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodge*.—Friday, May 21st, De Loraine (793), Freemasons' Hall, Blackett-street, Newcastle-upon-Tyne, at 7.

NORTH WALES.

APPOINTMENTS.—*Lodge*.—Tuesday, May 18th, St. David's (540), British Hotel, Bangor, at 6.

OXFORDSHIRE.

APPOINTMENTS.—*Lodge*.—Tuesday, May 18th, Prov. Grand Lodge, Nuneham. *Encampment*.—Wednesday, 20th, Cœur de Lion, Oxford.

SHROPSHIRE AND NORTH WALES.

WELLINGTON.—*St. John's Lodge* (No. 875).—At the meeting of this Lodge holden at the Bull's Head, on Friday, April the 2nd, the Brethren adjourned until the first Friday in October.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodge*.—Friday, May 21st, Rural Philanthropic (367), Highbridge Inn, Huntspill. *Chapter*.—Tuesday, 18th, Royal Cumberland (48), Masonic Hall, Bath, at 8.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodge*.—Friday, May 21st, Noah's Ark (435), Navigation Inn, Tipton, at 7. *Chapter*.—Perseverance (674), Castle Hotel, Newcastle-under-Lyne.

WOLVERHAMPTON.—*St. Peter's Lodge* (No. 607).—The monthly meeting of this Lodge was holden in the Lodge-room, Star and Garter, on Thursday, May 6th. The minutes of the last meeting were confirmed. Bros. Weaver and Gough were balloted for, and unanimously elected joining members. The W.M., Bro. King, then examined Bro. Cooke, preparatory to his being passed to the 2nd Degree. Having answered the usual questions in a very satisfactory manner, W. Bro. Warner passed him to the Fellow Craft Degree, and W. Bro. Lewis gave the explanation of the tracing board. A gentleman was proposed for initiation into the mysteries of Masonry. Bro. Betts proposed that a Lodge of Instruction be holden on the third Thursday in each month, at 8 p.m., in the Lodge-room. This proposition was seconded by the W.M., and, when put to the Lodge, carried un-animously. Bro. Fenton, St. Matthew's, Walsall, was a visitor on this occasion.

SUFFOLK.

APPOINTMENTS.—*Lodge*.—Wednesday, May 19th, Perfect Friendship (522), White Hart, Ipswich, at 7; Thursday, 20th, Unity (84), Suffolk Hotel, Lowestoft, at 7; Virtue and Silence (417), Lion Hotel, Hadleigh, at 7.

SUSSEX.

BRIGHTON.—*Royal York Lodge*.—(No. 394).—At the monthly meeting of this Lodge, held on Tuesday evening, the 4th instant, at the Old Ship Hotel, Bro. R. Cherriman, P.M., presided in the absence of the W.M. Bro. Charles Woollen,

who was prevented attending by a domestic bereavement. The Lodge having been duly formed, and declared open, the minutes of the last meeting were read by the Sec., Bro. W. R. Wood, P.M., and received unanimous confirmation; after which a successful ballot was taken for joining, of Bro. Chittenden No. 338; and Bro. Thomas Hughes was introduced, and passed to the second degree. The report of the committee on by-laws was received, and subject to a few matters of finance which were referred back for consideration, will be brought up at the next Lodge for final confirmation. Two gentlemen were nominated as candidates to be balloted for next meeting. A most gratifying feature of the evening was the appearance of Bro. W. R. Wood, P.M. (Sec.), attired as a Grand Steward of England, who received the warm congratulations of the Lodge on the honourable office to which he has attained, and was saluted accordingly. The Lodge was then closed, and the next meeting will take place on Tuesday, June 1st.

Royal Brunswick Lodge (No. 1034).—The consecration of this new Lodge will take place at the Old Ship Hotel, Brighton, on Wednesday, the 17th instant, at four o'clock. The banquet will take place at six o'clock precisely. The Worshipful Master, Wardens, and Officers, have freely issued invitations, and a goodly gathering is expected. Bro. John Bacon (Prov. J. W. Sussex, and P.M. No. 394), will be the first W.M., and Bro. P. R. Wilkinson (P.M. No. 338, and P. Prov. G.D., Sussex), Sec.

The meetings of the Lodge of Instruction, at the Old Ship Hotel, Brighton, have been invariably well attended, and, from the interest taken therein, the most satisfactory workings may be anticipated.

CHICHESTER.—*Lodge of Union* (No. 45).—At the monthly meeting of this Lodge, held at the Lodge-room in the Council-house, on Thursday evening, May 6th, the W.M. Bro. George Smith presiding, Bro. William Stich was passed to the degree of F.C., and Bro. J. Y. Strange raised to the sublime degree of M.M. The W.M. and his officers were well up in their duties, and the ceremonies were accordingly admirably performed. Bro. Molesworth, S.W., proposed, and Bro. J. Powell, junr., P.M., seconded the proposition, which was carried unanimously:—"That the Lodge subscribe two guineas annually to the Freemasons' Widows Fund." The votes arising from this subscription were accorded to Mrs. Palmer, widow of Bro. Joseph Palmer, P.M., No. 252, for many years one of the minor canons of Chichester cathedral, and highly esteemed by those of his old townsmen still living. No. 45 sets a good example to the country Lodges in regard to the charities, subscribing two guineas annually of each of the four charities, and numbering nearly thirty annual subscribers to the two annuity funds.

WARWICKSHIRE.

APPOINTMENTS.—*Mark Lodge*.—Howe (Immemorial), Masonic Rooms, Newhall-street, Birmingham, at 6.

BIRMINGHAM.—*Temperance Lodge* (No. 1041).—(From the *Journal of Temperance*).—We are not Masons, and as conductors of this journal it is a matter of indifference to us whether Masonic principles make rapid strides towards universal approval or sink into insignificance. We know nothing about squares or compasses, degrees, or royal arches. To us the mysteries of Masonry are of no concern; but as a straw will show the current of the stream, so it is possible that the movements of a body so far removed from the temperance agitation as the Order of Freemasons, may afford an index of the progress which, slowly but surely, our principles are making amongst *all* classes in society. We have been told that the Masonic body has nothing to do with disputed questions either of religion or politics, that its platform is broad enough for men of all creeds and persuasions. Here then least of all might we expect anything like a demonstration in favour of a principle on which public opinion is so much divided as that of total abstinence. And yet such is the inherent force of truth, that what has been least expected has come to pass. There is now actually formed in Birmingham a Masonic Lodge

which has come as close as can be imagined to the principles we espouse. It has adopted openly the name of "Temperance" as its distinctive mark, and we believe its members have distinctly agreed that on no occasion, public or private, shall intoxicating drinks be introduced at any of its meetings or banquets. We need not say that the men who have gone thus far must be strongly indoctrinated with teetotal truths, for we can scarcely conceive a man excluding from the banquets of his Lodge that which he would admit to his private table. On this account we congratulate our friends on the formation of this new Lodge. We do not expect that we shall find in it an auxiliary to help us in propagating the principles of our society. Nor do we expect it to join us in our temperance agitation. Everything must be put to its right use. A Masonic Lodge is not a temperance society, and can never do the work of one; but the recognition of temperance principles by such a Lodge will do much to attract public attention in their direction, and will indicate to the world that temperance has gained some footing amongst this large and influential body in the community. It must not be supposed that the formation of this Temperance Lodge has been brought about by any schism or disagreement in the Masonic body. The chief inducement appears to have been that the promoters had real and conscientious objections to appearing in any way to countenance the drinking customs of society. The introduction of intoxicating drinks at banquets and other meetings was repugnant to the feelings of men who had pledged themselves to discountenance the use of such drinks under any and all circumstances. By the world an objection of this sort would be set down as fanatical or bigoted, but by the Masonic body, composed of the most liberal and intellectual men in the community, the opinion seems to have been treated with that respect to which the conscientious scruples of all classes are fairly entitled. To have agitated a question of this sort in an existing Lodge would doubtless have led to confusion and perhaps worse, and after all the few would have been outvoted by the many. Little good, but much harm, would have resulted from such a course. We think, therefore, the teetotallers did wisely by fairly and openly founding a claim upon that part of the published declaration of the Masonic body, that "a Mason is particularly bound never to act against the dictates of his conscience," and asking permission to form a new Lodge, wherein, without offence to others, they can give effect to their scruples. The assent was readily granted, and we believe the new Lodge has the hearty friendship and goodwill of all the leading officials in the district. This is the more gratifying because, although we desire most earnestly to see our principles in the ascendant, we can never approve of any attempt to force them upon unwilling recipients. We are amongst those who believe that one of the chief obstacles to the spread of total abstinence is the prevailing fashion of introducing drink on all possible occasions. Men abhor to be thought singular, and we have heard thousands of well-meaning people declare that they have no love for the drink, but yet cannot abstain, because they feel a difficulty as to how they would resist the prevailing customs of society. By a bold man, the difficulty, if it deserve the name, is easily settled, but the majority of the people are not bold in resisting a prevailing custom, for hundreds of men who would face the most terrible physical dangers, would shrink like scared children from the ridicule or jests of companions with whom they desire to stand well. Hence we regard every movement, whereby the *custom* of drinking is interfered with, as a clear step gained in our onward progress. Whether it be at a Mason's banquet or a mayor's dinner, let the habit of using drink be once broken, and one obstacle the less remains in our path. We think then that the formation of the Temperance Lodge is a satisfactory indication of the signs of the times, and we rejoice that another blow has been aimed at the drinking customs of our land. We believe that the Lodge will be advantageous to the Temperance cause. At the same time, we think the advantages will be reciprocal. We believe there are several thousand teetotallers in the United Kingdom who entertain a favourable opinion of the Masonic body, and who would gladly have offered themselves as candidates for membership, had they not been deterred by a knowledge of the fact, that they would be brought into closer contact with the drinking customs than they desired. The barrier being removed, we doubt not that Temperance Lodges will spring up in all the larger towns throughout the country. The existence of this desire is well vouched

for by the fact, that although the formation of the Lodge has not been talked of for more than a few weeks, there have been proposed somewhere about twenty new members from the ranks of the leading friends of temperance in this town, and there appears every probability that by the time these have passed through the probation, or whatever else it may be called, there will be as many more waiting to be received. We dismiss this subject with one remark. It is possible that our notice may excite the curiosity of some of our readers, and lead a few to desire to become members of the Lodge. We confess that we hardly know how they are to proceed. We are told that the whole spirit of Masonry runs against canvassing for members, so that if a man wait till he be asked to join the body, he is likely to wait a long time. A man must also be pretty well respected by the existing members, for we have been told that two or three black balls, even if all the others are in his favour, will lead to his rejection. Beyond this we have no information to give; perhaps the better plan for a friend who desires to join, will be for him to seek out some one or other of the teetotallers who have associated themselves with this movement, and we have no doubt he will be put in the right track.

[Though not teetotallers, and having no desire to become so, we can assure our contemporary that there is nothing in Freemasonry opposed to temperance principles. Indeed, the practice of temperance is invariably urged on all our members as one of the cardinal virtues which they are bound to follow, and though we are not insensible to the creature comforts of life, it is our desire wisely to use, and not abuse them. There are amongst us very many worthy Brethren professing teetotal principles, and though they sit down to table with us, to partake of dinner, and enjoy social converse and song, we are not aware that any attempt is ever made to draw them into drinking of which they disapprove. "We are all free too, and free from," in more senses than one, and if our teetotal Brethren prefer meeting in Lodges of their own, we shall be happy to welcome them, and lend them every assistance in our power by recording their progress, and seconding their efforts to extend a knowledge of the principles of our science; but at the same time, we would caution them, whilst maintaining their own opinions, to practise those principles of charity taught by the Craft, and abstain from interfering with those of others.—Ed.]

WILTSHIRE.

TROWBRIDGE.—*Lodge of Concord* (No. 915).—This Lodge held its regular meeting, on Tuesday, April 27th, at the Court Hall; Bros. F. Webber, W.M.; W. Webber, S.W.; H. C. Levander, as J.W. Bro. Muhlenfeldt Lawson was examined, and raised to the sublime degree of Master Mason. After a discussion among the Brethren as to the best mode of disposing of their votes for the coming elections to the Masonic charities, the Lodge was closed, and the meeting adjourned until September 21st, unless called together previously on emergency. The Provincial Grand Lodge of Wiltshire will meet this year at Trowbridge, probably in August.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, May 19th, Worcester (349), Bell Hotel, Worcester, at 6½; Vernon (819), Old Town Hall, Dudley, at 7.

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodges*.—Monday, May 17th, Union (287), Masonic Hall, York, at 7; Tuesday, 18th, Camalodunum (958), Freemasons' Hall, New Malton, at 7.

BRIDLINGTON QUAY.—*Londesborough Lodge* (No. 1036).—This Lodge held its preliminary meeting in the Masonic Hall, on Tuesday, April 30th. The warrant

having been read by the W.M., business was proceeded with in due form, and the opening day fixed for the 9th of June, as will be seen by an advertisement in the present number. The zeal and taste of the Brethren were displayed by a beautifully fitted up room, decorated in a superior style, with a view to the celebration of Masonic rites in that impressive and sublime manner which should ever be studied by all the members of the Order. The beautiful attractions of Bridlington Quay, as a watering-place, with Flambro' Head, caves, and lighthouse, at this season of the year, in addition to the Masonic attractions of the occasion, are expected to draw a large gathering of the fraternity.

YORKSHIRE (WEST.)

APPOINTMENTS. — *Lodges.* — Thursday, May 21st Harmony (874), Freemasons' Hall, at 7; Three Grand Principals (251), Masonic Hall, Dewsbury, at 6. *Instruction.* — Fridays, 21st and 28th, Griffin Hotel, Leeds, at 8.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

A Quarterly Convocation of Grand Chapter was held in the Temple on Wednesday, May 5. Comps. John Fawcett, acted as M.E.Z.; F. Pattison, as H.; H. L. Crohn, as J.; W. Gray Clarke, E.; T. Parkinson, as N.; A. A. Le Veau, as P.S.; T. R. White, and Gole, Assist. S. There were also present Comps. John Havers, W. Pulteney Scott, Roxburgh, R. W. Wheeler, Wyndham Portal, H. J. Hinxman, and about twenty other Principals and Past Principals.

The Chapter having been duly opened, and the minutes of the preceding Grand Chapter read and confirmed, the Grand Scribe E. read a statement of accounts, by which it appeared that there was a balance in the Treasurer's hands of £128 14s. 10s.

The G. Scribe also reported, that Comp. Goring had laid a complaint before the general committee that he had been, at the instance of Comp. Tombleson, improperly excluded from the Robert Burns Chapter, No. 25. The committee had, after an investigation of the circumstances, declared the Chapter had acted illegally, and ordered that Comp. Goring be restored. A petition had been presented from several Royal Arch Masons, members of St. Alban's Lodge, No. 32, for a warrant of constitution for a Chapter to be attached to that Lodge, to be called the St. Alban's Chapter; the committee taking into consideration the objections generally urged against the multiplication of London Chapters, and not seeing the desirability of the one proposed, did not recommend the prayer of the petition, but left the consideration of it to the Grand Chapter.

The Grand Scribe E. mentioned that one of the Companions who had signed the petition was exalted to the degree ten months only after his being raised to the 3rd Degree, but said there were sufficient petitioners in number without that Companion. The certificate of the Brother thus improperly exalted he had refused to issue.

Comp. Hutchinson, P.G. Sword Bearer, offered some explanation as to the error in question.

The M.E.Z. said, that as without that individual's name there were enough petitioners, the petition might be received.

The report was then duly received, and Comp. Adlard moved that the warrant for the St. Alban's Chapter be granted, which motion was seconded by Comp. Hinxman.

Comp. John Savage rose, and said he felt it to be his duty to oppose the granting of the petition, and asked if it was desirable that all the London Lodges should have Royal Arch Chapters attached to them. The St. Alban's Lodge numbered at present but sixteen members, and it was manifest unless so small a

body had several other streams to contribute to the formation of a Chapter, the warrant was not called for. It was always considered undesirable to constitute more chapters in the London district, and for thirty years no new ones were formed. The first warrant granted after that time was to the Robert Burns Lodge, numbering nearly one hundred members, and he believed that Chapter had now some fifty subscribers; the Yarborough, the Polish, and the Enoch Lodges had been properly deemed exceptions to the general rule. There were about 110 Lodges and twenty-six Chapters in London, a number which certainly seemed to him sufficient, as many of them had considerable difficulty in supporting their position. His own Chapter, No. 7, had the support of five Lodges, and knowing that if left to be sustained by the parent Lodge alone it would not number more than five members, he asked the Grand Chapter to pause ere its consent was given to the issue of another warrant.

Comp. Havers concurred in all that Comp. Savage had advanced on the subject, and thought the Grand Chapter would be acting most wisely in refusing the warrant.

Comp. Le Veau argued that the number of London Chapters would not be increased by the issue of this warrant, as one Chapter was virtually extinct, and its warrant about to be delivered up (the Albion, we understood).

The motion, on being put and the numbers counted—there being seventeen in favour, and twelve against—it was carried.

Comp. Symonds then brought forward his motion for abridging the proceedings in Grand Chapter, in accordance with the rule lately adopted in Grand Lodge, and moved to amend the heading "Regulations for the Government of the Grand Chapter during the time of Public Business, which are to be read at every Convocation thereof," (page 5); by omitting all the words after "Public Business" and substituting the words "to be read at the Convocation in May."

The motion, after considerable discussion as to the wording, was carried.

Two other motions of which Comp. Symonds had given notice he desired to withdraw, finding the sense of the Convocation decidedly opposed to them, but Comp. Savage insisting on their being brought on, there was no one found to second Comp. Symonds, and they consequently fell to the ground.

The Acting M.E.Z. then declared the appointment of Officers by the M.E. Comp. the Earl of Zetland, G.Z. to be as follows:—Lord Panmure, G.H.; Thomas H. Hall, G.J.; Wm. Gray Clarke, G.S.E.; Frederick Pattison, G.S.N.; H. L. Crohn, G.P.S.; Col. Brownrigg and Wyndham Portal, G. Assist. Soj.; Samuel Tomkins, G. Treas.; Francis Roxburgh, G. Reg.; Daniel Gooch, G. Sword Bearer; John Symonds, G. Standard Bearer; Nicholas Bradford, G. Dir. of Cers.

The Convocation next proceeded to the election of the committee for general purposes, and the following Companions were elected:—R. Warner Wheeler, Z. No. 2; John Savage, P.Z. No. 7; John Hervey, P.Z. No. 7; H. L. Hinxman, P.Z. No. 50; T. Parkinson, P.Z. No. 196; A. A. Le Veau, P.Z. No. 287.

The M.E.Z. appointed also Comps. Frederick Pattison, R. J. Jennings, and H. L. Crohn members of the committee, Comp. Pattison to be the president. All business being disposed of, the Grand Chapter was closed.

METROPOLITAN CHAPTERS.

ROYAL YORK CHAPTER (No. 7).—The spring convocation held on Tuesday, 27th ult., was numerously attended, as indeed is generally the case at the meetings of this highly distinguished section of Royal Arch Masons. In the unavoidable absence of the M.E. Comp. Symonds, Comp. John Savage, P.Z., presided as Z., assisted by Comps. Dr. Jones as H., and Harvey as J. Two Brethren were exalted to the Supreme Degree in a manner, it is almost superfluous to say, that left nothing to be desired. Then followed the installation of Principals and the appointment of Officers, Comp. S. B. Wilson, P.Z., officiating, and discharging his duties with his accustomed ability. The Chapter having been closed, the Companions were summoned to banquet, the good cheer provided for which was done ample justice to, and a very delightful evening

was passed under the sway of the newly installed M.E.Z. Comp. Dr. Jones. There were several visitors present, amongst whom were Comps. Dr. Harcourt, P.Z. ; F. Crew, P.Z. No. 2 ; Benjamin Head, P.Z. No. 5 ; Bisgood, No. 8 ; F. Binckes, No. 259, &c. &c. The Officers of the Chapter for the ensuing year are Comps. Dr. Jones, Z. ; Tyler, H. ; G. Harwood, J. ; Muggeridge, Treas. ; Honey, E. ; Young, N. ; Bunez, P.S. ; Lambert, 1st Assist. S. ; Tomkins, 2nd Assist. S., and W. Rice, Janitor.

BRITISH CHAPTER (No. 8).—This Chapter met at the Freemason's Tavern, Friday, 7th May, when Bro. Captain Pine, of Lodge No. 224, was exalted to the Sublime Degree of a Royal Arch Freemason. The Chapter being closed the Companions proceeded to banquet. In proposing the health of the Queen the M.E.Z., Comp. Purton Cooper congratulated the Companions on the good-feeling at all times displayed by her Majesty towards the Craft. In giving the health of the Grand Z. of the Order he bore testimony to his many virtues and devotion to interests of the Order, and in proposing that of the Grand H., and the rest of the Grand Officers, regretted that he (the Grand H.) was no longer war minister, as he considered that office being fulfilled by a Freemason the best guarantee of being at peace with all the world. In proposing the health of the visitor, Comp. Margary, of the Arras, Paris, he expressed the pleasure he felt in his friendship during the last fifteen years, and trusted that in his eminent position of attaché to the English embassy at Paris, he might be the means of rendering service to the interests of Masonry on the continent. The health of the M.E.Z. was drunk with thanks for the kind and able manner in which he presided over the Chapter. After returning thanks the M.E.Z. proposed the health of the Second and Third Principals. The health of newly-exalted Companion Captain Pine was also drunk with much cordialty and expression of pleasure in receiving into Arch Masonry so eminent a Brother. The M.E.Z. likewise gave the healths the P.Zs., and thanked them and the Officers severally for their valuable assistance at all times, and the able manner in which they discharged their various duties.

KNIGHTS TEMPLAR.

PROVINCIAL.

NEWCASTLE-UPON-TYNE.—*Royal Kent Encampment.*—This Encampment was opened for the first time since the installation of E.C. Henry Bell, on Friday, the 7th instant, for the purpose of installing Comp. John James Wilson, of the Dundas Chapter, and other business. The Encampment was opened in due form, by the E.C., assisted by the following P.E. Commanders, Officers, and Knights :— P.E. Coms. William Punsheon, F. P. Ionn, William Berkley, E. D. Davis, William Dalziel, and John Barker ; Sir Knts. H. Hotham, 1st Capt., George Weatherhead, 2nd Capt., R. Medcalfe, A. Gillespie, H. G. Ludwig, T. J. Hoyle, C. O. M'Allum, and a visitor, Sir Knt. Rev. James Milner, of Stockton. Comp. John James Wilson having been balloted for, and accepted, was duly installed a Knight Templar by the E.C., assisted by P.E. Coms. Punsheon, Dalziel, and Barker. P.E. Com. Barker then informed the Encampment that it had pleased the M.E. and Supreme Grand Master to erect Northumberland into a Grand Commandery, and that he had decided to appoint to the supreme office of Prov. G.M., Sir Knt. the Rev. Edward C. Ogle. The announcement was received with great applause by the Sir Knts. Sir Knt. J. Barker proposed, and Sir Knt. J. Hotham seconded Sir Knt. the Rev. James Milner as a joining member. The returns were signed and forwarded, and there being no further business, the Encampment was closed in solemn form.

FINE ARTS.

THERE is now exhibiting at Mr. Dickinson's gallery, in Bond-street, one of the most remarkable pictures of the day—the "Great Fall, Niagara," by Mr. Frederick W. Church, of New York. There would appear to be no more difficult task than that of reproducing on canvas running water with any appearance of truth; but how much more difficult must it be to show the effect upon water hurrying to falls such as are the distinguishing characteristics of Niagara. Yet all these difficulties, by patient assiduity, artistic genius, and a true painter's feeling, Mr. Church has overcome; so that we can almost imagine we are looking upon the very scene itself, whilst all previous views of Niagara have given us no other idea than that the subject was too grand for the painter to understand or represent. Mr. Church's picture is about eight feet long by four deep, and the view is taken from the Canadian side, a little above Table Rock, so as to include the whole of the Horse Shoe Fall to the corner of Goat Island. One of the remarkable characteristics of this picture is, that there is no shore visible in the foreground, the spectator looking at once upon the expanse of mighty waters as they rush, eddying onward, to the fall. The appearance of the trunk of a shattered tree, as it is thrown about by opposing eddies—the rocks breaking the waters in their fall into numerous and increasing cascades—and the playing of the rainbow—all are wonderfully marked, and renders this, as we have stated, one of the most remarkable pictures of the day. It is about to be reproduced in chromo-lithography by Messrs. Day and Son, of Lincoln's-inn Fields, the lithographers to the Queen, who will publish it at a price which will bring it within the reach of a large body of the patrons of art. To show how closely it may be thus copied, we need only refer to another recent publication in chromo-lithography by the Messrs. Day—"Early Days of H.R.H. the Princess Royal," by Sir Edwin Landseer. The infant princess is represented as playing with a favourite greyhound of her Majesty; and the truthfulness of the finished lithograph to the original is certainly wonderful—not a line, not a touch of the artist's brush being lost. This is the more extraordinary, when we consider that, in order to produce this picture, it has to be worked upon thirty-four separate stones, each of which produces something towards the general effect, from the faintest outline to the completed work of art. Specimens of the picture, in each of its gradations, are exhibited, which are indeed most curious to trace.

THE WEEK.

Her Majesty gave a grand evening concert at Buckingham Palace on Monday, to which more than 400 members of the nobility and gentry were invited. Her Majesty, with the Prince Consort, attended the performances at Her Majesty's Theatre on Tuesday. On Wednesday there was a drawing-room, at which upwards of 260 ladies were presented to the Queen. On Thursday an addition was made to the royal party by the arrival of the Queen of Portugal and suite on a visit to her Majesty. There was a court and privy council on Friday, when the Duke of Devonshire was sworn in as lord-lieutenant of the county of Derby. On Saturday the Queen, Prince Consort, Queen of Portugal, Princess Alice, and party, paid an early visit to the Crystal Palace, and appeared much pleased by the singing of the children of the National Schools, who were rehearsing for the after-

noon at the time of the arrival of the royal party. In the evening the Queen, with the Queen of Portugal, attended the performances at her Majesty's Theatre.—In the House of Lords, on Monday, attention having been called to the report of the Commissioners on the Education in the Endowed Schools of Ireland, the Earl of Derby admitted there were faults in and objections to the present system of national education in Ireland, but he felt great reluctance to accept the remedies suggested, and which only three out of the five commissioners had agreed to. On Tuesday the Ecclesiastical Commission Bill was read a second time, and referred to a select committee. On Thursday Lord Ebury moved an address to the crown, praying that a royal commission might be appointed to consider whether the liturgy of the Church of England was not susceptible of improvement. On Friday the Earl of Ellenborough begged to lay on the table of the House the papers which had been promised by him yesterday with reference to the proclamation of the governor-general of India. There were one or two paragraphs in one of the letters to which he alluded which he did not think it expedient to publish; but as regarded the main substance of that letter it was given *in extenso*, and would be perfectly understood by their lordships. He should therefore move that those papers be printed. [By some extraordinary oversight the papers have been printed with the passages which were to be omitted, and which clearly show that the government are of opinion that the people of Oude are not guilty of the crime of rebellion like the mutineers of the regiments under British control.] In the House of Commons on Monday the Exchequer Bonds (£2,000,000) Bill was read a second time; and the second resolution for transferring the government of India to the Imperial government passed. On Tuesday Mr. Gladstone moved a resolution for an address to her Majesty defining the course to be taken at the approaching conferences relative to the future government of Wallachia and Moldavia. The motion was negatived by 292 to 114. In reply to a question, Mr. S. Fitzgerald said that a despatch had been received from the Minister of Sardinia that day, stating that the government of that country was prepared to act in accordance with the spirit of the protocol of April the 14th, and in entire harmony with the government of this country, as regarded the affair of the Cagliari. On Wednesday Lord Bury's bill authorizing marriages with a deceased wife's sister was read a second time—there being for the bill 174, against it 134. On Thursday Mr. Locke King's bill abolishing the property qualification for members of Parliament was read a second time. On Friday, after some discussion relative to the appointment of gentlemen as justices of the peace for Canterbury, who had been pointed out in a report of the House as having taken part in the corrupt practices at the election for 1852 (when it was stated that as soon as this was discovered the gentlemen were called upon to resign), the House went into committee on the affairs of India.—There is no news of importance from India since our last.—Her Majesty has been pleased to signify to Sir Colin Campbell her intention of raising him to the dignity of a British peerage, in consequence of his distinguished services.—According to the accounts received from Mentz, the treaty relative to the construction of a fixed bridge over the Rhine was signed on the 7th by the commissioners of all the governments interested in the question.—The Royal Mail steamship *Africa*, Capt. Shannon, arrived in the Mersey at midnight on Sunday, with advices from New York to the 28th. She brought 150 passengers and 4,000 dollars in specie.—Lord Malmesbury, has, it is stated, demanded £4,000 as compensation for our engineers, so cruelly and wickedly treated at Naples. We trust that he will be enabled to enforce the claim.—The British Bank directors not satisfied with their sentence, have been applying for a new trial. The application was heard patiently enough, but Lord Campbell dismissed it.—Jules Gérard, the lion-killer, has just left Marseilles for Bonar with several sportsmen, among whom is the Russian Count Branicki.—The Bank of London and National Insurance Association held a meeting this week, Sir Henry Muggerridge in the chair. The report showed that in the life department 824 selected lives had been insured for £312,200, producing £10,507. 9s. 6d. of new premiums. The total life premiums were £52,959. 5s. 6d., and the death claims £17,153. 17s. 8d. The balance, after deducting expenses carried to the life assurance fund, was £19,687. 3s. 5d. The income of the life department was esti-

mated at £75,000. The new premiums on more than 11,000 fire policies produced £25,304. 2s. 7d., and the whole of the premiums of the fire department reached £41,595. 16s. 7d., while the fire claims were £19,154. 10s. 7d.

PUBLIC AMUSEMENTS.

At Her Majesty's Theatre, on Tuesday evening, Verdi's "Trovatore" was performed, cast in an extremely strong and effective manner. Mdlle. Titiens represented *Leonora*; Madame Alboni, *Azucena*; and Signor Giuglini, *Manrico*. These three parts, it may be stated, have never been more efficiently and dramatically sustained. The success that greeted Mdlle. Titiens in the "Huguenots" was but a foretaste of that which she achieved in the "Trovatore." The character of the heroine, we need scarcely remark, is one abounding in tragic feeling, and demands a skill as regards the singing, and a vigour as regards the acting, which are seldom to be found in combination. In respect to the former, indeed, it tested the new *prima donna* with more severity than upon the former occasion; but she was found equal to the task. Alboni was in excellent voice, and was received in a manner which proved her to be as great a favourite as ever. On Saturday evening "Les Huguenots" was repeated by special desire. Stimulated by the occasion, the performers exerted themselves with extraordinary energy and success. Mdlle. Titiens and Signor Giuglini were greater than ever in their respective characters of *Valentina* and *Raoul*, and elicited unanimous applause of the most enthusiastic kind throughout the opera.—"Twelfth Night" was revived at the Haymarket Theatre on Thursday night, with Mrs. Charles Young in the character of *Viola*, a part which she played with grace and spirit. The audience was fashionable and numerous, and the performances passed off with the greatest *éclat*, especially the acting of Mr. Buckstone as Sir Andrew.—Cremorne was opened for the season on Monday, the 3rd instant, and was well attended notwithstanding the coldness of the weather. The grounds are in charming condition, and the evident care manifested in their arrangement and preservation, and the extensive improvements that have been made in the gardens generally, testify strongly to the liberality of the proprietor and the zeal of his assistants. Among the most prominent of the new embellishments will be found the colossal picture of India, its cities and palaces, comprising more than sixteen sketches of all the principal towns, and most ably supplying a pictorial key to the stirring records we have of the gallant deeds of our brave countrymen and countrywomen in those places, and bringing the scenes of their heroism vividly home to us.—The entertainments at the Colosseum have been diversified this week by the introduction of an admirable popular lecture, by Dr. Bachhoffner, on "Curiosities of Vision; or, How we See, What we See, and What we Think we See," which all should go to hear.—Saturday was a great day in the history of the Crystal Palace, and if the attendance is to be taken as an augury for the future prosperity of the season 1858, the directors will have no reason to complain of the results of the exertions of Mr. Bowley, the new manager. The day had been set apart for a grand choral festival by the children of the metropolitan national schools, a portion of the profits of which were announced to be devoted for the benefit of the Church of England Schoolmasters' Benevolent Institution. The total number of visitors during the day amounted to the goodly number of 21,222, of whom 14,945 paid at the doors, giving, at 2s. 6d. each, a return of £1,868. 2s. 6d.; and a good sum was realized from the reserved seats. It were scarce possible to imagine a more perfect *ensemble*, or a greater amount of precision and expression, than this immense body of choristers, including thousands of young, fresh, infantine voices, displayed under the sole direction of Mr. Martin. Every piece was warmly applauded, and unanimous *encores* were elicited by the particularly admirable execution of the four-part songs "Sweetly the Sabbath Bell" and "The Blue-bells of Scotland." Irrespective of all other attractions, the gardens, which are naturally improving every season, are now most worthy of a visit, there being upwards of 18,000 tulips in bloom, amongst which judges assert that there is not a single bad flower to be found. The

cold winds of March somewhat kept back the rhododendrons, but they are now coming into flower, and within a fortnight or three weeks will present a perfect blaze of beauty—it being universally admitted that the gardens of the Palace contain some of the finest specimens of this flower ever grown in the open air. But the attractions of the gardens are not confined to cultivated plants; the lower portion of the grounds, surrounding Mr. Hawkin's antediluvian animals, being rich in the wilder productions of nature; the gorse, in full bloom, having a very pleasing effect as seen from the railway or the road, as well as in the gardens themselves.

Obituary.

BRO. THE REV. WM. FALLOFEILD, P. G. CHAP.

WE regret to have to announce the death of this estimable Brother, who died at his residence, 49, Warren-street, Fitzroy-square, on the 20th ult., upon which day he had completed his 70th year—the allotted span of the life of man. The Rev. Brother was initiated into the Order in the Somerset House Lodge, No. 4, on the 14th Feb., 1814, and, having passed through its various offices, remained a member until 1827. He joined the Lodge of Friendship (No. 6) in 1822, and continued a subscribing member till the time of his death. In 1833 he was appointed Grand Chaplain by H. R. H. the Duke of Sussex, as successor to the Rev. Bro. S. S. Colman; Bro. Fallofeild continued to hold this office until 1847, when he gave way to the Rev. J. O. Dakeyne, who held the office for a very limited period. Bro. Fallofeild was also a member of the Chapter of Friendship, and held the office of Grand Assist. Soj. in 1835.

MRS. MARY POVEY.

THIS highly estimable woman (the widow of our late respected Bro. Povey, of the Percy Lodge, No. 234, who was well known as a Masonic Badge Case Maker) departed this life on the 31st of March, at the residence of her daughter, in Camden Town, having arrived at the ripe age of 81. Mrs. Povey was an annuitant of the Royal Benevolent Institution, from which she received £25 a year.

NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the volume of 1857 are now ready, price 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

TO CORRESPONDENTS.

NOTES AND QUERIES ON FREEMASONRY.—*To what journal does De Quincey refer in the following passage?* “The whole bubble of Freemasonry was shattered in a paper, which I myself threw into a London journal about the year 1823 or 1824. It was a paper in this sense mine, that from me it had received form and arrangement, but the materials belonged to a learned German, Von Buhle; the same that edited the ‘Bipont Aristotle,’ and wrote a history of philosophy. No German has any conception of style. I, therefore, did him the favour to wash his dirty face, and make him presentable among Christians; but the substance was drawn entirely from this German book. It was there established that the whole hoax of Masonry had been invented in the year 1629, by one Andreaä; and the reason that my exposure could have dropped out of remembrance, is, probably, that it never reached the public ear, partly because the journal had a limited circulation, but much more because *title* of the paper was not so constructed as to indicate its object or to throw out any promises of gratification to malice.”—“Studies of Secret Records,” by Thomas de Quincey, 1858, p. 267. *Has Buhle’s work ever been translated? or is there any other notice of it in English besides De Quincey’s?* E. C.

[De Quincey’s paper, signed X. Y. Z., is entitled “Historico-Critical Inquiry into the Origin of the Rosicrucians and the Freemasons,” and was published in the *London Magazine* of January, February, March, and June, 1824, vol. ix., pp. 1, 140, 256, and 652. This paper is an abstract and translation of the German work on this subject, by Professor J. G. Buhle, which is an expansion of a Latin dissertation read by the professor, in the year 1803, to the Philosophical Society of Göttingen. Portions of this paper have been reprinted in the *Freemasons’ Magazine* of March and April. Buhle’s work has been extensively used by George Soane, in his “New Curiosities of Literature,” but with very slight acknowledgment.]

GORMAGONS, GREGORIANS, ANTIGALLICS, BUCKS, &c.—Information relative to the principles and practices of all, or any, of these Societies, would be of great value to those, who are, like the querist, interested in the manners of the last century. To save trouble, the writer knows what has been said of them in the *Gentleman’s Magazine*, Steevens’s “Hogarth,” the “Dunciad,” *Freemasons’ Magazine*, &c. M. C.

STABILITY LODGE OF INSTRUCTION.—The recent festival held was in celebration of its forty-first anniversary—not twenty-first, as stated by our reporter.

CANADA.—We have received a further correspondence between the Grand Secretary, Bro. Gray Clarke, and Bro. Harington, late Prov. G.M. for Quebec and the Three Rivers, which shall appear next week.

“LEX.”—We are of opinion that the Lodge has no right to pass a by-law providing for regular Lodge nights, and Master Masons’ Lodges; the latter cannot be required regularly, excepting it be for instruction, as the only business that could be performed would be raisings, for which purpose it would be better and more regular to call a Lodge of emergency. The minutes of the regular Lodge could not be confirmed at such a meeting, nor at any meeting from which even the youngest member was excluded.

BRO. J. W. H. TIDSWELL writes to deny that Bro. Pocklington introduced the present system of working in the Hundred of Elloe Lodge, as stated at a recent meeting of the Lodge of Harmony. He also complains that Bro. Pocklington has taken credit to himself for a lecture formerly delivered by him (Bro. Tidswell). The letter is, however, too personal for publication.

PROVINCIAL GRAND LODGES.

THE remarks which we made in the *Magazine* of the 28th ult., relative to the method of conducting the proceedings of these bodies, and the proposed establishment of a Provincial Board of General Purposes for West Yorkshire, have elicited a reply from Bro. Fearnley, the Right Worshipful Deputy Provincial Grand Master for that district, which we published in our last number without comment, in order that the Brethren might have both sides of the question fairly before them.

In the first place, Bro. Fearnley combats our opinion with regard to the impropriety of opening the Provincial Grand Lodge within a subordinate Lodge—failing to see any loss of dignity in Provincial Grand Lodge being so opened. Not having had the opportunity of visiting the Provincial Grand Lodge of West Yorkshire, we learn for the first time from this letter, that the practice we have condemned exists in that province—Bro. Fearnley maintaining that greater order is thereby obtained in the opening and closing of Grand Lodge, “thus preventing the unseemly appearance of Brethren disrobing in the Grand Lodge.” Now, though the Supreme Grand Lodge does not open or close within a private Lodge, we have no such unseemly disrobing there, the Most Worshipful Grand Master and the majority of the Grand Officers being allowed to retire prior to the majority of the Brethren leaving their seats; and we are aware that the most distinguished legal authorities in the Order agree with us that the Provincial Grand Lodges should be opened and closed as nearly as possible in the same form as the Supreme Grand Lodge.

We are glad to observe that in West Yorkshire the expenses of the Provincial Grand Lodge are so arranged as not to infringe on the funds of private Lodges, and that none but Master Masons are admitted there, though we would much prefer that *none* should be admitted excepting those who are competent to take part in the business. There are other provinces, however, in which we have seen even Entered Apprentices present.

We now come to that portion of our article and of Bro. Fearnley’s reply which most affects West Yorkshire, viz., the establishment of a Provincial Board of General Purposes; and here we emphatically reiterate our opinion that the establishment of such a board is distinctly opposed to the Book of Constitutions; and upon that alone are we bound to rest our arguments, without regard to the local wants of

any particular district—the ground upon which Bro. Fearnley defends the establishment of such a board.

Though not saying so directly, our Right Worshipful Brother gives us to understand that he thinks we have gone out of our way to remark on the proposition for the formation of the board, whilst yet *sub judice*. He says, "These by-laws have to remain for confirmation at the next Provincial Grand Lodge, to be held in July, when, should they be so passed, they must as a matter of law, be submitted for the approbation of the Grand Master before they can become effective; so that if he sees anything unconstitutional contained in them, he will then say so."

Now, surely, if there is any duty more incumbent on the conductors of a public journal professing to represent and advocate the interests of the Craft than another, it is, upon any proposition being made which they believe to be inimical to those interests, or contrary to the Book of Constitutions, at once to call attention to it, point out its tendency, and endeavour to dissuade the Brethren from adopting measures which they cannot hereafter carry out. Bro. Fearnley admits that the approbation of the Most Worshipful Grand Master must be obtained before the proposed regulations "can become effective;" and it was because we foresaw that must be the result, and because we were convinced, that in the face of the Book of Constitutions, the Most Worshipful Grand Master could never consent to the formation of such a board, that we ventured to point out to our Yorkshire Brethren, in a spirit of fraternal friendship, the unconstitutional nature of the board, prior to the resolutions come to by them being confirmed. In the drawing up of the regulations, Bro. Fearnley informs us that the Yorkshire Brethren were "aided by a copy of by-laws kindly forwarded by the R.W. Prov. Grand Master for Jersey, Bro. Hammond, who informs me that his committee in this respect has ever worked well since its formation."

We were not aware that such a committee existed in Jersey; if it does, we can only repeat that it is illegal, and should be at once suppressed. As regards its working, we do not profess to be in the secrets of the Board of General Purposes, never having had the honour of a seat at that board; but if we are not misinformed, more complaints come before it from Bro. Hammond's province than any other; and even in the business paper of the last Grand Lodge we find standing (though subsequently settled and withdrawn) the following notice—a pretty commentary on the well working of the system, and tending to bear out the statements we made in our first article on the subject, that such a board, having no real authority, would only lead to continued appeals until they came before Grand Lodge:—

"Appeal from Bros. Ratier and Quennec, of the Lodge La Cesarée, No. 860, Jersey, against a decision of the Prov. G.M. of Jersey."

Since the above was in type we have received the following com-

munication from a highly respected Brother, who has furnished us with his name, proving that some of the West Yorkshire Brethren themselves are convinced of the illegality of the Board, as originally proposed :—

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

WORSHIPFUL SIR AND BROTHER,—I have read the remarks in your number of last month respecting the code of regulations proposed for the West Yorkshire Board of General Purposes. That this code of regulations should have been sent to you for publication so prematurely has been matter of surprise to many of the Brethren of West Yorkshire ; for at that time it had not even been discussed in the Prov. Grand Lodge, and although it had been submitted to the Prov. Grand Master, and had received his approval, the Brethren of the province had never had the opportunity of openly considering its provisions. Some of the proposed regulations are so manifestly opposed to the Book of Constitutions, that it is difficult to conceive how the Deputy Prov. Grand Master could ever have submitted them to the Prov. Grand Master for his approval. From the fact of the code having been sent to you for publication, you, and doubtless many others, will have concluded that it had received the sanction of the Prov. Grand Lodge ; to suppose this, however, would be to do an act of injustice to the many intelligent Brethren of this province, who, when the code came before them in the Prov. Grand Lodge, did not fail to point out its serious defects, and proposed and carried amendments to several of its provisions. The unusual course of obtaining the Prov. Grand Master's approval *before*, instead of *after*, discussion has however borne the fruits that might not unreasonably have been expected. The Prov. Grand Master is offended at some of the alterations which the Prov. Grand Lodge dared to make, and threatens to resign if they be not rescinded ; so that either the Prov. Grand Lodge of West Yorkshire must eat humble pie, or must lose the services of its Prov. Grand Master. It may perhaps surprise you to hear that, under the pressure of the threat of resignation, a Prov. Grand Lodge of emergency, summoned in haste to consider the threatening letter, and presided over by the Deputy Prov. Grand Master in a manner many consider to have been irregular, has actually passed a resolution rescinding the obnoxious amendments carried at the previous *quarterly* Prov. Grand Lodge meeting. It remains to be seen, whether, at the next quarterly meeting, the Prov. Grand Lodge will confirm this hasty proceeding, and so give up all shadow of independence and self-government.

I have to apologize for this long letter : I should not have troubled you at all did I not feel that I, along with the majority of the Brethren assembled at our last quarterly meeting, would be liable to suffer in the opinion of the Craft, were it not stated in our behalf, that we were opposed to the provisions of the said code of regulations, in so far as those regulations are not in conformity with the Book of Constitutions.

I am, Worshipful Sir and Brother, yours fraternally,
A WEST YORKSHIRE MASON.

FREEMASONS' GIRLS' SCHOOL.

It is most gratifying to observe the continued prosperity of this, the oldest and extremely valuable charity of the Order, as evidenced not only by the balance-sheet of last year, but by the very handsome list of donations and subscriptions announced at the annual festival on Wednesday last, notwithstanding the absence of the Most Worshipful Grand Master, the Right Worshipful Deputy Grand Master, and (with the exception of Viscount Raynham, M.P., a young Brother, who, as Senior Warden of the Polish Lodge, acted as president of the board of stewards) of the various titled Brethren whom we too often hear held up as the chief pillars of our charities. The Brethren may depend upon it, however titles may serve as ornaments to the capitals of the pillars which support Freemasonry, its real strength is to be found in the pillars themselves, the main body of the Craft; and recent events have proved that a Bro. Fenwick J.G.W., or a Bro. Portal likewise a J.G.W., are as well supported in the chair by the Brethren as he who bears the proudest title in the Order. We are glad that it is so, because, as "unity is strength," there can be nothing more pleasing than to observe how united are the large body of working Freemasons, the middle classes of English society, in well-doing; and we trust we may often have to record re-unions equally agreeable as that of last Wednesday. All honour be to those to whom all honour is due—let us not forget to record that every one of the newly appointed Grand Officers was present (with a goodly sprinkling of those of older date), and that Bro. Brownrigg, S.G.W., travelled from Ireland (being on the rail all night) on purpose to be present and assist the school. Bro. Wyndham Portal has the germs in him of a most excellent chairman, though a little more condensation in his speeches would be desirable; and as practice makes perfect, we shall be happy to meet him at no distant day presiding over the festivals of the other charities, trusting that each may be crowned by the announcement that the subscriptions of the evening have amounted to upwards of £1,750. A reference to the accounts for the past year shows that whilst the income was £2,939. 4s. 4d., which, added to a balance in hand of £1,370. 4s. 2d., amounted to £4,309. 8s. 6d., the expenses were only £1,753. 17s. 6d. Of the balance, £2,301. 17s. 6d. were expended in the purchase of £2,500 consols, and there remained in hand at the close of the year 1857, £655. 12s. 3d. subject to liabilities for Christmas bills unpaid of £401. 18s. 9d.

UNIFORMITY OF WORKING.

It is a somewhat startling fact that during the past year upwards of four thousand certificates were issued from the Grand Secretary's office, for newly made Masons under the English jurisdiction. It would indeed be strange if amongst so many men there were not some of the highest intellectual attainments, who can seek out for themselves the evidences of the basis upon which our fabric stands, and the source from whence our beautiful ceremonies are derived. But that cannot be the case with the large majority of our initiates, for even if they had the ability, the inclination, and the power of research necessary for such studies, the employments of life would prevent their exercising them sufficiently to satisfy themselves on the many points which they would find radiating from every difficulty they attempted to unravel. And what does our present practice of Freemasonry do to assist them? Upon entering into the Order, the Brethren are informed that Masonry is of high antiquity, unchanged and unchangeable. Ere long, the young and zealous Brother visits sister Lodges or Lodges of Instruction, where he hears and sees different modes of working our ceremonials and illustrating their connection with those ancient historical events which we profess to typify; and the promulgator of each system loudly declares that the one which he teaches is the purest and best. Under these circumstances can we wonder if the Brother becomes confused, if not altogether sceptical as to the oneness of our institution. These differences of procedure have been allowed to go on for years without remark from any authoritative body; but with the increased activity which has of late sprung up in our Lodges, and the large accessions daily making to the number of our members, they have excited considerable discussion, and it appears to be the general impression that the time has arrived when all differences of ritual should be put an end to. At page 62 of the Book of Constitutions, we read, "All Lodges are particularly bound to observe the same usages and customs; every deviation therefore from the *established* mode of working is highly improper, and cannot be justified or countenanced. In order to preserve this uniformity, and to cultivate a good understanding among Freemasons, some members of every Lodge should be deputed to visit other Lodges as often as may be convenient."

Now the first question which naturally suggests itself to every Brother, after seeing the two systems worked, or hearing, as he is sure to do, that there is a difference between them, is—which is the *established* mode—and how he is to ascertain its correctness? Those who like ourselves have been many years in Freemasonry may remember that in their younger days they were informed that the Grand Stewards' Lodge—being exclusively composed of Master Masons, and having even power to confer degrees—was established for pre-

serving the authorized mode of working; and public nights were specially set aside to enable the Brethren to attend and see what that working was. If that were the object of the establishment of the Grand Stewards' Lodge, it should have been so declared in the Book of Constitutions; and then it would be looked to and followed as an authority. But in order to make it such an authority it must be altogether re-constituted; the Grand Stewardship must be made an honorary office conferred upon Brethren to be chosen for their Masonic lore and their power of imparting instruction, and not depending upon the fact that they belong to certain Lodges and are enabled to disburse some fifteen or twenty pounds for the distinction of wearing a red apron instead of a blue; and, moreover, it must be compulsory on those Brethren to become members, for at least a certain time, of the Grand Stewards' Lodge—the expenses of which should be so arranged as not to press unduly on their pockets. Without some such arrangement the Grand Stewards' Lodge can never be looked upon to any extent as an authority; and that it is not generally so considered is evident from the miserably thin attendance which now graces its public nights. Not anticipating that any such sweeping reform is likely to take place within our time—it becomes us (and we use the word “us” not editorially only, but as representatives of the whole Craft, as the subject has become one of considerable importance to the welfare of the institution) so to bring our opinions to bear upon it, that ere long uniformity may be established, and the discordance to which we have alluded no longer exist.

It may not be known to all of our younger and country readers that the two systems go by the names of their promulgators, Peter Gilkes and Peter Thomson. The system of the former at the time when we first entered into Freemasonry was much more extensively worked in the metropolis (and here we may say *en passant* that we believe that it still generally prevails in the country) than the latter; but chiefly through the great energy and indefatigable exertions of Brother Henry Muggeridge, the successor of Brother Thomson, his system has of late come into more extensive practice.

Twelve months since it was announced at the anniversary of the Stability (Thomson) Lodge of Instruction, in the presence of Bro. Muggeridge and Bro. Stephen Barton Wilson, the acknowledged head of the Emulation (Gilkes) Lodge of Instruction, that arrangements were making for the adoption of one uniform system of working; and as late as a fortnight since, Bro. Havers, presiding at another anniversary of the same Lodge, repeated the statement of the preceding year. Now, we may be allowed to ask why the settlement of such matters should require two years for arrangement. Is it because the parties entrusted with the duty are too wedded to their own peculiar theories to enable either to give way to the other? We suspect there must be some such feeling in existence—for, after all, what are the differences to be settled? They may be resolved into a very small compass, viz., the position of the

W.M. when putting the candidates in possession of the secrets of the two first degrees; the presentation of the working tools in the first degree; and the explanation of the derivation of the F.C.'s sign, in which both parties are equally wrong—neither acting according to the ancient practice. Beyond these points and the non-delivery to the newly raised Brother of the M.M.'s badge by the Thomsonites, there are really nothing but verbal distinctions between the two systems.

When a short time since it was announced that the Prestonian lecture was to be delivered in the Grand Stewards' Lodge, many Brethren expected that they would be enabled to learn something relative to the differences between the Gilkesites and the Thomsonites, and the manner in which the ceremonies were worked in the time of that accomplished Masonic writer, Bro. Preston. In this, however, they were doomed to disappointment, for in the hour and a half allotted to Bro. Johnstone, it was impossible that he could do more than give a brief abstract of a portion of Bro. Preston's lecture, which, if we are rightly informed, would take even an accomplished lecturer seven or eight hours to deliver. But enough was given to enable the Brethren to discover that though the Prestonian lectures (for there were three of them, as at present) were evidently the foundation of those now in use, there were great differences of illustration between them—and the lecturer apologized for not committing them to memory, on the ground that, had he done so, it would ever after have interfered with his regular Masonic working.

It would be interesting to know who is the officer, if any, entrusted with the care of this lecture, or whether it is only in the possession of certain Brethren as private individuals. If we *had* a library—and the idea of endeavouring to establish one upon a proper basis appears to have been allowed silently to drop into oblivion—there we should expect to find it; but on the last two occasions on which the lecture was delivered we believe the Brethren entrusted with the task were indebted to the kindness of a Brother for the use of his private notes of the lecture, and that those notes were confined to the elucidation of the first Degree; and we further hear that it was the practice of the late Bro. Laurence Thompson, whilst holding the office of Prestonian Lecturer in the Lodge of Antiquity, to confine himself to that degree. In this respect we may, perhaps, be in error; but we have never yet met with a Brother who has heard the whole lecture in its integrity, though we have met with several who declared it was not worth hearing.

We have been informed that the full delivery of Bro. Preston's lecture was suppressed, because it contained more of what is styled Christian Masonry than the authorities sanctioned, and that this characteristic is more strongly marked in the third degree than in any other; and the analysis of the third degree in Preston's Illustrations would seem to bear out this assertion. We hope for the sake of the Craft that it is not suppressed, but that the Most Worshipful Grand Master, when he next appoints a Brother as Pres-

tonian lecturer, will make it a *sine quâ non* that it should be delivered in its integrity; or that some Brother will move in Grand Lodge that it shall be so delivered. We are aware that the labour of getting up the lecture by the Brother who may be entrusted with the task will be great, but there are those amongst us whose love for the science would enable them easily to overcome all difficulties; and if Bro. Preston's lecture be in existence in its entirety (as we are informed it is), it is most desirable that the Craft should have an opportunity of becoming acquainted with it, prior to the settlement of a uniform system as now contemplated by the representatives of the two existing systems; and that an authorized Lodge of promulgation should be formed—without which their labours will be useless, and only result in the introduction of a third system, instead of bringing into closer union the advocates and disseminators of the other two.

Preston, in his remarks on the lecture of the Third Degree, says that—

“In twelve sections of which the lecture consists, every circumstance that respects government and system, ancient lore and deep research, curious invention and ingenious discovery, is collected and accurately traced; while the mode of practising our rites, on public as well as private occasions, is satisfactorily explained. To a complete knowledge of this lecture few attain; but it is an infallible truth, that he who acquires by merit the mark of pre-eminence to which this degree entitles him receives a reward which amply compensates for all his past diligence and assiduity.”

Passing over the two first sections (merely noticing that whereas in the two first degrees an assembly of Masons is spoken of as a “Lodge,” in the third it is termed a “Chapter” of Master Masons) we find four sections devoted to the illustration of the historical traditions of the Order, and the remaining six treating of the government of the fraternity, the qualifications of its rulers, and the ceremonies of installation, constitution, consecration, dedication, &c.

We are convinced that to every Master Mason who takes the slightest interest in the Craft further information on all these points would be of the greatest interest, and the promulgation of Bro. Preston's lectures an inestimable boon; for, beautiful as the degree is, it might be much enhanced in value by the light which would be thereby thrown upon it.

Our American Brethren add to the solemnities of this degree (as well as to the others) by quotations from the Holy Scriptures, giving in it the following sublime picture of the infirmities of age by our Grand Master Solomon, from the last chapter of Ecclesiastes:—

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out

of the windows be darkened, and the doors shall be shut in the streets ; when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low ; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets : or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

“Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.”

We know not whether Bro. Preston has touched upon this in his lecture, but it cannot be denied that the admirable lesson taught in the verses we have quoted is worthy of being indelibly impressed upon the mind of every man, and is in every way consistent with the tenets taught by the Master Mason's degree.

Hutchinson in his “Spirit of Masonry,” Lecture IX., says—“Under the Craftsmen I have shown the mosaic legation and the Jewish Temple at Jerusalem, together with the light which men received for the discovery of the divine wisdom, by geometrical solutions. I now proceed to the third stage, the most sacred and solemn Order of Masons, the Master Mason's Order ;” and having pointed out how the Jewish law became corrupted after the time of Solomon until “her tomb was in the rubbish and filth cast forth of the temple, and acacia wove its branches over her monument,” goes on to speak of the doctrine of redemption ; and proceeds—“Thus the master Mason represents a man under the Christian doctrine, saved from the grave of iniquity, and raised to the faith of salvation.”

Now as Hutchinson's work was published under the sanction of the then Grand Master Lord Petre, the Deputy Grand Master Holt, the Grand Wardens, Grand Treasurer and Grand Secretary, there can be no doubt that he truly represented Freemasonry as it was understood and practised in 1769—and an examination of Preston's “Illustrations” will prove how closely he followed in the footsteps of Hutchinson in his idea of the position and practice of our institution.

In the arrangement for the future working of our ceremonies we should be sorry were anything introduced to militate in the slightest degree against the universality of the Order as now established in England, and as we could wish it established throughout the world—but if we are to have Prestonian lectures let us have Preston in his integrity. If, however, it is determined by competent authorities that the Masonry as taught by Preston was not that ancient Masonry to perpetuate which our institution was established—let it be so declared ; and let future lecturers be called upon to illustrate and teach only those doctrines by which the Craft is to be bound and governed, without being tied down to a slavish parrot-like repetition of the exact words laid down for their guidance in any particular

system. So soon as a ritual likely to be acceptable to all is properly arranged, let it be recognized by Grand Lodge, and promulgated, through proper and talented Brethren, in all the Lodges holding under the English constitution; for it cannot be said that there is true unity in an Order which allows two systems of working to exist in the metropolis of England, where one-tenth of her Lodges are established, and Grand Lodge holds its meetings. It is true neither system materially deviates from the landmarks laid down for our guidance, and the three grand principles—brotherly love, relief, and truth—are as well maintained in the one as in the other; but though greater latitude of illustration would in our opinion often add to the beauty of our lectures, the ceremonies, whenever and wherever performed, should be identically the same.

THE CANADAS.

WE have received the following from Canada, where it has been published in the form of a pamphlet, and which we now republish without comment, though perhaps we may have something to say upon the subject in a future number. As to the authority possessed by the *Magazine*, we believe the Craft to be better judges than the Grand Secretary:—

“TO THE ANTIENT AND HONOURABLE FRATERNITY OF FREE AND
ACCEPTED MASONS OF CANADA.

“*Toronto, 21st April, 1858.*

“MY BRETHREN,—Three is a true Masonic number, and I venture therefore, for a third time, to address you and submit for consideration another pamphlet having reference to the union of the Craft throughout Canada. It is an old homely saying that the third time is never like the rest, and our cheerful Brother Rory O'More declares that there's luck in odd numbers. I designate him a Brother—first, because of his evident warm and cordial spirit, and secondly, because he was an ardent admirer of that excellent portion of creation, formed, a poet Freemason, writes, after nature had tried her prentice hand on man.

“You will perceive that I have again written to the Most Worshipful Grand Master of England, in reply to a very brief and unsatisfactory communication received from the Grand Secretary, who appears determined not to understand Canada; and I hope that what I have said will meet with the same approval as, I am happy to be told, my first letter did. I take the liberty, and can only plead my anxiety as a Freemason for so doing, of circulating also certain articles of agreement, which I think are calculated to bring about our union, and enable us to form but one community of Freemasons in and throughout this province. I do not seek to bind you down, my Brethren, to my ideas; but submit them, after having thoroughly and anxiously reflected upon the subject, in order that you may have something tangible before your eyes, and calmly, considerately, but *speedily* discuss, and improve upon them, so that we may all agree in the end. My suggestions of course are simply those of an individual, and

such as they are I hope they will be canvassed and deliberated upon by the Craft at large.

“Pray lose no time, therefore, in doing this, and let each Lodge be prepared to express its opinions in the Grand Lodge under whose banner it at present ranges. All that is otherwise needful is to keep in continual remembrance the first grand principle of Freemasonry—brotherly love—and to reflect that without union our ancient and honourable Order must be paralyzed in this important province; whereas union will enable us at once to assume our proper position amongst the other Masonic nations of the earth. No amount of extraneous official impediments can withstand our united pressure, and our mother Grand Lodges on the other side of the Atlantic will eventually acknowledge that, although we are too old to be kept in leading strings, our ancient attachment, which must be ever due to them, has not been blotted out, and mutual interchanges of good will must result, to the contentment of all parties concerned, and the prosperity of Freemasonry.

“I have been favoured with letters from various Brethren, including Bro. Wilson, M.W.G.M., and Bro. Ridout, R.W.D.G.M., expressive of a feverish desire, I may call it, for union; and I need only refer for corroborative testimony to the prevalence of this true Masonic feeling, to the proceedings of the 13th instant in this city, when, I think, the greatest number of Brethren assembled together in Canada at one time and under one roof, met to assist in the dedication of the noble hall set apart for Masonic purposes. Representatives of Lodges hailing from various Grand bodies cordially united on that auspicious occasion in giving vent to their brotherly feelings, and no one then present and afterwards partakers of the hospitality of St. Andrew’s Lodge, can well forget the forcible words that fell from the lips of its Worshipful Master, Bro. Cumberland, and the Right Worshipful Bro. Allen, or the cheers that welcomed and ratified the Masonic language of each. I think that most kindly gathering contributed largely to future unanimity, and I only regret that it was not a meeting of the entire Craft. However, such an assemblage will take place I doubt not. We have only to resolve to bear and forbear, give and take, and let bygones be bygones; and in sanguine anticipation I submit a short programme of a ceremony for the incorporation and consolidation of the Fraternity under one Grand Lodge of Canada, and may the cup of brotherly love which I have there introduced, be soon on its passage round, and may the G.A.O.T.U. spare us all to assist in draining it.

“I remain, Brethren, yours fraternally,

“T. DOUGLAS HARRINGTON,

“P. Prov. Grand Master, &c.”

[Copy.]

“*Freemasons’ Hall, London, 12th March, 1858.*”

“R.W. SIR AND BROTHER,—I am commanded by the Most Worshipful Grand Master, the Earl of Zetland, to acknowledge the receipt of your letter dated the 1st of February, and to inform you that his lordship, having given the whole subject his mature deliberation, does not observe any grounds or any new circumstance alleged, which induce him to alter his expressed opinion.

“I am to inform you that the view you appear to take of the surrender of the warrants, is not, in his lordship’s opinion, borne out by the Book of Constitutions. See Art. 29, page 65: ed. 1855.

“In reference to your quotations from the *Freemasons’ Magazine*, I am

to state that that publication appears to be held in much higher estimation in the colonies than it has been here. That it possesses no authority beyond the permission to publish (on the responsibility of its editor for accuracy) an account of the proceedings of Grand Lodge.

"I have the honour to be, R.W. Sir and Brother,

"Yours fraternally,

"T. Douglas Harington, Esq. &c.
"Toronto, Canada."

"WM. GRAY CLARKE, G. Sec.

[Copy.]

"Toronto, 14th April, 1853.

"V. W. SIR AND BROTHER—I beg to acknowledge the receipt of your very brief communication of the 12th ult., written by command of the Most Worshipful Grand Master, which I have circulated among the Brethren for their information, and I am constrained to believe that its perusal will give rise to a feeling of deep regret, or, it may be, to one of a stronger nature.

"When the significancy of the question at issue, and the events that have accumulated since its first introduction, are considered, it seems marvellous that this important Masonic province cannot *now* command more than a dozen lines, stating that the Most Worshipful Grand Master will not change *his* mind, but leaving the Craft not one bit nearer to a knowledge of what the deliberate counsels and feelings of the Grand Lodge of England itself are.

"The Most Worshipful Grand Master is pleased to declare, through you, that, having given the whole subject his mature consideration, he does not observe any grounds or any new circumstances alleged in my letter of the 1st February, to induce him to alter his expressed opinion. I will leave my letter to speak for itself, simply referring to the contents of Bro. Beach's communication, and the extracts from that of Bro. Furnell, showing the recorded opinion of the Duke of Leinster, the Most Worshipful Grand Master of Ireland, *who had also carefully considered* the question of the Canadian declaration.

"The Most Worshipful Grand Master, in the second place, states, through you, that, in his opinion, my view of the surrender of warrants is not borne out by the Book of Constitutions, and you merely refer me back to the clause upon which I relied, and to which I invited his attention. I am quite content to be convinced that I am in error, and if the Most Worshipful Grand Master will be so good as to refer to my letter, he will see that he was asked to declare what ought to have been done—that is to say, the Canadian Craft desired to have a clear definition of the constitutional and legal course in regard to the disposal of their warrants, &c. Simple *opinions* only leave matters where they were; and it should be remembered that Sir Allan MacNab was severely censured about the warrants, without any attempt to enlighten him as to how he *should* have acted. It is not an uncommon remark, that (as people say of acts of parliament) portions of the English Constitutions of Freemasonry are so vaguely expressed that a coach and horses might be driven through them. I know from personal experience the difficulty of interpreting some clauses.

"The Most Worshipful Grand Master, in the third place, states, through you, that the *Freemason's Magazine* appears to be held in higher estimation in the colonies than in London, and that it possesses no authority beyond the permission to publish (on the responsibility of its editor for accuracy) an account of the proceedings of Grand Lodge.

"To this I reply, that if we are to be guided by the entire contents of

the *Magazine*, it is held in high esteem by the *provinces* in England, and is their mouth-piece certainly. Should the editor report inaccurately, there is, we must presume, some Grand Lodge officer whose duty it is to correct and call him to account, otherwise the Craft at a distance will be misled; and when the reports remain unchallenged we are justified in deeming them to be true, and such is the case with every quotation or reference to which I took the liberty of drawing the attention of the Most Worshipful Grand Master. Surely it is not intended that the *Magazine* is to be a one-sided affair, and, if not so, that its reports are to be repudiated at convenience. Surely it is an anomaly to permit a periodical that is said not to be thought well of to publish at all. It is incomprehensible, and certainly affords an additional argument in favour of the Brethren in the colonies governing themselves, for they then can suffer only through their own acts, and with their eyes wide open.

“In my former letter I endeavoured to convince the Most Worshipful Grand Master by advancing facts more immediately connected with the general government of the Craft. I will now advert to one entirely relating to the great attribute of Freemasonry—charity—I mean pecuniary relief. I left this topic untouched, because I felt sure that the Brethren would never wish it to be supposed that their independent movement could be seriously affected by money considerations, or originate from any feeling of (to speak plainly) stinginess. God forbid! But I introduce it now, on my own responsibility, in *justice* to the Craft here.

“In the first place, then, we read with satisfaction of successful candidates for Masonic annuities in England; and we are glad that our unfortunate Brethren are secured from poverty and distress. We read also of indigent Brethren and widows of Freemasons being safely housed in a Masonic asylum; and again we are rejoiced. We read also of orphan children of Freemasons being educated and provided for; and once again are our hearts gladdened.

“Now, it must be borne in mind that the colonies help to swell the funds necessary to secure the above-named blessings; but what chance have they in any way of securing to a candidate, whose claims they might urge, a successful result? None. It would be absurd to propose a candidate, for our Lodges are not represented in Grand Lodge at all.

“In the second place—thousands of emigrants land on our shores, and it is no exaggeration to say, that hundreds among them are Freemasons. Many require help and encouragement. They get both; and I am glad of this opportunity, knowing, as I do, the warm hearts of my Brethren, from Quebec to the other extremity of Canada, to bear willing testimony to their noble and unstinted generosity.

“But there is no denying the fact that we send no distress back to England, and consequently we are taxed twofold. The Grand Lodge of Canada would like to emulate her sister of England in her charities, and devote her funds towards providing for her own annuitants, indigent Brethren, and Masonic widows and orphan children.

“I cannot help feeling that it is both hopeless and useless to write again. The time has passed for any further begging for recognition. Self-respect will not permit it. The Brethren cannot do so. There is a Masonic periodical published at Bath, in England, called the *Masonic Observer and Grand Lodge Chronicle*, which has a wide circulation I believe. I cannot resist quoting an extract from it, to which I would beg earnest attention, for my impression is, that it echoes the sentiments of the Brethren here. On the 20th March last, the editor says:—

“‘It is doubtless vexatious enough to the administration to find that the

Canadian secession has been accomplished with the most complete and technical regularity ; with much greater regard for Masonic jurisprudence than was evinced by the York seceders when they established the Grand Lodge of London.

“ ‘That the advisers of the Most Worshipful Grand Master will not at present recommend the recognition of the Antient Grand Lodge of Canada is not unnatural, though how such a step would violate Masonic unity, when there is already a Masonic trinity in her Majesty’s dominions, we are quite at a loss to conceive.

“ ‘That the Canadian independence will ultimately be acknowledged, we have no doubt whatever, believing as we do that the Masons in London have no right to govern the Masons at Toronto a moment longer than the latter like to allow them to do so.

“ ‘No recognition will, however, take place till a union has been effected between the two Lodges at present acting in opposition to each other in Canada ; and when that has been accomplished, the violation of Masonic unity by independent English Lodges must be discouraged, by a rigid refusal on the part of the Canadians to hold any intercourse whatever with them.’ ”

“ I request you will have the goodness to hand this letter to the Most Worshipful Grand Master. His decision under all the circumstances is to be regretted. His treatment of a man in Sir Allan MacNab’s position, when generally known, will probably create a smile. When Sir Allan took the decisive step he did, he virtually resigned his office of Prov. Grand Master, and removed himself, and it only required his formal declaration when in London to make his resignation official. For the Most Worshipful Grand Master of England therefore to announce that he had removed Sir Allan from the Prov. Grand Mastership, when as Grand Masters they met upon an equal footing, would appear to have been intended to annoy and irritate. There is no doubt of one thing—I took quite as active a part in the movement as Sir Allan MacNab did, and therefore, instead of my resignation of a like office to his being accepted, as it has been, I ought also to have been removed. Policy alone, if no other reasons existed, should have dictated recognition after the action of a part of the Masonic trinity of the kingdom, as it is styled so felicitously in the above extract : and a golden opportunity has passed away. Canada will not neglect hers. Union will succeed temporary disintegration, and it remains for the future to develop the result.

I beg to remain, V.W. Sir and Brother, yours fraternally,

T. DOUGLAS HARRINGTON,

Past Prov. G.M. and Past G.M., Canada, &c.

The V.W. Brother Wm. Gray Clarke,
Grand Secretary, &c., &c., &c.

“ *Proposed Articles of Union between the Grand Lodges of Canada. Submitted for the consideration of the Craft by Bro. T. Douglas Harrington, Past Grand Master, &c.*

“ IN THE NAME OF THE G.A.O.T.U.

“ _____, for themselves, and on behalf of the Grand Lodge of Ancient Free and Accepted Masons of Canada, being thereto constituted and empowered, of the one part ; and _____, for themselves, and on behalf of the Ancient Grand Lodge of Canada, of the same Fraternity, being thereto constituted and empowered, on the other part ; have agreed as follows :

“ 1. There shall be from and after the _____ next ensuing, a full, perfect, and perpetual union of and between the Grand Lodges of Free and Accepted Masons of Canada above described, so that in all times hereafter they shall form and constitute one community to be represented in one Grand Lodge, to be solemnly

formed, constituted and held on the said next ensuing, and from thenceforward for ever.

"2. There shall be the most perfect unity of obligation, discipline, and working of Lodges and Brethren, so that but one pure and unsullied system, according to the genuine landmarks, laws, and traditions of the Craft, shall be maintained, upheld, and practised throughout Canada, from and after the day of the said union, till time shall be no more.

"3. All proceedings of the Grand Lodges of Free and Accepted Masons above described, shall, on the day of the said union, be declared valid, and be respectively ratified and confirmed.

"4. On the day of the said union, the Grand Lodges above described shall be solemnly proclaimed and declared to be incorporated and consolidated into one community, by the style and title of 'The Grand Lodge of Ancient Free and Accepted Masons of Canada;' and to prevent delay, the senior Grand Master present shall, in the first place, be obligated, and shall nominate Grand Officers *pro tempore*, that the said incorporated Grand Lodge may be formed; and the incorporated Grand Lodge shall be opened forthwith in ample form, under the above style and title. The members shall then proceed to the election of a Grand Master and Grand Officers for the ensuing year, to wit: Deputy Grand Master, S.G. Warden, J.G. Warden, G. Chaplain, G. Treasurer, G. Registrar, and G. Secretary or Joint G. Secretaries, and also a G. Tyler. And the Grand Master elect shall then nominate the remaining Grand Officers, to wit: S.G. Deacon, J.G. Deacon, G. Supt. of Works, G. Dir. of Cers., Asst. ditto, Asst. G. Secretary, G. Sword Bearer, G. Organist, G. Pursuivant, and G. Stewards.

"5. The incorporated Grand Lodge of Ancient Free and Accepted Masons of Canada shall be composed of a just and perfect representation of the whole Masonic fraternity of Canada, to be defined by the Constitutions of the said incorporated Grand Lodge.

"6. All Grand Officers and Past Grand Officers belonging to the said respective Grand Lodges above described on the day of the said union, shall retain and hold their rank and privileges in the incorporated Grand Lodge of Ancient Free and Accepted Masons of Canada, as Past Grand Officers. Their precedence shall be decided by subsequent mutual agreement, and shall be duly registered; and this shall be the order of precedence in all time to come. The Provincial and Past Provincial Grand Officers of the Provincial Grand Lodges of Montreal and William Henry, and of Quebec and Three Rivers, shall be duly notified of the said union, and shall have the same right of rank and order of precedence, provided they declare allegiance to the said incorporated Grand Lodge within after receiving such notice; but after the expiration of the said , the said Provincial Grand Lodges shall not be recognized as lawful and constitutional in Canada.

"7. The representatives of the several Lodges shall sit in the incorporated Grand Lodge under their respective banners according to seniority, which shall be determined by the dates of their original charters. Each Lodge shall be re-numbered, and registered in the books of the incorporated Grand Lodge, and this shall be for ever the order and rank of the Lodges.

"All existing Lodges in Canada which do not, after having received due notice of the union aforesaid, cause themselves to be registered as aforesaid, but which shall subsequently become enrolled, shall take rank after all the others, notwithstanding the dates of their respective original charters. And after the expiration of from the day of the said union, no Lodges assembling in Canada under charters emanating from any authority other than that of the incorporated Grand Lodge of Ancient Free and Accepted Masons of Canada, shall be recognized as lawful and constitutional.

"8. The seal and form of charter of Lodges of the incorporated Grand Lodge shall be the seal and form of charter now in use by the Grand Lodge of the first part of these articles, and known as 'The Grand Lodge of Ancient Free and Accepted Masons of Canada.'

"9. The incorporated Grand Lodge being constituted, the first proceeding, after solemn prayer, shall be to read and proclaim the Act of Union, as previously executed and sealed with the seal aforesaid; after which the same shall be

solemnly accepted, by the fraternity, and deposited in the archives of the incorporated Grand Lodge.

"10. The Grand Master and Grand Officers elect, &c., shall, on the day of Union, be solemnly installed and invested.

"11. The property of the said Grand Lodges above described shall constitute one common fund, by which the blessed effects of Masonic benevolence may be the more extensively secured.

"12. A revision shall be made, without delay, of the rules and regulations now established and in force in the Grand Lodges above described, and a code of laws for the holding of the incorporated Grand Lodge, and generally for the whole conduct of the Craft, shall be forthwith prepared, and a new Book of Constitutions be composed and printed under the superintendence of the Grand Officers, and with the sanction of the Grand Lodge.

"Done at _____, this _____ day of _____, A.D. _____ and A.L. _____

"(Signatures of the First Part.)

"(Do. Second Part.)

"Ratified and confirmed in Grand Lodge this _____ day of _____, A.D. _____ and A.L. _____ and the seal of the Incorporated Grand Lodge affixed.

"_____ Grand Master.

"_____ Grand Secretary."

"Proposed Programme of Ceremony of Union and Incorporation of the Grand Lodges of Canada.

"The two Grand Lodges shall be opened in adjoining rooms, and shall form processions and enter the hall at the same time. The Lodges being previously seated therein, so that the Fraternity are completely intermingled, the processions to advance to the throne, and open and face each other; music playing a march for the occasion. The two Grand Masters then proceed up the centre, followed by all in reversed order. The two Grand Masters to seat themselves in chairs on each side of the throne, and the other Brethren to take their respective places on each side also.

"Prayer by one of the Grand Chaplains.

"The Act of Union to be read by the Grand Director of Ceremonies.

"Proclamation by the other Grand Chaplain, who shall say:—'Hear ye! This is the Act of Union in confirmation of articles solemnly concluded between the Grand Lodges of Ancient Free and Accepted Masons of Canada, by which they are to be hereafter and for ever known and acknowledged by the style and title of "The Grand Lodge of Ancient Free and Accepted Masons of Canada." How say you, Brothers, representatives of the said Grand Lodges, do you accept of, ratify, and confirm the same?'

"Answer.—'We do accept of, ratify, and confirm the same.'

"G. Chaplain.—'May the Great Architect of the Universe make the union perpetual.'

"Answer.—'So mote it be.'

"G. Dir. of Cers.—'Be it known to all men, that the Act of Union between the Grand Lodges of Ancient Free and Accepted Masons of Canada is solemnly signed, sealed, ratified, and confirmed, and the said bodies are incorporated and consolidated into one, to be from henceforth known and acknowledged by the style and title of "The Grand Lodge of Ancient Free and Accepted Masons of Canada," and may the Great Architect of the Universe make their union perpetual.'

"Answer by all.—'Amen.'

"One Grand Lodge to be now constituted by the senior Grand Master being obligated, ascending the throne, and nominating Grand Officers *pro tempore*, and declaring the incorporated Grand Lodge to be open in ample form, under the above style and title.

"Election of Grand Master and Grand Officers, and nomination of non-elective

ones by the Grand Master elect, and installation and investiture of the same; with the usual proclamations, Grand honours, &c., by the Grand Director of Ceremonies.

“Motions, resolutions, and notices of motion.

“Close the Grand Lodge in ample form, and with solemn prayer.

“The banquet will commence by passing round the cup of brotherly love; the Grand Master to drink first: ‘Peace, goodwill, and brotherly love, all over the world.’

“While the cup is passing, the Brethren to sing ‘Auld Lang Syne.’ Cheers, nine times nine.”

OUR ARCHITECTURAL CHAPTER.

INFLUENCE OF MASONRY ON ARCHITECTURE.

WE are not without hopes that our architectural chapter will prove of great interest in Masonic history, not only as to the past, but the future. With regard to the past, Masonry has had much more influence on architecture not only directly, but indirectly, than those who have not looked at it from a Masonic aspect, would perceive. Let us consider for a while what was the state of contemporary architecture when Masonry attracted public attention in the beginning of the last century? It was little else than an effete degeneration of the Italian styles. In France the fine works of the architects of Louis Quatorze were succeeded by frippery and rococo. The renaissance was defunct and the spurious offspring of the classic styles degenerated under the reign of Louis Quinze and his artistic era. Germany was governed by the worst fashions of France. In Italy architecture languished in common with painting and sculpture, we had almost said with literature, for her dramatists alone redeemed her literature from extinction. Spain was in a condition as low as Italy, and was glad to import Raphael Mengs as an apostle of art. At home Wren had died in neglect, and his scholars were men to whom his mantle fell not; in their hands the Italian examples became heavy and tame, and the stone of Wren and Vanbrugh was succeeded by brick—and very plain brick. The new school of wood-carving Wren had raised lived no longer than Grinling Gibbons, and was replaced by composition. His school of decoration left no successors to Thornhill; and the decline of art was evident, while it experienced no relief from France or Italy, whose decrepitude we have already depicted.

In the Lodges, in conformity with the fashion of Wren’s day, the three columns, Corinthian, Ionic and Doric were maintained; but there was a principle alive in Masonry which protested against enslavement even to the representatives of glorious orders of art. The vital traditions of Masonry, catholic because comprehensive, allowed no monopoly to classic or Italian art, such as had of late years been claimed for it; they protested against the fashionable bigotry of the beginning of the century and the Athenian fanaticism of its closing period, when the measurement of the buildings of Athens and other ancient cities, of architecture more or less remote, produced a second burst of enthusiasm for the classic. Masonry acknowledged the Corinthian, Ionic, Doric, and in fact the other orders, because Masonry acknowledged the continuous history of the art and its antiquity; but an important feature in the history of Masonry at that time, though of less importance now, was that Masonry referred back to those traditions of the gothic period; when some of the noblest works of modern times

were built by Masonic associations, and from whose organization was derived the very title of a free and accepted Mason. Thus at a time when the bigotry of a narrow school of criticism allowed of nothing but the three or five classic orders, which allowed no beauty, no system, no law of composition, beyond the prescriptions of Vitruvius, Palladio or Vignola, at such a time was a protest supported by an influential and enlightened body of men having the interests of an important art under their special protection.

We call this a protest, because it was so as far as the world was concerned, being a protest against the exclusive pretensions of Italian architecture, but so far as the Craft was concerned it was nothing more than the vindication of the catholicity of architecture as an art, under whatever type of beauty it presented itself. This teaching was not limited to England and Scotland, but spread to France, Holland, Prussia—wherever in fact Masonry was introduced and practised. It was felt to be impossible to brand the forerunners of our illustrious Order as mere Goths and Vandals, because they did not work in orders which were not known in the great monuments of remote antiquity, or had ceased to flourish when the organization of practical Masonry most flourished.

Thus within and without the Craft was a feeling of veneration propagated for mediæval art. As Masons did not attempt to restrict truth to themselves, but have ever willingly propagated it, so far as the world was willing to receive it, it followed that this sentiment of Masonry impressed itself on the world at large; and most naturally so, for as throughout Western Europe Masonry had enrolled in its ranks the men of foremost intellect, so the homage was tacitly allowed to it, that it must have a tradition and a process of æsthetics, if not special and exclusive, at any rate enlightened, and in so far the subject of study and attention, that it was allied with the express forms and labours of the Craft. It was not unknown on the continent that the Lodges, besides having many architectural members specially attached, paid particular attention to architectural researches and occupied themselves with the recital and discussion of architectural discourses. The documents which gained publicity on the continent showed conclusively that this art and its æsthetic relations were embraced in a range of studies which included the highest topics of morals and philosophy. It was observed among other things that Egyptian studies and Egyptian antiquities were the occupation of many eminent Masons, and followed with especial rites. By these impressions the public mind was affected, and practical fruits resulted from it. As in this country Horace Walpole was led to advocate the study of mediæval art, so was a like sentiment propagated throughout Europe, and a practical revival took place of gothic art, and thus it was restored, and has flourished and gained strength, till in our days it has nearly reconquered the dominion of the public mind, not only here but in the neighbouring countries.

So, too, the nascent efforts of the new patrons of the Gothic were much favoured by the protection of Masonry. It might, with the general public, be sufficient to denounce the new works as barbarous and beneath the attention of cultivated minds, but such assertions could obtain no countenance or acquiescence from Masons, who did not choose to believe that the Temple was a simple reproduction of the Parthenon, of a building in Asia Minor, or the Baths of Diocletian. Thus the Mason naturally withstood the bitter hostility of those who ridiculed the rivalry of gothic with classic, and gave a protection which withheld the general public from neglecting or abandoning the new attempts.

We have expatiated a little on this topic, because we consider it has a

very important bearing upon architectural history, and because it shows what influence Masons may exercise on the art of architecture if they bestow upon it some share of their attention.

The Surrey Archæological Association last week occupied themselves with an interesting subject. They met at St. Olave's Grammar School, and proceeded to St. Saviour's, where they heard a paper on the old nave, by Mr. W. Pettit Griffith, F.S.A., one of their members. The audience could not but deeply regret that the fine old nave of this venerable structure had been sacrificed, when a sum of £12,000 would have restored it; nor did the inconsistency pass unnoticed that as much as £8,000 was raised for building a new nave of smaller dimensions. In despair, because the government of the day—that of Lord Melbourne—would afford no assistance, the parishioners abandoned hopes of preserving the structure, and caused its demolition. The other portions of the building, more particularly the Lady Chapel, they have from time to time worthily restored; and the monuments of Gower and other great men, are well taken care of.

It is a serious want, arising from the defective organization of our administration, that no public department has charge of the public monuments. It is only on a special occasion that a grant is made for such a restoration as that of the cathedral of St. Mungo in Glasgow, but numerous buildings of the highest interest are allowed to perish because a small grant in aid cannot be afforded. Thus, for instance, a collegiate or other fine church, now become parochial, may be far beyond the resources of the parishioners to maintain, or it may be impossible to levy a church rate—then down goes nave, transept, or tower, as it may; whereas, as we have said, a trifling contribution would, in conjunction with local subscriptions, have secured a most valuable relic of antiquity.

There are likewise cases where, an old church, chapel, or abbey, not having been made parochial, there are no funds for repair, and some of these buildings being private property would be willingly ceded to the public, and might be turned to some account or preserved from destruction. Except as a quarry of stones an old abbey is no acceptable legacy to a private gentleman of narrow acres.

Here is a subject well deserving of the consideration of Masons; and wherever due attention is paid by Masons to architecture, there the conservation of the public monuments in their neighbourhood will be one head on which they can do much good. Sometimes a petition or memorial, a letter in a newspaper, or a personal application to some man in power, may put the machinery in motion for saving, restoring, or completing a building of interest.

A very limited yearly grant of the legislature, and the formation of an unpaid commission, would, in the course of time, rescue a great number of objects from oblivion and destruction, and not the least useful and important result would be the stimulus afforded to private exertions. The contributions of the public would be, before many years had passed away, not a very inconsiderable part of the funds, for donations in aid and benefactions would swell the resources of the commissioners. Thus, by gifts and bequests, the British Museum, National Gallery, Greenwich Gallery, and South Kensington Museum, have grown up, and whole museums and collections have been given to the nation in consequence of the example afforded by these institutions. The amount of the national expenditure on metropolitan museums is small in comparison with the results, for we have such museums as the College of Surgeons, Dulwich Gallery, Soane Museum, East India Museum, United Service Museum, Asiatic Museum,

Geological Society's Museum, and numerous others, large and small, maintained without any yearly grant.

A good example is worth very much, and were the conservation of public monuments duly attended to, the public spirit for restoration would be kept alive. Were it not for the influence of example we should not have such restorations as those of the cathedrals, the Temple, the Savoy Chapel, Guildhall crypt, and the many edifices which have been of late years restored to beauty.

The great architectural event of the day is the opening of the Covent Garden Opera House, we cannot say completion, for though the interior is inaugurated with "The Huguenots," the portico even is unfinished, and much remains to be done. Mr. E. M. Barry has, however, accomplished the feat he promised, of opening the house in May, so that the proprietors will have the opportunity of profiting by a very fair opera season. This work will bring Mr. Barry before the public, for though he has already inherited a large share of his father's commissions, we wanted a public building of this class to identify the son of Sir Charles Barry as a worthy successor.

The Covent Garden theatre will engage our attention for some time. We may now say of it, that it is a building of massive form and elegant proportions, and as remarkable for its internal structural arrangements as for its artistic character. There is throughout the knowledge of an enlightened builder and the touch of the artist. The care shown for the sculpture of Flaxman and Rossi, rescued from the old building, does honour to Mr. Barry, for we are sorry to say too many architects are destructives, and, prompted by their vanity, efface every vestige of an old building which falls under their power. There is the spirit of the true artist in the conduct of Mr. Barry, and likewise in the judicious treatment of the reliefs, for by colouring the background he has shown the figures to greater advantage.

The success of Mr. Barry has been such that the regret that Brother Albano was not employed will be diminished; and yet the friends of the latter cannot but regret his disappointments, first in the destruction of a monument in the reconstruction of which he had displayed great taste and skill; and secondly, that he was not employed in rebuilding the theatre on which he had acquired a natural claim. Such are among the misfortunes of artists. The public knows nothing of them, and its plaudits of the victor add to the disappointment of the vanquished.

The fire near the British Museum, fraught as it was with death to so many of the inmates, will not, it is hoped, be without permanent good. The coroner and jury very judiciously called in Bro. Thomas Marsh Nelson, an architect of talent and reputation, and a man of high attainments; and he has made a report which embraces the whole subject of fire police, and building regulations. Having well considered the subject, and having a practical acquaintance with it, he has pointed out the defects, and laid down good grounds for the amendment of the several building acts. He shows that the fire brigade is insufficient in strength and casual in organization, being dependent on the contributions of the fire insurance companies, while the parish engines and ladders are utterly inefficient. He calls, therefore, for the reorganization of the whole fire establishment, for better means of co-operating with the police, and for the provision of telegraph wires. Bro. Nelson has laboured for some time at this measure of fire police, and we should be very glad if his administrative talents could be made available in the reorganization.

THE MASONIC MIRROR.

MASONIC MEMS.

THE R.W. Prov. G.M. of Cornwall, Bro. Sir Charles Lemon, Bart., *F.R.S.*, &c., has appointed Bro. Reginald Rogers (P.M. of the Phoenix Lodge, No. 415, Truro, P. Prov. G.S.W., &c.) Prov. Grand Secretary, in the place of the late V.W. Bro. John Ellis, of Falmouth, P.D. Prov. G.M., &c. The great loss which the Craft has sustained in Cornwall by the death of the latter Brother and Bro. J. M'F. Heard, Prov. G. Dir. of Cers., will be somewhat compensated by this appointment, which we understand will be acceptable to the Craft generally throughout the province.

THE Provincial Grand Lodge of Cornwall is appointed to take place on Tuesday next, the 25th inst., at Bro. Channon's, London Inn, Liskeard. The Lodge is to be opened at half-past ten, and at eleven the Brethren are to proceed to church, where a sermon is to be preached by the Rev. H. Grylls, *A.M.*, vicar of St. Neot's, Prov. G. Chaplain. The banquet is to take place at Bro. Littleton's, Bell Hotel, under the presidency of Bro. Augustus Smith, *M.P.*, the D. Prov. G.M.

THE Prov. Grand Lodge of Kent is appointed to meet at Maidstone, on the 14th of June. Bro. C. P. Cooper, the Prov. G.M., will preside.

BRO. THISELTON, the Secretary of Lodge No. 2, and of the Boys' School, has been appointed Prestonian Lecturer.

FREEMASONS' GIRLS' SCHOOL.

THE annual festival of this most excellent and valuable institution was celebrated at the Freemasons' Tavern, on Wednesday, the 12th of May, by a very elegant banquet, served under the immediate superintendence of Bros. Shrewsbury and Elkington, to which about 220 Brethren sat down. The chair was occupied by Bro. Wyndham Portal, J.G.W., who was supported by Bros. Colonel Brownrigg, S.G.W.; W. G. Clarke, G. Sec.; Pulteney Scott, S.G.D.; Hopwood, J.G.D.; Rev. E. Moore, G. Chap.; H. Vernon, Prov. G.M. for Worcestershire; F. Alston, P.G.W.; W. Farnfield, Assist. G. Sec.; A. W. Woods, Assist. G. Dir. of Cers.; Horsley, G. Org.; T. L. White, P.G.W.; Havers, P.G.W.; Evans, P.G.D.; Potter, P.G.D.; Spiers, P.G.S.B.; Viscount Raynham, president of the board of stewards; Beach, *M.P.*; Powell, Young, Binckes, Barnes, Barrett, Symonds, &c. &c.

On the removal of the cloth,

The Right Worshipful Chairman said, in rising to ask the Brethren to fill their glasses prior to proposing the first toast, he would avail himself of the earliest opportunity which offered itself of expressing his deep regret at the absence of the Most Worshipful Grand Master that evening. He should have been indeed glad could his lordship have been present, feeling how much better they would have been presided over, and the interests of the charity promoted, than he could hope to do. The engagements of the Most Worshipful Grand Master consequent upon his position in society had, however, prevented his lordship's attendance; added to which the health of the Countess of Zetland was such that the noble earl naturally avoided leaving her too often. Having apologised for the absence of the Most Worshipful Grand Master, he must now ask them for

their support whilst he endeavoured to fill his lordship's place, and he knew from experience of the kindness of the Brethren that it would be cheerfully accorded him. (Cheers.) He would now call upon them to drink to "The Health of the Queen." He was quite aware that it would be unnecessary to make many remarks to ensure that toast being most cordially responded to. He might, however, briefly remind them that the Queen belonged to an illustrious family who had ever shown themselves the friends and supporters of Freemasonry. Her Majesty's father was a Mason, and her uncle a most distinguished Mason. And if her Majesty could not be a Mason herself she certainly possessed a truly Masonic heart, and there was scarcely a charity of which her Majesty was not a most liberal supporter.

The toast having been enthusiastically responded to,

The R. W. Chairman proposed "His Royal Highness the Prince Consort, and the other members of the Royal Family." He trusted that they might see some of the younger branches of that family taking an interest in the Craft at no distant day; but should it so happen that they did not become Freemasons, he was sure from the education they had received from their illustrious parents they would be found amongst the most munificent supporters of the charitable institutions of the country. (Applause.)

The R. W. Chairman had next to propose to them "The Health of the M. W. G. M. the Right Hon. the Earl of Zetland." The toast was one which had been so frequently responded to by the Brethren, that it was somewhat difficult for a chairman to propose it without appearing to be repeating what they had constantly heard before. Amongst the difficulties which generally beset a Brother on these occasions, was the presence of the Grand Master, which prevented their speaking of him as they could desire. He (Bro. Portal) however, was free from that difficulty, and he cordially gave them the health of the Most Worshipful Grand Master, knowing the great interest he took in everything relating to the Craft, and the munificent support which his lordship had always given to their charities. (Cheers.) As that evening they were met to celebrate the anniversary of the proudest of the Masonic charities, he was sure they could not do less than drink to the health of its president, the Most Worshipful Grand Master. (Cheers.)

The R. W. Chairman had now to ask them to drink to "The health of the Right Worshipful Deputy Grand Master and the other Grand Officers, past and present." Doubtless it would be in the recollection of many of the Brethren then present, that about this time last year the chair which he (Bro. Portal) had then the honour to fill, was occupied by their noble D. G. M., Lord Panmure, and how efficiently and with what success he had conducted the proceedings. He regretted that the Deputy Grand Master was not then present, as all must have observed how he threw his heart into the conducting of any department of Masonic business which he took in hand. As short speeches were to be the order of the evening, he would say no more relative to their Deputy Grand Master, and barely call their attention to the other portion of the toast—"the rest of the Grand Officers." He was happy to have on his left hand his Senior Grand Officer; and he could not help thinking the Stewards must have been somewhat remiss in not obtaining the services of that Right Worshipful Brother for the chair, instead of calling upon him (Bro. Portal) to occupy it. The worthy Brother had come specially from Ireland to evince the interest he took in this noble charity, and he should leave it to the Right Worshipful Brother himself to explain how it was that he had come so far to do so little. (Laughter.) Wishing that the Senior Grand Warden was in his proper place, he could not help thanking him for his support, and he knew full well how highly he appreciated the good opinion of his Masonic Brethren. He gave them "Lord Panmure, R. W. D. G. M., and the rest of the Grand Officers," well knowing how anxious they were at all times to maintain and support the interests and charities of the Craft. (Applause.)

Bro. Col. Brownrigg, S. G. W., said it became his duty as well as pleasure, as Senior Grand Officer for the year, to return thanks for the honour the Brethren had conferred upon them by drinking the health of the Grand Officers. As particular allusion had been made to himself by the Right Worshipful Chairman, he

hoped he might be allowed to explain, that when, in the absence of a more worthy or distinguished Brother, he was requested to take the chair at this festival, he felt it would be no less a duty than a pleasure to do so, humble as he felt he was, could he have positively said he would be present. His official duties in Ireland, however, would not enable him to make any such pledge, and it was only at four o'clock on the previous day, by working hard, that he felt he would be enabled to meet the Brethren on this occasion. By travelling all night, however, he was amongst them, most happy to support his worthy colleague in the chair, feeling assured that under the circumstances he should not have been enabled so well to perform its duties. He was most gratified in being enabled to make this explanation, and to congratulate them on Bro. Portal being in the chair instead of himself.

The Children, whose appearance excited general admiration, were here introduced into the room amidst loud cheers, and ranged on the dais in front of the R.W. Chairman, who rose and said, when he looked around him and saw the happy and contented faces of the girls before him—when he saw the number of ladies in the gallery testifying the interest they took in the scene—when he saw the large number of Brethren assembled together, more or less for the one purpose of supporting the institution of which these children were the inmates, he felt that it was scarcely within his power to do justice to the next toast—“Success to the Freemasons' Girls' School.” But he owned he felt a pride—a just pride in having to propose such a toast. He saw around him many old friends to whom it would be unnecessary to say anything relative to the growth and progress of the institution. But, for the information of the ladies and those Brethren who were newer to the Craft, he might be allowed to state that the school was originally established in the year 1788, principally through the efforts of Bro. the Chevalier Ruspini, owing to whose exertions, aided by those of a few friends, they were enabled to receive and educate fifteen children. The memory of Chevalier Ruspini must always be held in respect by the Brethren for what he had done in the establishment of so noble an institution. The children were first received at a small house in Somers Town, and subsequently removed to St. George's Fields, where gradually the number of children was increased until it reached sixty; and such were the mutations of society, that amongst the number educated there had been two of the grand-daughters of its founder, Bro. Ruspini. Within the last three years the school had been again removed to Wandsworth, where it was most healthily placed. It could not be too fully impressed on the mind of every Brother present, that though the children admitted were those of poor and deceased Freemasons, the parents of many of them had occupied positions in life as good as that of any Brother at the table that evening; many of them had attended the festivals of the institution, liberally supported, and become life governors of it. Indeed, some of them had even made their children life governors, and there was one of the children now in the school a life governor in her own right, having contributed to the funds of the institution, of which she was now enjoying the advantages. He could state, from what he knew of the management of the institution, that every care was taken to promote the comfort and bring up respectably the children within its walls; and though he hoped that the families of none of those present would ever require its advantages, he trusted they would remember that it was the children of Brethren they were educating, and that it was to the individual exertions of the members of the Craft they must look for the means of supporting the efficiency of the institution. He found that since the establishment of the school, no less than 720 children had been educated in it; and it was most gratifying to find that not one of them had ever afforded to the governors a moment's anxiety by her conduct in after life—a good proof of the moral training they had received. Doubtless many of the Brethren present had seen an admirable report which had just been circulated, relative to the education afforded to the children. If they had been at the trouble to read the report, and the letters appended to it, they would not be unmindful of many remarks they contained, evincing the gratitude of the children and their friends for the advantages they had received. For very many years the institution had been conducted by Mrs.

Crook, and they would remember how great were the fears felt at her decease, lest the school should suffer in its efficiency and discipline. He was glad, however, to say, and he was sure the Brethren would be as glad to hear, that it had not so suffered, but that Miss Jarwood, who had been many years with Mrs. Crook, had proved herself fully equal to the task of efficiently conducting the institution,—and whilst rendering this tribute of praise to that most estimable lady, he could not help reminding the Brethren that she was a few years ago like one of those young children they saw before them—she having been educated under the roof of their school. (Cheers.) Fortunate as the governors had been in finding one so well able to conduct the household department of their establishment, they had been equally fortunate in obtaining a lady to conduct the education of the children who had been trained in one of the best training schools in the country, and Miss Souter had not only gained the love of the children, but the respect of every person connected with management of the school. In glancing over the report to which he had alluded, he found that it was proposed to increase the branches of education within the school so as to fit the children to take a position in society such as they might have obtained had their parents continued in prosperity, or not been removed from their families by the hand of death. This was rendered necessary by the improved education now given to every class of society, and the feeling, in which he was sure all would concur, that their children should not be left behind others in the education necessary to fit them for a respectable position in life. (Cheers.) But he was happy to say that in that most important branch of education, the discharge of household duties, their school was found to bear favourable comparison with any similar institution—(Cheers)—and that every endeavour would be made to maintain its efficacy in that respect. He hoped that he had not trespassed on their patience too long, but he ought to have told them that in their beautiful school-house at Wandsworth, they now had seventy children, and that these children were being trained so as to shed a lustre upon any position, however high and respectable to which they might be called. He begged to remind the Brethren that they were the guardians of those children, and as such he called upon them for liberal subscriptions to keep it in that efficiency and high position which it had attained. (Applause.) In conclusion, he would propose, “Prosperity to the Royal Freemasons’ Society for Female Children.” (Applause.)

The children having sung the festival hymn.

Bro. Crew, Sec. to the school said, he had now to present to the R.W. Brother in the chair, Lucy Ann Leaver, and to request him to place round her neck the medal which had been awarded her for her good conduct, and the example she set to the school. He should also have the pleasure of requesting the R.W. Chairman to hand to her a prize for writing, the gift of Bro. Woollerton, W.M. of the Fitzroy Lodge, as well as another prize for general efficiency in her education. There were other prizes to be distributed to the children, being the gifts of a Brother who had now gone to St. Helena, but who previous to his departure, had provided for paying during his lifetime, £5. a year into his (Bro. Crew’s) hands for the purpose of presenting these prizes. Bro. Nathaniel Solomon had thus shown his attachment to the school, which he was sure he would still further endeavour to promote the advantage of when he again returned to this country.

The R.W. Chairman proceeded to place the medal round the neck of Miss Leaver, and said: Brethren, it has become my privilege, and will be my great happiness, to place upon the neck of this young girl this beautiful medal, which is given her not for her excellence in the educational department of the school—that is to be awarded her hereafter—so much as for her general good conduct, while she has been in the institution. Lucy Ann Leaver, in giving you this medal it affords me great pleasure to have the opportunity of impressing upon you that you should receive it as a great trust—looking upon it not so much for its value as a medal, but as an acknowledgment of your own good conduct whilst in the institution, and which you must endeavour to continue through life. I am happy to find that this distinction has been awarded to you by the entire vote of the other

children in the institution, as it shows to all that it is a reward to which you are fully entitled, having merited it as well by your conduct out of school amongst your playmates as in the school when engaged at your lessons. Let me charge you ever to place the greatest value in the possession of this medal; let it pledge you to future efforts to maintain the character you have obtained, and let me assure you that whilst you preserve and value it, you will always be enabled to find good and worthy Masons who will feel it their duty to assist and support you to the utmost of their means, and rejoice in your prosperity now and at all time. (Cheers.)

The other prizes, principally consisting of work-boxes, were then presented as follows:—Lucy Ann Leaver, aged 13, the two prizes alluded to by Bro. Crew in addition to the silver medal; Emma Susannah Cox, aged 13, first-class prize for general good conduct; Jane Maria Feddon, aged 14, second-class prize for general good conduct; Sophia Reinhardt France, aged 14, second class; Louisa Stein, aged 15, second class; Emma Hurrell, aged 13, second class; Eliza Chase, aged 12, second class.

The R.W. Chairman addressing the children by name said, he had great pleasure in handing to them those beautiful boxes in testimony of their general good conduct, and, he believed, in some instances of efficiency in their studies. They must ever bear in mind that these boxes were only the emblems of the good things which would be in store for them so long as their conduct merited the approbation of those placed over them; and he trusted they would prove an incentive to their zealously prosecuting their studies and cheerfully continuing their good conduct in the future, when whoever occupied the chair he then filled would be glad to again reward them according to their power and ability. He trusted all the children before him would do their best to maintain the character of the school; he hoped and believed that at the next annual festival many more of them would come up for prizes, and when they went back to school he hoped they would remember what he now told them,—that amongst Freemasons, whether in London or in the country, they would always find friends happy to help those girls whose conduct deserved it.

The children having sung "Good Night" then retired, laden with the fruit from the table, the dessert being liberally showered into their aprons by the Brethren.

The health of the Treasurer, Bro. B. B. Cabbell, was then drunk, and acknowledged by Bro. Crew, who apologized for the absence of Bro. Cabbell, owing to a pressing engagement, but announced that he had forwarded his thirty-ninth donation of £10 10s. to the school.

The next toast was "The Medical Officers—the W. Bros. Gaskoin, Howell, Barringer, and Bridge, honorary surgeons; and to the W. Bro. Peter Matthews, honorary dentist; and thanks to them for their gratuitous and valuable services."

Bro. Crew having read the list of subscriptions handed in by the stewards,

Bro. Colonel Brownrigg said he wished to call the attention of the Brethren to a toast which he was sure would meet with a cordial reception. It was no light task to undertake the duties of the chair on an occasion like that, and do justice to all that came before him in the way of proposing the various toasts, but that Bro. Portal had done so he was sure they would all admit. He therefore asked all to join him (Bro. Brownrigg) in drinking to the health of the "R.W. Bro. Wyndham Portal, the Chairman of the day." (Cheers.)

The R.W. Chairman had great pleasure in performing a double duty—first, in thanking them for the very kind manner in which they had been pleased to acknowledge his services and drink his health; and, secondly, for the very handsome support accorded to the institution by the subscriptions of that evening, which he was happy to inform them amounted to no less than £1,752 15s., with another list yet to come in. (Loud cheers.)

The R.W. Chairman then proposed the "health of the house and other committees;" which was briefly acknowledged by Bro. Frederick Binckes.

The other "Masonic charities" and "The Ladies," having been duly toasted, the R.W. Chairman gave "The Stewards," which was responded to by the W. Bro. Viscount Raynham, *M.P.*, who expressed his great satisfaction at the manner in

which the Brethren had responded to the efforts of the stewards, and the results of the evening's entertainment.

The musical arrangements were entrusted to Bro. Donald King, who was efficiently supported by Miss Stabbach, Miss Bleaden, and Miss Huddart, and Bros. Lawler, Lockey, and Francis. Bro. Horsley, G. Org., and Bro. Kingsbury presided at the pianoforte; but little of the music announced was however given, owing to the length of the other proceedings.

The R.W. Chairman having quitted his seat, the majority of the Brethren retired; those who had the *entrée* proceeding to the glee-room, where we presume some more music was gone through in the usual discomfort.

The policemen employed upon the occasion did not—so far as we know—find any difficulty in controlling the Brethren who had occasion to enter the glee-room to fetch their ladies.

Bro. Thomas Spencer made a most efficient toast-master.

METROPOLITAN.

APPOINTMENTS.

Wednesday, May 19th.—Lodges, Grand Stewards', Freemasons' Tavern; United Mariners' (33), White Hart, Bishopsgate-street; St. George's (164), Trafalgar Tavern, Greenwich; Sincerity (203), Cheshire Cheese, Crutched Friars; Oak (225), Radley's Hotel; Nelson (1,002), Red Lion, Woolwich. General Committee of Grand Lodge and Lodge of Benevolence at 7; Knight Templar Encampment, Railway Tavern, Blackheath.

Thursday, 20th.—Lodges, Globe (23), Freemasons' Tavern; Gihon (57), Bridge House Hotel; Constitutional (63), Ship and Turtle; St. Mary's (76), Freemasons' Tavern; Temperance (198), Plough Tavern, Rotherhithe; Manchester (209), Anderton's Hotel. Chapter, Yarborough, (812), George, Commercial-road, East. House Committee, Girls' School, at 4.

Friday, 21st.—Lodges, Prosperity (78), White Hart, Bishopsgate-street; Middlesex (167), Thatched House; Jordan (237), Freemasons' Tavern. Annual Meeting Royal Benevolent Institution, at 12.

Saturday, 22nd.—Lodge, Unity (215), London Tavern. Chapter, St. George's (5), Freemasons' Tavern.

Monday, 24th.—Lodges, Somerset House (4), Freemasons' Tavern; Castle of Harmony (27), Thatched House; Old King's Arms (30), Freemasons' Tavern; Salisbury (630), Dean-street, Soho. Chapters, Robert Burns (25), Freemasons' Tavern; Mount Sion (169), Radley's Hotel.

Tuesday, 25th.—Lodges, Tuscan (14), Freemasons' Tavern; Moira (109), London Tavern; Prudent Brethren (169), Freemasons' Tavern; Industry (219), Dick's Coffee House; Prince of Wales (324), Thatched House. Chapter, Cyrus (21), London Coffee House.

Wednesday, 26th.—Lodges, Antiquity (2), Freemasons' Tavern; Mount Moriah (40), Freemasons' Tavern; United Pilgrims (745), Manor House, Walworth.

Thursday, 27th.—Lodges, Neptune (22), Radley's Hotel; Shakspeare (116), Albion Tavern, General Committee, Girls' School, at 12.

Friday, 28th.—Lodges, Universal (212), Freemasons' Tavern; Fitzroy (812), Hon. Artillery Company, Finsbury. Chapter, Friendship (6), Thatched House Tavern. House Committee, Boys' School, at 4.

Monday, 31st.—Lodge, Pythagorean (93), Globe Tavern, Greenwich.

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

LODGE OF FIDELITY (No. 3).—This Lodge met on Wednesday, May 12, at the Freemasons' Tavern. Bros. Grant and Meredith were passed, and Bros. Motion and Hudson raised. Bro. Thomas Lawler was elected an honorary member. The sum of three guineas from the funds of the Lodge was voted to the widow of the late Bro. Cox, formerly a member of this Lodge, and one guinea to a distressed Brother. Thirty-one members and four visitors, afterwards sat down to an excellent banquet, the W.M. presiding. The Brethren separated at eleven o'clock, after an evening of much enjoyment.

ALBION LODGE (No. 9).—This ancient Lodge held the usual monthly meeting, on the 4th instant, at the Freemasons' Tavern. Bro. Perryman, W.M., presided; and, upon opening the Lodge, desired the minutes of the last meeting to be read. This being done, they were put to the vote and confirmed. A gentleman was initiated into the privileges of the mystic tie, followed by Bro. Worrell being

raised to the Sublime Degree of M.M. The question of a summer trip was next discussed; and, as it is a matter in which the pleasure of the ladies is concerned, we are pleased to say, that the proposition of holding a suburban festival in July was unanimously acceded to. Bro. Burton, P.M., then rose, and, receiving permission of the chair and pursuant to the notice of motion which he gave at the last meeting, proposed that a member of the Lodge be appointed to act as a receiver of subscriptions to the Benevolent Institution, who should hand over anything he might receive to the collector. He had been induced to bring this matter forward as he considered the Widows' Fund and the Aged Mason's Fund were woefully neglected, and reflected disgrace somewhere, feeling that they require as much support as the other institutions of the Order; but, he believed, there were many Brethren ready and willing to regularly subscribe their five shillings a year, if there was any one to receive it. He presumed it was the duty of a collector (professing to be such) to apply for subscriptions. Whether it was the smallness of the sum, or any other cause which prevented that he did not know; but there was an evident lukewarmness respecting this matter that they, as Brethren, forgetting in the cause of charity what ought to be done by others, should be determined to counteract as much as possible, by appointing a collector among themselves. Some discussion took place upon this subject, which resulted in the proposition being agreed to, and Bro. Burton being solicited to act as collector to the Lodge, with which request he complied. The Lodge then closed and the Brethren retired.

ENOCH LODGE, No. 11.—An emergency meeting was held at Freemasons' Tavern, on Wednesday, 12th inst., Bro. J. Austin, W.M., presiding, by whom Mr. H. J. Backhouse was initiated, one Brother passed to the 2nd, and five Brethren raised to the 3rd Degree—the whole of the arduous duties being discharged in a manner calculated to enhance the already high reputation of Bro. Austin as an able working Mason. The sum of £5. 5s. was voted as a donation to the funds of the Girls' School, and placed on the list of the W.M., under whose banner, as steward, many of the Brethren present dined at the close of business, the anniversary festival of that institution taking place in the Hall on the same day.

EGYPTIAN LODGE (No. 29).—The last meeting of this Lodge for the season, took place on the 6th inst. at the George and Blue Boar, Holborn, there being a large party of Brethren present. Lodge was opened in due form by Bro. Shepherd, P.M. (who presided for the W.M., Bro. Marjoram, who was absent through illness). Mr. Alexander Findlay having been balloted for and unanimously elected, duly received the 1st Degree in the Order; after which Bro. Hoare was raised to the 3rd Degree—the ceremonies being performed in admirable style by the presiding Master. Amongst the Brethren and visitors present, were Bros. Elphinstone (Scotland), Boucher, Cook, Spreight, Rice, Evenden, Banks, Gough, Chidzy, Eves, Charles Payne (G. Tyler), and others. The P.Ms were Bros. Todd (Treasurer), and Buss (Secretary), who during the evening addressed the Lodge at some length, on behalf of the Annuity Funds, which he said were much neglected, and solicited the support of the Brethren in the good cause. The appeal was met with a liberal response, after which the Brethren adjourned to refreshment, and passed a happy evening.

BRITANNIC LODGE (No. 38).—The members of this numerous Lodge met at Willis' Rooms, King-street, St. James's, on Friday, May 14th, when three gentlemen were initiated into the mysteries of Freemasonry, and one passed to the Degree of a Fellow Craft. In consequence of the great amount of business three Brethren who were in attendance to be raised, consented to defer that ceremony to the next Lodge meeting. It being the night of installation, Bro. Hensley was placed in the chair of K.S., the ceremony being most ably performed by Bro. England, the immediate P.M. Bro. Slight was appointed S.W., and Bros. Chubb, J.W.; Crombie, Treas.; Chubb, Sec.; Wightman, S.D.; Rose, J.D.; Farmer, I.G.; Grissell, Steward; Gooch, (P.M.) Dir. of Cers. The Lodge being closed, the Brethren proceeded to banquet. After the usual loyal and Masonic toasts, Bro. England

proposed the health of the W.M., expressing the delight which he, together with the comparatively new members of the Lodge, experienced in seeing an old member in that honourable position, the more so as his conduct had been such as to endear him to the heart of every Brother of the Lodge. The W.M. after returning thanks with much feeling, proposed the health of the Past Masters, thanking them for their valuable services and example. He then proposed the health of the visitors—Bros. Paas of No. 30 ; Nutt, No. 32 ; Herapath, No. 32 ; Horsley, No. 82 ; Campbell, No. 264 ; Gooch, No. 453 ; Budd, No. 453 ; Horley, No. 578 ; Payne No. 680 ; Cowper, No. 770 ; Killoch, No. 1,012 ; and Hallows, W.M. No. 1,011, and P. Prov. G.W. of Kent, in doing which he assured them that the Britannic Lodge took the greatest pride in the number of its visitors, and thanked them for the honour they conferred on him personally by their attendance. The health of the newly initiated Brethren was then drunk, and also the officers of the Lodge. Bro. Slight, S.W. in returning thanks expressed the very great pleasure he felt in seeing the W.M. in his present position, and assured him on the part of the officers that they would exert themselves to the utmost to discharge their duties to his satisfaction.

LODGE OF SINCERITY (No. 203.)—An emergency meeting of this Lodge was called by the W.M. Brother Fentiman, on Wednesday, the 12th instant, at the Cheshire Cheese Tavern, Crutched-friars, a numerous body of the Brethren answering to the call. The Lodge having being opened in the 1st Degree, three gentlemen, Captains Coulderoy and Courtney, of the American navy, and Mr. George Earl, were admitted with due solemnity into the Order ; after which two Brothers from the Grand Lodge of Stockholm, Dr. Hieldenburgh and Capt. Durrell addressed the W.M., and stated that having had the high honour of receiving two degrees in their native country, they were prevented advancing further in Masonry, in consequence of being suddenly called upon to accompany a choir of Swedish singers to this country, who, since their arrival, had had the honour of appearing before the Queen at Buckingham Palace. Prior to leaving Sweden, however, they had solicited and obtained from the Grand Master Prince Oscar permission to be raised to the Master Mason Degree in England ; they therefore presumed to solicit that favour being conferred upon them in this Lodge. The request of the foreign Brothers was complied with, Bro. Potts, P.M. and Sec., being called upon to raise them to the 3rd Degree, which ceremony he performed with his accustomed talent, Bro. Blichfeldt, an officer of the Lodge, kindly acting as interpreter, the Swedish Brethren having but a very imperfect knowledge of the English language. Dr. Hieldenburgh then addressed the Brethren, thanking them for their kindness, and assured them he was deeply impressed with the beauty of the ritual ; and, as he had anticipated, the further they advanced in Masonry the more they must be astonished at the sublime principles of the Order. The solemn and splendid ceremony they had heard that night breathed throughout that spirit of faith which formed the distinguishing feature of Freemasonry ; it assured them of life and immortality, and by its practice disarmed death of half its sting. The Lodge business being concluded, the Brethren adjourned to an excellent banquet, which was followed by the usual loyal and Masonic toasts. These having been disposed of, the W.M. proposed the health of the initiates, congratulating the Lodge upon this accession to its numbers, and drawing attention to the universality of Freemasonry, which was peculiarly instanced this evening in the initiation of two American gentlemen, the conferring of the M.M. degree upon two Swedish Brothers, and the presence of gentlemen from the Grand Orient of France, thus showing, whether we hailed from north, east, south, or west, as Masons we claimed the privilege of universal brotherhood. The toast was acknowledged by the initiates, who said they felt themselves highly honoured in being received into the Order, and assured the Master they would study to be true and faithful Brothers, and endeavour, by the lesson received that evening, to reflect credit on those by whose introduction they were admitted to so excellent a society. The next toast was the health of the W.M., which was received with great applause, and briefly, but feelingly, responded to by Bro. Fentiman. This was followed by a similar compliment being paid to the P.Ms., which included Bros. Terry Oman

Treas.; Potts, Sec., and the immediate P.M. Rawley, who acknowledged the compliment, and assured the Brethren that they were willing to bestow any amount of labour in propagating and advancing the interests of this great science. Their attention had been ably drawn to the ameliorating influence of Masonry upon the moral, social, and intellectual condition of mankind, in the remarks that had fallen from the worthy Bro. Dr. Hieldenburgh—that speculative Masonry was an intellectual victory over materiality—a burst through conventional ignorance into light. Having the Master's permission, he would propose one toast before he resumed his seat. Every member of the Lodge knew how much they owed to Bro. Potts, the lecture master of their own, and several other Lodges of Instruction. They were indebted to him for many valuable illustrations, in addition to the usual lectures. He (Bro. Rawley) would conclude, by proposing the health and prosperity of Bro. Potts. The Brother alluded to replied in suitable terms, and the meeting soon after broke up. The visitors upon this occasion were:—Bros. Morton, Capt. Durrell, Dr. Hieldenburgh, Andrews, De Lange, Capt. Windrafa, two of the Swedish singers, and two Bros. from France, Antoine Titiens and Guanzolli. It would be unfair to close this notice without saying that everything in the department of Bro. Wright, the worthy host, was first-rate, and gave general satisfaction.

LODGE OF CONFIDENCE (No. 228).—The monthly meeting of this Lodge took place on Tuesday, the 11th, at Anderton's Hotel, Fleet-street, when three gentlemen, Messrs. Rogers, jun., Pook, and Webb, having been duly proposed and balloted for, were initiated into the Order by the respected Secretary, Bro. Rogers, P. M. (the father of the first named candidate), after which ceremony the W.M., Bro. Cummins, raised Bro. Macdougall, of the Domatic Lodge, to the 3rd Degree, at the request of the W.M. of that Lodge, it being closed for the season, and the Brother being about to leave England. The working of the Lodge of Confidence is highly commendable. The business being over, the Brethren retired to their banqueting room, when upwards of thirty sat down to a most excellent repast and a delightfully intellectual evening followed, enlivened by harmony and social conversation. Amongst the visitors we noticed the W.M., (Bro. Brett) and Wardens of the Domatic Lodge; Bros. T. Hutchings, P.G.S.B.; J. T. Archer, P.M., No. 108; Douglas Thompson, Woods, &c. Bro. T. Hutchings returned thanks for the Grand Officers, and Bro. Brett for the visitors.

POLISH NATIONAL LODGE (No. 778).—At the meeting held at Freemasons' Tavern, on Thursday, the 13th instant, Bro. H. Samuel, W.M., in the chair, Bro. Viscount Raynham, S.W., was unanimously elected W.M. for the year ensuing; and Bro. L. Lemanski, P.M., received a well-merited tribute of confidence and esteem by being re-elected to the office of Treasurer in an equally complimentary manner. On motion duly made and seconded, it was resolved that a P.M.'s jewel should be presented to Bro. Samuel, as an acknowledgment of the services rendered during his tenure of office, towards which the sum of £3. 3s. was contributed from the funds of the Lodge, several Brethren putting down their names for various amounts. The only other business was the discussion of a motion, notice of which had been given by the W.M., having for its object the limiting the bestowal of the decoration, known as the "Commander's White Eagle," which, after some little amendment, was adopted. About twenty Brethren partook of a banquet, which received a very welcome addition from the liberality of the W.M., who, it should be mentioned, has only missed one meeting throughout the year, though residing at the distance of upwards of 250 miles. The visitors were Bros. Brett, W.M. No. 206, F. Binckes, P.M. No. 10, and M. Haydon, J.W. No. 206.

PANMURE LODGE (No. 1022).—The duties of this Lodge (the meetings of which are held from April to September inclusive) were resumed on the third Monday in April at the Swan Tavern, Stockwell. The W.M. Bro. Joseph T. Warren, presided, and having raised Bros. George Wardell and Green in a most impressive manner, passed two Brethren to the 2nd Degree, after which Mr. Frederick William

Moore, having been duly balloted for, was introduced, and received the honour, of initiation into the secrets of Freemasonry. The election of W.M. for the ensuing year was proceeded with, which resulted in the re-election of Bro. Joseph T. Warren. Several joining Brethren were balloted for, and elected. The Brethren then retired to refreshment, and, after a pleasant evening, separated at an early hour.

INSTRUCTION.

LODGE OF SINCERITY (No. 203).—At a meeting of the members of this Lodge of Instruction, on the 10th inst., held at Bro. Knibbs, Prince Albert, Coopers-row, Crutched Friars, Bro. S. E. Moss presided, and put the questions in the fifteen sections, which were worked by the following Brethren: First Lecture—Bros. Sutton, Potts, Knibbs, Vanderlyn, Wilson, and Moss. Second Lecture—1st sect. Bro. Knibbs; 2nd, 3rd, and 4th, Bro. Potts; 5th, by Bro. Moss. Third Lecture, by Bros. Moss and Potts.

DOMATIC LODGE (No. 206).—The fifteen sections of the three lectures were most ably worked at Bro. Ireland's, the Queen Elizabeth, King's-row, Walworth, on Tuesday, the 4th instant, under the presidency of Bro. Brett, W.M. of the Domatic Lodge, by the following Brethren, viz.:—Bros. Hood, Potter, J. R. Warren, Ireland, Charnock, Anslow, Brewer, Arnold, Jackson, &c. The meeting was numerously attended, and it was truly observed that if W.Ms. of mother Lodges generally made it part of their duty to preside over the Lodge of Instruction held under their warrant, with the same spirit as Bro. Brett, the Brethren would not so frequently plead ignorance of their duties in the regular Lodges. After a most agreeable evening, the Brethren adjourned until the ensuing Tuesday, at eight o'clock.

CONFIDENCE LODGE (No. 228).—On Wednesday night, the usual weekly meeting of this Lodge was held at Bro. Wadson's, the Bengal Arms tavern, Birchin-lane. Bro. Salomon presided as W.M., Bro. Brett officiated as P.M. The ceremony of initiation was ably performed by the W.M., Bro. Cameron being the candidate. The first section was then worked by the W.M.; the second by Bro. Watson, P.M.; the third section, by Bro. Stephen Barton Wilson, P.G.D.; the fourth section by Bro. Brett, assisted by Bros. Wilson, Baker, Jackson, Solomon, &c. The following new members were then admitted:—Bros. Milligan, Cameron, Pearce, J. Pearce, Solomon, and Bankar, who severally returned thanks on their admission. This thriving Lodge now numbers nearly 300 members.

PERCY LODGE (No. 234).—The ceremony of installation was gone through in this Lodge of Instruction on Saturday, the 8th instant, at the Ship and Turtle, Leadenhall-street, City, in a most impressive manner, by Bro. D. R. Farmer, P.M. No. 745; and after installing Bro. T. A. Adams in the chair, that Brother proceeded to work the 1st, 4th, 5th, and 6th sections of the first lecture, with his usual ability. The Lodge was numerously attended, and we augur from the regularity of its working that, in a few months, it will rank as a Lodge of Instruction second to none.

YARBOROUGH LODGE (No. 812).—A large meeting of this well known Lodge of Instruction, took place on the 8th inst., it having been announced that Bro. Potts, the lecture master, would upon this occasion perform the ceremony of installation. At half-past seven Bro. Potts took his seat, and opened the Lodge with the usual formula, upon which Bro. Job Austin, W.M., No. 11, was presented and installed. The addresses connected with the beautiful ceremony were admirably delivered by Bro. Potts, who, on concluding, received the thanks of the Brethren. The following Brethren were appointed to assist the Master:—Bros. Vasey, S.W.; Lumley, J.W.; Middleton, S.D.; Kindred, J.D.; and Thomas, I.G. The first lecture was then worked by Bros. Arlison, Kindred, Grumbridge and Potts.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges*.—Wednesday, May 26th, Royal Sussex (221), Freemasons' Hall, at 7; Fridays, 21st and 28th, Instruction, Freemasons' Hall, at 7½. *Chapter*.—Tuesday, 25th, Beaufort (129), Freemasons' Hall, at 7.

BUCKINGHAMSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, May 24th, Buckinghamshire (861), White Hart Tavern, Aylesbury.

CAMBRIDGESHIRE.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge was held on Tuesday, the 4th instant, in the Lodge-room of the Scientific, No. 105. The D. Prov. G.M., Bro. the Rev. Arthur R. Ward presided in the absence of the Prov. G.M. Bro. Hall, who was unavoidably detained in London. The Prov. Grand Lodge was opened in form, and with prayer, and the minutes of the last convocation read and confirmed. Some business of local interest was brought forward and disposed of. The following Brethren were then appointed to office:—Bros. W. A. Gully, *M.A.*, Prov. S.G.W.; E. Haggis, Prov. J.G.W.; O. J. Jones, Prov. G. Treas.; A. Westmorland, *M.A.*, Prov. G. Chaplain; R. Ransom, Prov. G. Reg.; W. Edwards (P. Prov. G.W.), Prov. G. Sec.; J. Deighton, Prov. G. S.D.; F. R. Hall, Prov. G. J.D.; L. J. Baines, Prov. G. Supt. of Works; J. Stretton, Pro. G. Dir. of Cers.; P. Beales, Prov. G. Sword Bearer; C. Sippel, Prov. G. Org.; J. King, Prov. G. Pursvt; J. Peeling and H. Smith, Prov. G. Stewards; R. Collyer and T. Collyer, Prov. G. Tylers.

The usual proclamations having been made, the Lodge was closed in form, and with solemn prayer.

We must congratulate the Province of Cambridge on having so many working Masons as she possesses, and also on the large increase of Brethren that has lately taken place in the various Lodges in the Province.

CAMBRIDGE.—*Scientific Lodge* (No. 105).—The usual monthly meeting of the above Lodge was held on Monday, the 10th instant, the W.M. Bro. Gully (Fellow of King's), presiding. A large number of Brethren assembled on the occasion, in evening to be presented to Bro. the Rev. Arthur R. Ward, D. Prov. G.M., the newly appointed Grand Chaplain. The testimonial consisted of a magnificent silver consequence of its being understood that a testimonial was in the course of the inkstand and tray, with the P.Ms. jewel engraved on one side, and, on the other, the following inscription:—"Scientific Lodge of Ancient Free and Accepted Masons, No. 105, Cambridge. To Bro. the Rev. Arthur R. Ward, *A.M.*, Grand Chaplain of the Grand Lodge of England, and Deputy Provincial Grand Master of Cambridgeshire, this testimonial is presented by the members of the above Lodge, as a token of their sense of his valuable services. May 10, 1858. Bro. A. W. Slade Gully, *A.M.*, W.M." After the several degrees had been conferred on the candidates by the W.M. in his usual impressive manner, he, in the name of the Lodge, presented the testimonial to Bro. Ward, and alluded in strong terms to the services rendered by him to the Craft in general, and the Scientific Lodge in particular. Bro. Ward returned thanks in the following terms:—"Worshipful Master and Brethren, I should be wanting in due respect and common gratitude did I hesitate one single moment in returning thanks in the warmest manner possible for your great kindness in presenting me with the very handsome testimonial before me. I feel unable to say what I could wish, and must beg that you will not measure my gratitude by my words; if I do not express myself warmly, you must understand that it does not arise from not feeling your

kindness, but from not being able to express what I feel. It cannot be otherwise but that when a man has succeeded far beyond his expectations in any pursuit, be that pursuit what it may, that he must feel great gratitude to those kind friends to whose good offices he is indebted for his success. This is just how I feel now with respect to the members of this Lodge. I owe every honour I have gained in the Craft to you; it is the Lodge in which I was initiated, and in which I have filled various offices. You unanimously elected me to be your Master for the year in which we celebrated our hundredth anniversary, when we were honoured with a visit from our G.M. the Earl of Zetland. You were apparently satisfied with the manner in which I performed my duties, for the following Christmas you again elected me to the chair. After the lapse of a year, you were kind enough again to make me your Master, and of the fact that I performed my duties during the last year to your satisfaction, you have just given me ample proof. On the death of our late friend Bro. Rowe, the Prov. G.M. appointed me as his deputy, and, since our last meeting, I have been honoured with the appointment of Grand Chaplain. Remembering all this, Brethren, and that I feel I owe it all to your kindness, you will readily believe me when I say, that I feel quite unable to thank you sufficiently for all you have done for me. It is particularly grateful to me to have this testimonial presented to me at this time—I will tell you why. Although this year is yet but young, this is not the first gift that I have had presented to me in it. You will remember that for nine months last year I was connected with a very important parish in this town. On relinquishing that charge, the parishioners most liberally presented me with a beautiful silver communion service; and I say that it is peculiarly gratifying to me to have received these two testimonials, because they show that while I have performed my duties as a clergyman I have not neglected those connected with the Craft, and that while I have discharged my duties as D. Prov. G.M. of this province, and as Master of this Lodge, I have not been unmindful of the higher and more important ones of the parish priest. (Loud cheering.) I do not know in what part of the world my future lot may be cast—whether (as I hope it may be) to stay in Cambridge, or to go elsewhere—I can, however, assure you, that I shall always entertain the warmest feelings towards the members of this Lodge, and whenever I look at the testimonial presented to me this day, I shall feel that I have gained that which, after all, is one of the brightest jewels this world can give—the esteem and good opinion of my fellow-men.” Brother Ward sat down amid much cheering, and the Lodge having been closed with solemn prayer, the Brethren adjourned to banquet.

CHESHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, May 27th, Industry (465), Norfolk Arms, Hyde, at 7; Saturday, 29th, Fidelity (623), White Hart, Flowery Field, at 4.

CORNWALL.

APPOINTMENTS.—*Lodges.*—Monday, May 24th, Boscawen (1,000), Britannia Hotel, Chacewater; Wednesday, Cornubian (659), Crotch's Hotel, Hayle, at 7.

DERBYSHIRE.

APPOINTMENTS.—*Lodge.*—Monday, May 24th, Devonshire (908), Norfolk Arms, Glossop.

DEVONSHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, May 27th, Friendship (238), Lord Hood, Devonport, at 6.

DORSETSHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, May 27th, St. Mary's (1,009), Bull Inn, Bridport, at 7; Science (640), Private room, Bourton, at 7.

DURHAM.

APPOINTMENTS.—*Lodges.*—Monday, May 24th, Industry (56), Grey Horse, Gateshead, at 7; Thursday, 27th, Restoration (128), The Fleece, Darlington, at 7.

ESSEX.

APPOINTMENTS.—*Lodges.*—Tuesday, May 25th, Angel (59), Three Cups Hotel, Colchester, at 7; Thursday, 27th, Good Fellowship (343), White Hart, Chelmsford, at 7. *Encampment.*—Temple Crossing, George Hotel, Colchester, at 7.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, May 26th, Foundation (97), Freemasons' Hall, Cheltenham, at 5.

HAMPSHIRE.

APPOINTMENTS.—*Lodges.*—Wednesday, May 26th, Economy (90), Black Swan, Winchester, at 1; Phoenix (319), Private rooms, Portsmouth, at 7; Thursday, 27th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7.

HERTFORDSHIRE.

APPOINTMENTS.—*Chapter.*—Monday, May 24th, Watford (580), Freemasons' Hall, Watford.

ISLE OF WIGHT.

APPOINTMENTS.—*Lodge.*—Tuesday, May 25th, Ryde (999), Masonic Hall, Ryde.

KENT.

APPOINTMENTS.—*Lodge.*—Tuesday, May 25th, Emulation (376), Bull Inn, Dartford. *Chapters.*—Union Waterloo (13), Red Lion, Woolwich, at 4; Belvidere (741), Star Hotel, Maidstone, at 3.

GRAVESEND.—On Monday, the 10th instant, the R.W. Prov. G. M. of Kent, Bro. C. Purton Cooper, *Q.C.*, held at the Belle Vue Hotel, Windmill-hill, Gravesend the usual meeting preparatory to the Provincial Grand Festival, which is fixed for the 14th of June, at Maidstone. The meeting was most numerous attended, and comprised some of the most distinguished Masons in the Province. In the course of the proceedings, the Prov. G.M. announced the appointments he intended to make of Grand Officers for the year ensuing as follows:—Bros. C. J. Cooke (P.M. No. 741, Maidstone), Prov. S.G.W.; Spencer, P.M. No. 91, Gravesend), Prov. J.G.W.; Rev. — Hurst (No. 34, Canterbury), Prov. G. Chaplain; E. Staner (No. 149, Margate), Prov. G.Reg.; Langdale, P.M. No. 316, Dartford), Prov. S.G.D.; Orford (W.M. No. 741, Maidstone), Prov. J.G.D.; Stock (P.M. No. 816, Folkestone) Prov. G. Supt. of Works; Cooley, (P.M. No. 216, Brompton), Prov. G. Dir. of Cers.; Bates (No. 184, Sheerness), Assist. G. Dir. of Cers.; Fox (No. 34, Canterbury), Prov. G. Org.; Ross (No. 709, Gravesend), G. Pursvt.; Reynold, No. 34, W. Everist, No. 91, G. Everist, No. 91, Green, No. 184, R. Day, No. 741, and B. Thorpe, No. 1001 (Ashford), Stewards. A large party afterwards sat down to a sumptuous banquet served in admirable style by Bro. Watson, in an apartment the view from which commanded the delightful prospect for which Windmill-hill, Gravesend, is famous. A most agreeable evening was spent under the distinguished presidency of the Prov. Grand Master of Kent. It was announced that for the convenience of London Brethren, and of those of the province resident within reach of the North Kent line, a late train would be put on by the railway authorities. Amongst those present were:—Bros. Keddell, P. Prov. G.S.W.; Hilder, P. Prov. G.J.W.; Sharland, P. Prov. G.J.W.; Sharland, P. Prov. G.J.W.; Cook, P.M.; Cruttenden, P. Prov. G.R.; Pearson, P. Prov. G.J.D.; Holttam, P.M.; Spencer, P.M.; Chas. Isaacs, Prov. G. Sec., &c.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges.*—Wednesday, May 27th, Limestone Rock (481), Brownlow Arms, Clitheroe; St. John's (434), Three Tuns, Bolton, 6½; Integrity (181), Cross-street Chambers, Manchester, at 6; Friendship (344), Angel Inn, Oldham, at 7; Thursday, 29th, Samaritan (358), Green Man, Bacup, at 7; Perseverance (432), Red Bull, Blackburn, at 8; Monday, 31st, Tudor (688), Red Lion, Oldham, at 6½.

LANCASHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Wednesday, May 26th, Loyalty (101), Royal Hotel, Prescot, at 6; Harmony (845), Wheatsheaf, Ormskirk, at 5; Derby (1,026), Derby Arms, Bootle, at 5; St. John's (407), Rose and Crown, Pendleton, at 6½; Thursday, 27th, Downshire (864), Crown, Lime-street, Liverpool, at 6. *Mark.*—Thursday, 27th, Keystone (Scottish), Adelphi Hotel, Liverpool, at 7.

NORFOLK.

APPOINTMENTS.—*Lodges*.—Monday, May 24th, Faithful (100), Exchange Rooms, Harleston, at 7; Thursday, 27th, Perseverance (258), Lamb Inn, Norwich, at 6.

NORWICH.—*Social Lodge* (No. 110).—The monthly meeting of this Lodge was held at the Royal Hotel, Market-place, on Tuesday, the 11th instant, under the presidency of Sir Henry J. Stracy, Bart., W.M. Bros. W. Collins, S.W.; Morgan, J.W.; E. Bignold, S.D.; W. Ellis, J.D.; about thirty-six Brethren were present. The Lodge was opened in the various degrees, after which three candidates were initiated into the Order, and a Brother was raised to the Sublime Degree of M.M. by the W.M., assisted by Bro. W. R. Redgrave, P.M. Bro. Cummings proposed, and Bro. E. Bignold, S.D., seconded, that the sum of two guineas be subscribed annually to the Annuity Fund for Aged Masons, and one guinea to each of the schools. In consequence of the pressure of business on the regular night, a Lodge was held on the following night, Wednesday, and opened in the three degrees by Bro. W. R. Redgrave, P.M. and Prov. G.S., when four Brethren were passed to the 2nd Degree, and one raised to the 3rd Degree. Since this Lodge has removed to the above inn (about two years), not less than sixty-five Brethren have been initiated and become subscribing members. The next regular meeting is Tuesday, June 8th, at eight o'clock.

Perseverance Lodge (No. 258).—This Lodge met on the 29th of April, at the Lamb Inn, St. Peter's, under the presidency of Bro. W. H. Cox, W.M.; Bros. James Dawbarn, S.W.; Emanuel Hyams, J.W.; Henry Britton, S.D.; and Wm. Stevens, J.D. Bro. Duffield was passed to the 2nd Degree, and Bro. Joel raised to the 3rd Degree, by Bro. H. J. Mason (P.M.), P. Prov. G.S. There were four candidates for initiation. The quarterly meeting of the Royal Arch Chapter attached to this Lodge, will be held on Thursday, June 3rd, at the above house. There are two Master Masons for exaltation.

NORTHAMPTONSHIRE.

APPOINTMENTS.—*Lodge*.—Monday, May 24th, Fidelity (652), Talbot Inn, Towcester, at 6.

NORTHAMPTON.—*Pomfret Lodge* (No. 463).—At the monthly meeting of this Lodge, held on the 6th instant, Bro. Chas. Coglan Green was passed to the 2nd Degree, Bro. Green, P.M., performing the ceremony. Bros. Cotton and Pierce, and afterwards Bros. Everett and Sanderson, were raised to the 3rd Degree, Bro. Boéme, P.M., officiating with his usual ability. The Lodge was adjourned to the first Thursday in October.

NORTHUMBERLAND.

APPOINTMENTS.—*Mark*—Wednesday, May 27th, Newcastle and Berwick (Immemorial), Freemasons' Hall, Newcastle, at 7.

OXFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, May 24th, Cherwell (873), Red Lion, Banbury, at 7; Tuesday, 25th, Alfred (425), Masonic Hall, Oxford, at 7; Wednesday, 26th, Apollo University (460), Masonic Hall, Oxford, at 4.

SHROPSHIRE.

APPOINTMENTS.—*Lodge*.—Wednesday, May 26th, Salopian of Charity (135), Lion Hotel, Shrewsbury, at 7.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodge*.—Wednesday, May 26th, Brotherly Love (412), Chough's Inn, Yeovil.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, May 25th, Abbey (907), High-street, Burton-on-Trent, at 6½; Wednesday, 26th, Sutherland (660), Town Hall, Burslem, at 6; Thursday, 27th, St. Martin's (115), Freemasons' Arms, Burslem, at 6; Friday, 28th, Sutherland of Unity (674), Castle Hotel, Newcastle-under-Lyne, at 7.

WOLVERHAMPTON.—*Lodge of Honour* (No. 769).—A meeting was holden on Friday, May the 14th. The minutes of the last Lodge having been confirmed, the Worshipful Master, referring to the circular convening the meeting said, the

Brethren would be aware they were this evening to elect a Master for the ensuing year. Bro. Thorne, S.W., proposed that Bro. Gough, J.W., be Worshipful Master for the year ensuing. Bro. W. Jones, S.D. seconded the proposition. On the ballot being taken, Bro. Lewis P.M. (W.M. *pro. tem.*) congratulated Bro. Gough on being unanimously elected, and said it would give him great pleasure at the next meeting to instal so worthy a Brother as Worshipful Master of the Lodge. The Lodge was honoured by visitors from the four Lodges in Dudley.

SUFFOLK.

APPOINTMENTS.—*Lodges.*—Monday, May 24th, Providence (544), King's Arms, Halesworth, at 7; Tuesday, 25th, Apollo (383), White Lion, Beccles, at 7; Thursday, 27th, Virtue and Silence (417), Lion Hotel, Hadleigh, at 7.

IPSWICH.—*Lodge of Perfect Friendship* (No. 522).—This Lodge held a special meeting on Friday, the 14th instant, to initiate three gentlemen (it not being convenient for them to attend on the regular Lodge night), two of whom were officers of her Majesty's 15th Hussars, quartered at Ipswich, the third Mr. John Crossman Sweetnam, employed in the Post-office. The duty was performed by Bro. G. A. Turner, W.M., assisted by P.Ms. Franks and Head. The newly-appointed D. Prov. G.M., Bro. the Rev. J. W. Freeman, honoured the meeting with his presence. After the Lodge was closed, the Brethren adjourned to a splendid banquet provided by Bro. Guiver, of the White Horse Hotel.

WARWICKSHIRE.

APPOINTMENTS.—*Lodge.*—Monday, May 31st, St. Paul's (51), Union Hotel, Birmingham.

WILTSHIRE.

APPOINTMENTS.—*Lodge.*—Tuesday, May 25th, Concord (915), Court Hall, Trowbridge, at 7.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Tuesday, May 25th, Stability (824), Talbot, Stourbridge, at 6½; Wednesday, 26th, Perseverance (838), Swan Inn, Dudley, at 6; Monday, 31st, Hope and Charity (523), Black Horse, Kidderminster.

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodges.*—Wednesday, May 26th, Minerva (311), Masonic Hall, Hull, at 7; Friday, 28th, North York (876), Station Hotel, Middlesboro', at 7.—*Chapters.*—Friday, 28th, Humber (65), Freemasons' Hall, Hull, at 8; Minerva (311), Masonic Hall, Hull, at 8.

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Wednesday, May 26th, Philanthropic (382), Private rooms, Leeds, at 7; Thursday, 27th, Harmony (342), Masonic Hall, Huddersfield, at 7; Three Grand Principles (251), Masonic Hall, Dewsbury, at 6; Fidelity (364), Freemasons' Hall, Leeds, at 7; Friday, 28th, Zetland (877), Royal Hotel, Cleckheaton, at 7; St. George's (298), Town Hall, Doncaster, at 7; Holme Valley (937), Victoria Hotel, Holmfirth, at 7. *Instruction.*—Fridays, 21st, and 28th, Griffin Hotel, Leeds.

ROYAL ARCH.

PROVINCIAL CHAPTERS.

PROVINCIAL GRAND CHAPTER OF WEST YORKSHIRE.

We some time ago had the pleasure of announcing that the highly esteemed M.E. Comp. George Fearnley, M.D., P.Z. No. 251, and D. Prov. G.M., had been appointed to the distinguished office of Prov. G. Supt. of Royal Arch Masonry for this important province; and on Wednesday, the 5th of May, he called his Prov. Grand Chapter together for the purpose of his installation. Amongst the Companions present we noticed, M.E. Comps. M. M. de Bartolomé, M.D., P.Z. No. 162; W. H. Bailes, P.Z. No. 162; R. R. Nelson, Z. No. 251; Thomas

Hemingway, P.Z. No. 251 ; Rev. Joseph Senior, *LLD.*, P.Z. No. 251 ; W. Dixon, P.Z. No. 251 ; J. O. Gill, H. No. 251 ; John Booth, P.Z. No. 322 ; W. W. Widdop, Z. No. 342 ; James Peace, P.Z. No. 342 ; Rev. A. F. A. Woodford, *M.A.*, Z. No. 364 ; John Lee, P.Z. No. 364 ; Samuel Clark, P.Z. No. 364 ; W. Smith, P.Z. No. 365 ; Hill, P.Z. No. 379 ; W. Gath, H. No. 379 ; and Principals, Past Principals, and Companions representing Chapters Nos. 162, 251, 322, 342, 364, 365, 379, and 874.

M.E. Comp. R. R. Nelson, Prov. G.S.E. presided as First Principal, and after reading the patent of appointment, duly installed and proclaimed M.E. Comp. George Fearnley, as Prov. G. Supt. of West Yorkshire, and presented him with the roll of the Companions of the province. The Prov. G. Supt. then appointed and invested the following Companions as Prov. Grand Officers for the ensuing year :—M.E. Comps. Thomas Hemingway (P.Z. No. 251), H. ; Rev. Joseph Senior, *LL.D.* (P.Z. No. 251), J. ; R. Nelson (Z. No. 251), E. ; Rev. A. F. A. Woodford, *M.A.* (Z. No. 364), N. ; John Booth (P.Z. No. 322), P.S. ; W. W. Widdop (Z. No. 342), A.S. ; Samuel Clark (P.Z. No. 364), A.S. ; W. Dixon (P.Z. No. 251), Treas. ; W. H. Bailes (P.Z. No. 162), Reg. ; D. Salmond (P.Z. No. 379), Sword Bearer ; T. J. Wigney (P.Z. No. 342), Standard Bearer ; W. Smith (P.Z. No. 365), Dir. of Cers. ; James Peace (P.Z. No. 342), Org. ; Hill (P.Z. No. 379), Guth (H. No. 379), Smith (J. No. 379), and Baines (J. No. 365), Stewards.

After the close of business, the Companions adjourned to the Scarbro' Hotel, where a cold collation was provided by Bro. Charles Knowles, in his usual satisfactory manner.

CAMBRIDGE.—*Chapter of Pythagoras (attached to the Scientific Lodge).*—The usual meeting of this Chapter was held on Tuesday, the 4th instant. The Most Excellent Principals Rev. A. R. Ward, Z. ; J. Fuller, H. ; and W. Baxter, J., performed the various ceremonies with great effect. Comp. Edwards acted as P.S., and his beautiful and correct working was much admired. There were two candidates for exaltation, namely, Bros. J. Deighton and C. Naylor. The Chapter was then closed, and at a late hour the Companions adjourned to the banquet.

CHELMSFORD.—*Essex Chapter (No. 343).*—A convocation of this Chapter was held on Tuesday, the 11th instant, in the Chapter-room, George Inn, Chelmsford, when the M.E. Comp. George Biggs, Prov. G. Dir. of Cers., in an impressive style installed the Principals for the current year, viz. :—E. Comps. R. Wilson (M.E.Z.), Thomas Vesper (H.), and S. Webb (J.), who invested the various Officers, viz. :—M.E. Comps. J. Burton (P.Z.), Treas. ; W. S. Butler (P.Z.), E. ; Brown, of Braintree (P.Z.), N. ; Comps. A. Durrant, P.S. ; J. Myers and James Wilson, Assist. Sojs. ; and James Maryon, Janitor. A letter from M.E. Comp. R. Bagshaw, *M.P.*, Grand Supt. of the Province, was read, regretting his unavoidable absence, occasioned by his parliamentary duties. Amongst the E. Comps. present were the M.E. Comps. Major Skinner, *R.A.*, P.Z., Dr. H. Bird, P.Z., &c. Bro. James Wilson, of Hatfield, was exalted on this occasion, and took his seat as a member. The business having been closed, the Companions partook of an excellent banquet, provided by Comp. J. Sarel.

ROMFORD.—*Chapter of Hope and Unity (No. 259).*—The spring convocation of this Chapter was held at the White Hart Inn, Romford, on Friday, the 14th inst., E. Companion Watson, P.Z., presiding as Z. ; Comps. W. Pultney Scott as H., and A. U. Thiselton as J. Bro. Ind, of Lodge No. 259, was balloted for, accepted, and in solemn form exalted to the Supreme Degree of *R.A.*, the ceremony being performed with all Bro. Watson's accustomed and well-known ability. At its conclusion the same Companion proceeded to install the Principals for the year ensuing, so far as their presence permitted, Comp. Adlard being installed Z., and Johnson J., Comp. Trevanion, the H. elect, having been unavoidably prevented from attending. The other Officers appointed and invested were Comps. A. U. Thiselton, E. ; Dashwood, N. ; F. Binckes, P.S. ; H. S. Clarke, 2nd A.S. ; the appointment of 1st A.S. being left open. The banquet was admirably furnished. Trains, like time and tide, wait for no man, and

therefore a somewhat small, but very happy, party was compelled to separate at a comparatively early hour. Amongst the members of the Chapter present we should not omit to notice the immediate P.Z., Comp. Bowers, while the visiting Comps. were Morbey, No. 778, and Abbot.

MARK MASONRY.

(UNDER SCOTTISH CONSTITUTION.)

SOUTHWARK LODGE (No. 11).—This newly constituted Lodge, on the roll of the Supreme Grand Royal Arch Chapter of Scotland, held its first meeting on Wednesday last, the 5th inst., at the Green Man Tavern, London Bridge. The R.W.M. Bro. John Dixon, *M.D.*, assisted by his Wardens and distinguished visitors, having obligated Bro. Aldhouse as a serving Brother, and appointed him as Tyler, proceeded to advance Bros. J. Donkin, W. L. Baker, Rev. R. D. Brown, *M.A.*, W. Parker, F. A. Wishart, and J. Wrangham, to the ancient and honourable Degree of Mark Masters. Bros. R. Parker, and A. D. Loewenstark, were admitted as joining members, and other Brethren were duly proposed for advancement at the next meeting. The R.W.M. expressed his gratification at the very successful result of the first meeting, enabling him to fill all the vacant offices of the Southwark Mark Lodge with zealous and worthy Masons, and appointed Bros. R. Slade, S.W.; H. G. Baker, J.W.; J. Donkin, M.O.; W. Parker, S.O.; F. A. Wishart, J.O.; R. Parker, C.; A. D. Loewenstark, S.D.; A. J. Wrangham, J.D.; and W. Baker, T.K. In nominating the Rev. Bro. R. Brown, to be Chaplain, the R.W.M. observed the office might be unusual in the Mark Degree, but he considered it would be both serviceable and honourable to the Lodge. Bro. Dixon, R.W.M., was unanimously elected Treas., and Bro. Wishart, Sec. and Reg. of Marks. Bros. Bristow, Lazarus, Parker, and Loewenstark, honoured the Lodge with their presence as visitors, and kindly lent their assistance in the ceremonies. After business, the Brethren adjourned to an excellent banquet, where the usual loyal and Masonic toasts were proposed and responded to with that cordial loyalty to the sovereign, and devotion to the Order which should ever characterise Freemasons. The health of the R.W.M. Bro. Dixon, was proposed by Bro. Lazarus, who, as an old Mark Master of thirty-four years standing, congratulated the Southwark Lodge on its auspicious opening and on the zeal displayed by its R.W.M., observing that in the whole of his experience he had not seen the ceremony of the Mark Degree worked in a better manner, or in a way more calculated to afford the advancing Brethren instruction on every essential point connected with it. Bro. Dixon, in replying, thanked the Brethren for the kind feeling they had displayed, and observed that he had endeavoured to do his duty to the best of his abilities, but trusted his future exertions would be more worthy of their approbation, especially when united with the labours of his officers, in whose talents he placed every confidence. He embraced the opportunity of commenting on the history of Masonry and some of its rites; more particularly on the position of the Mark Degree and the differences which at present unfortunately exist with reference to it, expressing a hope that all English Mark Masters would soon see the advantage of uniting in one body and under one head. He did not approve of the Scotch Mark Lodges excluding Brethren who had been legally advanced under the old English Constitutions merely because the latter choose to place themselves under Lord Leigh, and, while he would endeavour to avoid such a personal injustice, he hoped the Brethren would carefully shun any illegality. The health of the "Visitors" being drunk with enthusiasm, Bro. Bristow replied for them in a most pleasing and effective manner. The toasts of the "Advanced Brethren," "Officers," and "Joining Members," elicited very gratifying observations on the beauties of this excellent Degree, the working of the new Lodge, and the agreeable entertainment in which all had participated with mutual instruction and unalloyed satisfaction.

KNIGHTS TEMPLAR.

GRAND CONCLAVE.

THE Grand Conclave of Masonic Knights Templar, was held in the Temple of Freemasons' Hall, on Friday, the 14th of May; present, Fratres C. K. Kemeys Tynte, M.E. and Supreme Grand Master; Matthew Dawes, Prov. G. Com. for Lancashire, as D.G.M.; the Rev. Edward Moore, Prelate; V.E. Charles John Vigne, Prov. Com. for Dorsetshire; V.E. Henry J. Hinxman, Prov. G. Com. for Kent; Colonel George A. Vernon, Prov. G. Com. for Staffordshire; James Randolph, Prov. G. Com. for Somersetshire; Henry J. Vernon, Prov. G. Com. for Worcestershire; Henry Atkins Bowyer, Prov. G. Com. for Oxfordshire; Samuel Bryant, Prov. G. Com. for Gloucestershire; Captain H. S. S. Burney, Prov. G. Com. for Essex; W. Gregory Smith, H. H. Burchell-Herne, and G. Beauchamp Cole, P.G. Captains; John Masson, G. Chancellor; John A. D. Cox, G. Reg.; J. N. Tomkins, G. Treas.; M. H. Shuttleworth, G. Almoner; S. D. Forbes, G. Dir. of Cers.; Samuel Rawson, John Barker, Captain Henry Clarke, P. Laird, J. How, W. Ranger, W. R. Bridson, R. Spencer, and several others.

The Grand Conclave was opened in ample form with solemn prayer, when,—

The M.E. and Supreme Grand Master informed the Knights that it became his duty to resign the chair, to which he had been elected for three years. That period had now expired, and the Knights would therefore proceed to the election of their Grand Master for the ensuing three years. He then retired, and

Sir Knt. Matthew Dawes said, acting in the absence of Sir Knt. Stuart, the D.G.M., he proposed the re-election of their M.E. Frater Col. Kemeys Tynte, who, he was happy to, say was ready to remain with them.

Sir Knt. Col. George Vernon, in seconding the nomination, said he was sure it must be considered that in so doing he was but carrying out a matter of form and regularity, as it must be the unanimous wish of the Order that Sir Knt. Tynte should be re-elected.

The motion, having been put, was carried unanimously.

The M.E. and S.G.M. was then introduced, and placed in the chair, and the Knights being called to order by the G. Dir. of Cers., he was saluted with nine.

The M.E. and S.G.M. said he could not find himself again placed at their head, as he was informed unanimously, and with every mark of kindness and good feeling, without giving expression to his gratitude for the honour conferred upon him. Although deprived of the blessing of sight, yet it had pleased the Almighty to preserve his memory, and he assured them that so long as he was thus able to conduct their business he should be happy to be with them. He would there offer up his grateful thanks to the Creator for thus enabling him to meet them again. With reference to the business that would come before the Conclave, he might be allowed to say, it was rendered very easy by the attention of the committee, added to the admirable conduct of their two Chancellors. They would learn by the report of the committee how largely the Order had of late increased, and that its affairs were in a most prosperous condition,—not only had all debts been discharged, but they had been enabled to contribute a very handsome donation to the Indian Relief Fund.

The report of the committee was then read by the Grand Chancellor, as follows:—

“The account of the Grand Treasurer, published and circulated with this report, together with the list of Grand Officers of Grand Conclave, and that of the Prov. Grand Commanders, show the steady and satisfactory advancement of the Order. Sharing in the universal sympathy felt for our countrymen and countrywomen who so severely suffered from the revolt in India, the Grand Conclave of England and Wales sanctioned the grant of fifty guineas to the

Indian Mutiny Relief Fund; and a feeling was manifested in the provinces and in Encampments, which it is proper to record here, as having passed through the hands of the Grand Chancellor, viz.—Province of Somersetshire, £5. 5s.; Province of Dorsetshire, £8.; Province of Lancashire, £10. 10s.; Bladud Encampment, Bath, £2. 12s. 6d.; Tynte Encampment, Taunton, £2. 12s. 6d.; Richard de Vernon Encampment, Dudley, Worcester, £5.; Jacques de Molay Encampment, Liverpool, £10. 10s.; Beauceant Encampment, Handsworth, £5. 5s.; Godefroi de Bouillon Encampment, Stoke-on-Trent, £5.; Royal Naval Encampment, Portsmouth, £5.; Royal Kent Encampment, Newcastle-on-Tyne, £3. 3s.; Kemeys Tynte Encampment, Blackheath, Kent, £4. 2s.; Observance Encampment, London, £10. 10s.; St. George (late Cross of Christ), London, £10. 10s.; Faith and Fidelity, London, £5. 5s.; Cœur de Lion, Oxford, £3.; Almeric de St. Maur and Geoffrey de St. Omer, Bolton, £3. 3s.; Richard Cœur de Lion, London, Canada West, £1. 18s.; and Union, or Rougement, Exeter; Temple Cressing, Colchester; Prudence, Ipswich, and several other Encampments, merged their respective contributions into the Masonic collections for the same fund in their respective localities.

“In addition to the above-named contributions, there has been the sum of £5. 5s. dispensed in this country by the Grand Almoner in aid of deserving cases, and a further amount of £21 has been recommended by the committee for dispensation by the Grand Almoner in like manner.

“The committee, after careful consideration, looking to the desire expressed in the colonies and other districts, recommend the following alterations to be made in the statutes of the Order, viz.:—in page 27, section 3, third line, the word ‘six’ to be altered to *four*, and in line 7, same section and page, the word ‘five’ to be altered to *four*; in page 44, section 2, lines 3 and 4, the words ‘taking rank above the Grand Chamberlain’ to be struck out, and page 45, lines 1 and 2, the same words to be struck out, as more conformable to the practice observed in Grand Lodge of England and Wales.

“The committee having recommended the appointment of Sir Knt. James Alexander Henderson, of Hugh de Payens Encampment, Canada West, and Grand Sub-prior of Grand Conclave of England, to be its representative in the Grand Encampment of the United States, which was duly sanctioned by the M.E. and Supreme Grand Master, are much gratified in being able to embrace in this report the reply of the M.E. Grand Master of the Grand Encampment of the United States, under date the 28th of March last, in these words:—

“‘I cordially appreciate the fraternal act of appointing a representative in your behalf to the Grand Encampment of the United States. This is the supreme and governing body, and meets every three years—the next meeting being in Chicago, state of Illinois, in September, 1859.

“‘As your next Grand Conclave will meet in May next, and there will not be time enough to forward a formal appointment with the necessary seals and certificate, you (the Grand Chancellor) will do me the favour to waive the irregularity of the seal and certificate of our Grand Recorder, and accept this as *your official appointment* as the representative of the undersigned to the Grand Conclave of England and Wales, and in so doing very much oblige me officially, and on behalf of our Grand Encampment of the United States.

“‘Be so good as to tender to your venerable, highly distinguished, and Supreme Grand Master, my most profound and fraternal regards: and to the Officers and members of your Supreme Grand Conclave my knightly esteem and respect, and for yourself (G.C.) accept the same from your christian bondsman and Frater,

“‘W. B. HUBBARD, G.M.’

“In a previous portion of this communication, which may be quoted, are the following observations:—

“‘At an early period I investigated the claims or evidences for the chief government of Templars in England, and, as you are aware, decided in favour of your Grand Conclave; and have heretofore so favoured and authorized fraternal intercourse between our United States Templars and yours in England and Wales and the Canadas, that no danger now exists of any hostile impression being made

by the Baldwin or other irregular Encampment within your jurisdiction. Before the receipt of your (G.C.) letter of the 26th ultimo, a circular from the Baldwin Encampment was sent me from one of our 32 of Philo. I immediately replied with notes, showing that they were living and assuming authority, in violation of their vows and fealty to the Grand Conclave of England and Wales. It can make no impression except one unfavourable to its authors within our jurisdiction.'

"The proceedings of the Grand Conclave, in reference to the Baldwin Encampment of Bristol, are as follows:—

"In December, 1856, Fr. D. W. Nash signified to the Grand Chancellor his wish to retire from Masonic office; but before doing so, offered his mediation to bring the Baldwin and Antiquity Encampments under the banner of the Grand Conclave of England and Wales, hitherto restrained, owing to a difference with the Bladud Encampment, Bath. Both the G.C. and G.V.C. gave every facility, and the M.E. and Supreme Grand Master, from their representations, was disposed to acquiesce, on receiving the usual official application in writing; this was duly communicated to him by the G.V.C., and a reply was expected before printing and issuing the annual report, dated 8th May, 1857. Before this was put in the press, the Prov. G. Com. for Worcester communicated to the G. Chancellor, that Fr. D. W. Nash had granted a warrant, on his own assumed authority, for an Encampment to be held at Birmingham; this communication led to a caution being printed conspicuously in red on the annual report, and with this special caution the said annual report was sent to every Encampment, holding under Grand Conclave, in England, Wales, and the colonies. This assumption of authority being further promulgated and acted upon, as shown in a printed circular letter, issued by the said Fr. D. W. Nash, it becomes incumbent on the Grand Conclave of England also to show to the Order of Knights Templar that the Baldwin Encampment was a member of the old Grand Conclave of England and Wales in the time of the Duke of Kent, which is thus admitted in Fr. D. W. Nash's own words, in his letter to the present G. Chancellor, dated Cheltenham the 6th December, 1856:—"The Encampment of Baldwin is one of the oldest Encampments in England, and, like that of Observance, has always been entitled "from time immemorial," without a number. *It was a member of the old Grand Conclave in the time of the Duke of Kent.*" His late Royal Highness, Edward, Duke of Kent, by letters patent, or warrant, under seal, dated 10th April, 1809, after the death of Sir Knight Thomas Dunkerly, formerly M.E. and Supreme Grand Master, and whilst Sir Walter Rodwell Wright was M.E. and Supreme Grand Master, became Royal Grand Patron of Grand Conclave of England and Wales for life, as the statutes and charter with list of Encampments, declaring fealty to it, then printed, show, and which includes Baldwin Encampment.* A former charter, dated March, 1804, states that the Ancient Grand Conclave had for many years been suspended, owing to the death and dispersion of many of its members. The Duke of Kent and the Duke of Sussex had been duly installed Knights Templar in the Encampment of Observance, London, of seven Degrees. When the Duke of Sussex became M.E. and Supreme Grand Master of the Order, a conference was held, and measures successfully taken, effectually to establish the loyalty of the Knights Templar, and to exempt them from the ban held over the then dangerous secret societies, and his sway over the Order, while his health permitted, was most beneficial. After his death application was made to the friend of his late Royal Highness the Duke of Sussex, and executor to his last will, Colonel Charles Kemey's Tynte, also a member of the Encampment of Observance in London, to become the M.E. and Supreme Grand Master, which, fortunately for the lasting benefit of the Order, he complied with, and there were no dissentient members of the several old Encampments to his elevation and installation.

"The course thus taken leaves to the Grand Conclave, as regards Baldwin Encampment, and those Encampments which it has illegally assumed the power

* With the statutes then printed, Antiquity Encampment, Bath, is mentioned as having ceased to exist.

of creating, no other alternative than that of placing it and them, and all who belong thereto, under the ban of exclusion—to be dealt with now and hereafter by that Masonic law which draws the proper level and distinction between the deceiving and the deceived, so that judgment may be always tempered with mercy.

“Finally, the G. Chancellor has intimated to Grand Conclave, that as the ritual it has adopted has received the marked approval and accordance of Knights Templar in confraternity throughout the Christian world, he has in preparation a system of examination in sections with lecture, in strict accordance with the said ritual and Masonic history of the Order, which, under due obligation, he will have the pleasure of dedicating to the M.E. and Supreme Grand Master, as a mark of his homage and respect, to be accessible, through Prov. Grand Commanders and Eminent Commanders, under his own sign manual, and with such caution and regulation as to the expense as the Grand Conclave may determine; and whatever surplus may accrue therefrom shall be devoted to the funds of the Grand Conclave.

“JOHN MASSON, Grand Chancellor.”

The M.E. and Supreme Grand Master made some observations on the matters contained in the report, but more especially on that part relating to the conduct of the Baldwyn Encampment, by which, he said, it would be seen the Grand Conclave was not in the wrong, every effort having been made to bring those persons who had been thus acting without authority to a sense of their duty to the Grand Conclave, without avail.

The report was received, adopted, and ordered to be inserted in the minutes.

The Treasurer's report showed that after paying every demand, and contributing fifty guineas to the Indian Relief Fund, there remained invested in Exchequer Bonds £100, and in the Treasurer's hands £268 16s. 9d.

The M.E. and Supreme Grand Master then informed the Conclave that it was necessary to elect their Treasurer for the ensuing year; and Sir Knt. Hinxman proposed, and Colonel Vernon seconded, the nomination of Sir Knt. J. N. Tomkins for the office: this being put, the Treasurer was re-elected.

The Chancellor then brought forward the petition of the widow of Sir Knt. Johnson for some relief; and as there were some members present acquainted with the merits of the case, called on

Sir Knt. John Barker, who said he had known Sir Knt. Johnson well, and that having, through the conduct of an individual in whom he had placed confidence, been deprived of everything, the shock coming suddenly upon him, he might be said to have died of a broken heart. A relative of his widow's, to whom she might naturally have looked for relief, had lost his all in the District Bank of Northumberland. The Fraternity had consequently taken up her unfortunate case, and by exertions made it was hoped a sufficient sum might be raised to put her into some small way of business.

Sir Knt. Colonel Vernon said, after the very clear statement of Sir Knt. Barker, he thought this must be considered a case deserving their sympathy; he therefore moved “That £20 be granted to the petitioner.” The motion, having been seconded by Sir Knt. Hinxman, was carried unanimously.

The Chancellor then announced that the M.E. and Supreme Grand Master had appointed the under-mentioned Knights Grand Commanders of the provinces named:—Samuel Bryant, *M.D.*, Gloucestershire; Rev. E. Challoner Ogle, Northumberland; Colonel Alexander Gordon, Berkshire.

Sir Knt. Bryant, referring to that part of the report which exhibited the support the Grand Conclave had received from the Grand Master of the Knights Templar in the United States, moved “That the thanks of this Grand Conclave be given to the M.E. Grand Master of the United States, and that his representative be received and accredited.” Sir Knt. C. J. Vigne most cordially seconded the motion, which was carried unanimously.

The Grand Almoner announced that the alms in his hands last year were £19. 12s. 10d.; that he had disbursed £5. 5s.; that the alms collected that day were £4. 1s., which, added to the balance in hands, left £18. 7s. 10d.; besides

this there was the customary allowance for pressing cases of £10—making altogether £28. 7s. 10 $\frac{1}{2}$. for emergent calls.

Sir Knt. James Randolph said that, seeing how large a balance there was in the Treasurer's hands not likely to be required, he would suggest that some portion of it should be invested for profit. A desultory conversation followed this suggestion, which ended in a motion from Sir Knt. Randolph, which was seconded by Sir Knt. Colonel Vernon, "That a sum of £200, in addition to £100 already invested, be placed in government securities." This motion was put and carried.

The officers for the ensuing year were then appointed and all present invested:—Fratres William Stuart, Deputy Grand Master; B. B. Cabbell, Grand Prior; S. B. Harman, Grand Sub-prior; Rev. Edward Moore, Grand Prelate; James Merryweather, First Grand Captain; Samuel Rawson, Second Grand Captain; John Masson, Grand Chancellor; J. H. Law, Grand Vice-Chancellor; J. A. D. Cox, Grand Registrar; J. N. Tomkins, Grand Treasurer; J. D. Harington, Grand Chamberlain; Frederick Slight, Grand Hospitaller; Thomas Ridgway Brisson, First Grand Expert; Alexr. Ridgway, Second Grand Expert; Ralph Fawcett Ainsworth, First Grand Standard Bearer; Francis Richardson, Second Grand Standard Bearer; M. H. Shuttleworth, Grand Almoner; S. D. Forbes, Grand Director of Ceremonies; John Barker, Assistant Grand Director of Ceremonies; R. F. Ainsworth, First Grand Aide-de-Camp; Henry Baines, Second Grand Aide-de-Camp; J. A. Locke, First Grand Captain of the Lines; J. Lawrie Rickards, Second Grand Captain of the Lines; John Mann, Grand Sword Bearer; Wm. Romaine Cullender, First Grand Herald; Geo. Hawkes, Second Grand Herald; William Ranger, C.E., Grand Superintendent of Works; W. W. Harrison, Grand Organist; Octavius Atty, Grand Banner Bearer.

The members of the committee are:—Frs. Rev. E. Moore, H. H. Burchell Herne, R. J. Spiers, and James Merryweather, appointed by the M.E. and Supreme Grand Master; Frs. Samuel Rawson, F. Slight, Alex. Ridgway, and W. Ranger, elected by Grand Conclave; the M.E. and Supreme Grand Master, the D.G.M., the G. Prior, the Prov. G. Commanders, the G. Chancellor, the G. Vice Chancellor, the G. Reg., the G. Treas., and the G. Almoner, being *ex officio* members.

All business being concluded, the Grand Conclave was closed, and about thirty-six assembled around their venerable chief at

THE BANQUET.

which was spread with much taste, there being, in addition to the usual delicacies provided by the proprietors of the tavern, a handsome present from the Grand Master of most excellent venison. The cloth having been removed, after a benediction from the Grand Prelate,

The M.E. and S. Grand Master gave the accustomed loyal toasts "The Queen," "The Prince Consort and the rest of the Royal Family," followed by "The M.W. the Earl of Zetland and the Grand Lodge of England," and then "The Army and Navy," to which

Sir Knt. Col. Vernon in responding said, although a used-up soldier it could not but be gratifying to him to have his name connected with the toast, and more especially at the present time, when the services of the army were so greatly required; and he might observe that recent events had proved that its admirable spirit was not only displayed in attack, but in endurance. The army had yet a great work to perform in India, and he, as a soldier, knew that the applause of their fellow-subjects and countrymen was the best reward those gallant men could desire.

The M.E. and S. Grand Master next gave "The Knights Templar of Scotland, Ireland and the United States," and in connection with the latter body "The Health of Sir Knt. Masson, their representative."

Sir Knt. Masson in acknowledgment, expressed the gratification he felt in being selected as the representative of the United States; it was certainly a great honour, for the Templars in the States numbered 7,000. In furtherance of his desire to be in connection with the Encampments of other countries, he was then in communication with France. Through the assistance of Sir Knt. Barker

he hoped ere long to bring about a good understanding with Templars of Scotland—and seeing the progress of the electric telegraph he anticipated that at their next meeting a communication of its proceedings might be transmitted to all those bodies, and a response returned ere the Conclave closed.

Sir Knt. Matthew Dawes, in a most feeling manner, proposed the health of the M.E. and S. Grand Master. He said it did not require the aid of eloquence to ensure the toast being cordially received. He therefore would simply ask them again to give a hearty welcome to their venerated superior. (Cheers.)

The M.E. and Supreme Grand Master said, in thanking the Knights for the honours of the day, he must remind them that at fourscore he could not be expected to possess the bodily vigour of former days, but the spirit within was the same; and as long as that endured he should be with them, endeavouring to promote the best interests of the Order.

In acknowledging the toast “The Provincial Grand Commanders,” Sir Knt. Dawes assured the Grand Master that so long as they were honoured by his confidence they should perform all his behests. To the Knights generally he could only say that no support should be wanting on his part to promote a good understanding throughout their provinces, and in every way advance the interests of the Institution.

“The newly appointed Officers;” “The Grand Chancellor, the Grand Treasurer, and Grand Registrar,” were honoured, and the festival was concluded.

Great praise was awarded to Messrs. Elkington and Co. for the banquet. We cannot but notice that as a Grand Organist is every year appointed, his presence and services would be a pleasing addition to one of our best Masonic meetings.

SCOTLAND.

GRAND LODGE.

The Quarterly Communication of the Grand Lodge of Scotland was held on Monday, the 3rd instant, at the Waterloo Hotel, Edinburgh. The M.W. Grand Master, his Grace the Duke of Athole, *K.T.*, opened the Grand Lodge, assisted by Bros. Whyte Melville of Bennoch, *D.G.M.*; Major-general Swinburne, *S.G.W.*; Dr. McCowan, *J.G.W.*; W. A. Laurie, *G. Sec.*; A. J. Stewart, *G. Clerk*; John Deuchar of Morningside, *G. Bible Bearer*; Captain Deuchar, *R.N.*, *G. Dir. of Cers.*; C. W. Müller, *G. Dir. of Music*. The Grand Stewards present were—Bros. Cunningham (president of the board), Macritchie (vice-president), Belfrage, Bryce, Rathbone, Turner, Mann, Gough, Gavin, Haig, and Law.

Various proxy commissions were read and sustained. Presents were received from the Grand Lodges of Hamburgh and New York.

The minutes of Grand Lodge and Grand Committee were read and approved. A report was read by the *G. Sec.* regarding the new Masonic Hall, and the laying of the foundation stone, intimating to Grand Lodge that the Worshipful Depute Grand Master himself had had an interview with Lord Melville, the commander of the forces, who had kindly consented that the cavalry, infantry, and artillery regiments should line the streets on the 24th of June, and that the bands of the different regiments should form part of the procession.

The Grand Committee report on breaking the ground on the 26th current, was read and approved. After a long discussion regarding the festival, it was resolved that it should be held in closed Lodge, and that ladies should be admitted to the galleries.

The Grand Lodge was then closed in ample form.

EDINBURGH.

Lodge of Edinburgh (No. 1).—After the Grand Lodge on Monday, the 3rd inst., this Lodge held a special meeting, when two gentlemen were initiated into the mysteries of the Craft. The R.W. Bro. Dr. McCowan, S.G.D., performed the duties, assisted by Bros. Law and Thallon, his Senior and Junior Wardens.

A special meeting of this ancient Lodge was called on Tuesday, the 11th instant, at four o'clock, when Capt. Disney Roebuck and Montague Williams, Esq., of theatrical celebrity, were admitted members of our Craft. The monthly meeting of the Lodge was held the same evening, when the regular business of the Lodge was discussed, after which the Brethren adjourned to the banquet. On Saturday, the 15th, a special meeting was called, when five Brethren were raised to the Sublime Degree of Master Masons. The ceremony was performed by the R.W. Bro. Dr. Macowan, S.G.D. in the Grand Lodge of Scotland.

Lodge Leith and Canongate (No. 5).—The monthly meeting of this Lodge was held on Tuesday, the 4th inst., Bro. Pearson, R.W.M. in the chair, Bros. Innes and Stalker acting as Senior and Junior Wardens. Deputations were present from the Lodge of Edinburgh, No. 1, headed by Bro. Law, S.W.; St. Stephen's Lodge, headed by Bro. Mitchell, W.M.; and from the Celtic Lodge, headed by Bro. Hay, W.M. The Brethren spent a very happy evening, and enjoyed that friendly intercourse which is kept up so warmly by all the Edinburgh Lodges. Great praise is due to Bros. Fraser, Law, and Stalker, for the very excellent songs with which they favoured the Brethren at refreshment. After some excellent speeches from the R.W. Masters present, the Lodge was finally closed.

THE WEEK.

THE past week has been one of the gayest of the fashionable season. On Monday morning the Queen and Prince Consort, with the Queen of Portugal, the Prince of Hohenzollern, and Prince Leopold of Hohenzollern, visited the Royal Academy. At night the Queen gave a grand state ball, which was far more numerously attended than the ball given in honour of the nuptials of the Princess Royal, and much more brilliant. On Tuesday morning the Queen of Portugal took leave of the Queen, and left Buckingham Palace for Plymouth, *en route* to Lisbon. The Queen and Prince Consort, and the Prince of Hohenzollern, accompanied the Queen of Portugal in one carriage, with the Prince of Wales and Prince Leopold of Hohenzollern in another carriage, to the railway station. In the evening the Queen and Prince Consort went to Her Majesty's Theatre. On Wednesday morning her Majesty and the Prince Consort, accompanied by the Princess Alice, went to the Royal Botanic Gardens, Regent's Park, where the first exhibition of the season took place. On Thursday his Highness the Prince of Hohenzollern took leave of the Queen, and quitted Buckingham Palace, for Dover, *en route* to Prussia. On Friday her Majesty and the Prince Consort, accompanied by the Princesses Alice and Helena, went to Burlington House in the afternoon, and in the evening honoured Howes and Cushing's United States' Circus, at the Alhambra Palace, Leicester-square, with a visit. On Saturday her Majesty's birthday was kept. There was a grand drawing-room, and the Queen had a state dinner party in the evening. The Earl of Derby, the Lord Chancellor, the Earl of Malmesbury, the Chancellor of the Exchequer, Sir John Pakington, General Peel, Mr. Walpole, Lord J. Manners, and Lord Stanley gave state banquets.—In the House of Lords, on Monday, a conversation arose as to the despatch sent to the Governor-General of India respecting his

proclamation, and explanations were given on several points by the Earl of Ellenborough. The Earl of Shaftesbury gave notice that on Friday next he would move a vote of censure on the Government in reference to the despatch of the Government to the Governor-General of India, the publication of which might weaken his hands and strengthen those of the mutineers. On Tuesday the question was resumed, when the Earl of Ellenborough said, he had taken upon himself the entire responsibility of having written and sent the letter in reply to the despatch of the Governor-General of India, as well as of having given his assent to its promulgation in this country. He was, however, aware of the serious consequences which had arisen from the step he had taken, and had tendered his resignation of the office of President of the Board of Control, which her Majesty had been graciously pleased to accept. The Earl of Derby said he disapproved of the policy promulgated in the proclamation of the Governor-General of India, but he would at the same time admit that he could not approve of the publication of the despatch forwarded in reply by the President of the Board of Control. The Government had, therefore, with much regret, consented to the loss of a valued colleague rather than stake the existence of the Government and the important interests committed to their charge upon an issue which they felt to be in some measure indefensible. The House did not meet again until Thursday, when Lord Shaftesbury brought forward his motion, which, after a long discussion, was negatived by 167 to 157, giving a majority in favour of the Government of 10.—In the House of Commons, on Monday, Mr. Cardwell gave notice that he would move a resolution to the effect that the House, while abstaining from expressing any opinion upon the policy of the proclamation of the Governor-General of India, cannot help feeling regret and serious apprehension as to the effect of the despatch issued by the Government, condemnatory of Lord Canning's conduct, thinking such a course calculated to weaken his position in the government of India, and likely to be attended with most prejudicial effects. The Lords' amendments to The Parliamentary Oaths Bill were then taken into consideration, and a motion of Lord John Russell, to disagree with that amendment which excluded the Jews from Parliament, was carried by a majority of 263 to 150. A committee was appointed to draw up the reasons for disagreeing with their lordships, and a motion made to add Baron Rothschild's name to the committee. This was postponed until the following day, to consider whether a member who had not taken the oaths could sit on such committee. On Tuesday, the Solicitor-general admitted that there was nothing in the Act of Parliament to prevent Baron Rothschild sitting on a select committee. He thought, however, the House would do well to abstain from giving advice to Baron Rothschild to sit on the committee. The House divided, and the nomination of Baron Rothschild was carried by a majority of 251 to 196. Resolutions were then agreed to, recommending improvements in the barrack accommodation for soldiers; and an address carried praying her Majesty to appoint a royal commission to inquire as to the best means of abolishing tolls on turnpikes within six miles of Charing Cross. On Wednesday, Mr. Duncombe's Patent Law Amendment Bill (to reduce the fees payable to one half) was negatived; and Mr. Hamilton brought in a bill to reduce the stamp duty on passports. On Thursday, Mr. Vernon Smith, late President of the Board of Control, entered into a lengthened explanation, defending his conduct in not having forwarded a letter of Lord Canning, promising explanations of the proposed Oude proclamation, to Lord Ellenborough, on the ground that the communication was essentially a private one, that there was nothing in it that struck him as being of any importance, and that it would have been on his part almost an act of impertinence to have sent it to the noble earl, as it would be equivalent to telling him that he was about to act erroneously if he (Mr. Smith) had not stepped in to prevent him. Mr. Headlam's bill for extending the principle of limited liability to Joint Stock Banks was read a second time. The House then went into committee on the Church Rates Abolition Bill, but made very little progress. On Friday, Mr. Cardwell brought forward his resolutions censuring the Government for publishing the reply of Lord Ellenborough to Lord Canning, and the policy of sending the reply at all. This was met by an amendment, moved by

Mr. Dillwyn on the part of the Government: "That this House generally approve of Lord Canning's policy up to the time of the Oude proclamation, and is satisfied with the firmness and judgment he has evinced during the crisis in India; but this House declines to give an opinion upon the Oude proclamation until it has had further information on the state of Oude when the proclamation was issued, and also Lord Canning's reason for issuing it." After some discussion, the debate was adjourned to Monday, when it resulted in a further postponement to the following day.—From India we have recent telegrams which state that Sir H. Rose's advance on Calpee has been delayed by the fear that the Khotah rebels will fall on Jhansi. Orders have been issued to General Roberts to advance to Kotah, to co-operate with Sir H. Rose. This military movement is reported since the capture of Kotah. Sir C. Campbell had an interview with the Governor-General at Allahabad, on the 12th April, and was about to proceed from Lucknow to Rohilcund, which is said to be entirely in the hands of the enemy. The bulk of the Oude army continues at Lucknow. On April 15th, Sir E. Lugard relieved Azimghur. The enemy retreated with regularity, but lost three guns and a great number of men. In the pursuit, Mr. Venables, civil service, and Lieutenant Hamilton were wounded. Sir E. Lugard is pursuing the enemy to the Gogra. Lord Canning was about to leave Allahabad for Calcutta. The hot weather was setting in everywhere, accompanied by the usual squalls and storms.—A despatch has been received from Ragusa, dated May 13th, which states that the Turkish army has occupied successively Balosas and Vitouce, and those villages were burned to the ground. Grahovo had also been burned. The loss of the Montenegrins is nearly 200 killed. It is understood that the Emperor of the French is about to interfere on the part of the Montenegrins.—Lord Ellenborough having resigned his position as President of the Board of Control, it is reported that he is to be succeeded by Lord Stanley. Sir Henry Bulwer has been appointed to succeed Lord Stratford de Redcliffe as ambassador at Constantinople.—A distressing accident took place on the Trent Valley Railway, near Nuneaton, on Monday, in consequence of the express train running over a cow, which had strayed on the line, which caused the turning over of some of the carriages. Three gentlemen were killed, and many persons injured. Two labourers have been run over on the Monmouthshire line at Risca, which they were endeavouring to cross whilst in a state of intoxication.

PUBLIC AMUSEMENTS.

THE great event of the week has been the opening of the New Italian Opera, Covent Garden, which took place on Saturday evening, though the house is of course far from completed. Nevertheless, the interior presented a most beautiful appearance, much enhanced by its being most densely crowded. The opening opera was the "Huguenots," which is too well established in public favour to leave anything to be said in its praise. Madame Grisi, as *Valentine*, sang with much force and brilliancy, and put on her best looks and voice in honour of the occasion. Mario seemed, at first, rather shaken by the cordiality of his reception, but soon recovered, and sang the romanza, "Ah! più bianca," with all his accustomed steadiness and sweetness of tone. Zelger was a most effective substitute for Herr Formes, as *Marcel*; and Tagliafico, as the *Count de Nevers*, and Polonini, as the *Count de St. Bris*, were all that could be wished. The band worked with remarkable unanimity, and preserving great delicacy of tone with all their vigour, contributed much to the general effect. The first recall of the evening took place at the end of the third act, when Grisi and Mario both bowed their acknowledgments. The incidental divertissement at the end of the second act was the means of bringing Mdlle. Delecheur before the public, as a most graceful choregraphist, and of reminding us that Mr. Alfred Mellon still holds his post of honour as conductor of the ballet music. The national anthem was of course sung, and of course responded to by the audience with tremendous fervour. The new scenery by Beverley is in the best style of scenic art.—At

Her Majesty's Theatre, on Tuesday, "Don Giovanni" was produced with an *ensemble* of excellence that (and this is high praise to award) fully interpreted the sublime harmony, lofty melody, and graceful rhythm of the composer. The principal novelty, in connection with the cast, was the appearance of the new *prima donna*, Mdlle. Titiens, in the character of *Donna Anna*. From her first entrance, it was apparent that in the music of Mozart she was thoroughly proficient, and she well sustained the reputation she acquired upon her first appearance at this theatre. The "Trovatore" was played on Thursday and Saturday with its strong cast already recognized, and on Friday evening, as an extra night, the "Giovanni" was repeated, with, if possible, even more success and more genial appreciation than on the Tuesday.—A third Italian Opera, an Opera for the people as it is called, and the prices fully justify the appellation, has been opened at Drury Lane; and if crowded houses are any evidence of success, most assuredly has it been obtained. The season opened on Monday the 10th with "Il Trovatore," Mr. Chas. Braham sustaining the character of *Marrico* with good effect. The Italian force employed was Signor Badiali, as *Il Conte di Luna*; Signora Salvini Donatelli, for whom Verdi originally composed his "Traviata," as *Leonora*; Madame de Bernardi, as *Azucena*; Madame Bellosio, as *Inez*; and Signor de Vairo, Signor Mariani, and Signor Kinni, as the representatives of the subordinate parts of *Ferrando*, *Ruiz*, and the principal gipsy. Signora Donatelli, who is the *prima donna* of the company, has for some years enjoyed a high continental reputation, and, though her voice seems somewhat worn, style and execution fairly justified all the anticipations that had been raised concerning her. The other singers displayed considerable power, and Signor Badiali is a baritone who would do credit to any stage. On Thursday "La Sonnambula" was produced, when Madame Gassier, who made her first appearance here for three years, received a general and hearty welcome as *Amina*. At the end of the second act she was recalled before the curtain, and the "Ah! non giunge," given by her with great power of execution, was rapturously encored. Mdlle. Sedlazeck was an excellent *Lisa*, and Mr. George Perren a pleasing and effective *Elvino*.—On Wednesday last, Miss Reynolds, the favourite comedian of the Haymarket Theatre, who has been recently travelling for the benefit of her health, made her re-appearance before a brilliant and numerous audience, in the character of *Lady Teazle*, in "The School for Scandal," one of the most highly-finished and successful parts in her *repertoire*. Miss Reynolds received a cordial greeting from her auditory, who seemed delighted to welcome her back to her proper position on the boards where she has acquired a high artistic reputation.—The entertainments at the Princess's alternate the grand Shaksperian tragedy of "King Lear" with the mystical romance of "Faust and Marguerite." Both are perfect as dramatic pictures, in which the rugged magnificence of our Saxon ancestors, and the artistic splendour of the mediæval age, in Germany, are presented to the spectator with extraordinary taste and liberality. In both, too, we have striking evidence of Mr. Charles Kean's great versatility as an actor and liberality as a manager.—A little variety has been given to the routine of the performances at the Adelphi Theatre, by the engagement of those popular artists, Mr. and Mrs. Keeley. They made their first appearance on last Monday, in the laughable farce of "That Blessed Baby," after the musical drama of "Guy Mannering," which continues to be received with undiminished favour.—Miss Swanborough deserves to be successful at her *bijou* theatre in the Strand, were it only for the laudable endeavour she is making to redeem the character of the house, and to restore it to the respectability from which it had fallen during recent managements. Charles Dance's pleasant little comedy of "The Country Squire" has been the first piece during the week; and has been remarkably well played by Mr. Emery, Miss M. Oliver, Mrs. Selby, and the other artists in the cast.

NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the volume of 1857 are now ready, price 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

SPECIAL NOTICE.—Our correspondents who so kindly furnish us with reports of meetings, &c., are earnestly requested in every case to write on *one side only* of the paper they use. In future, the non-observance of this rule will necessitate our passing over communications which we should otherwise gladly insert, and which the Craft would be benefited by having presented to them; for, in order to produce our *Magazine* at the proper time, we are obliged to facilitate the operations of the printer, who knows no greater impediment than backed copy, not always legibly written. In giving proper names, where accuracy is so essential—since for the spelling of such there is no orthographical standard—our correspondents should be careful to write very distinctly.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

 TO CORRESPONDENTS.

“C. S. L.” is thanked. Typographical errors will occasionally occur with all our care; we do our best, however, to avoid them.

The American Freemason and the Masonic Journal came to hand just as we were going to press.

“P. S.”—You must see we cannot answer such a question.

BRO. MOODY may rest assured we shall at all times be glad to hear from him.

“R. R.”—We have frequently stated that we never publish the names of our correspondents without their authority.

“T. R. S.”—The Brother alluded to has long since ceased to have any connection with the *Freemasons' Magazine*.

THE KNIGHTS TEMPLAR:

THE CONNECTION OF THE BROTHERHOOD WITH FREEMASONRY;
WITH A FEW REMARKS ON THE HISTORY OF SOME OTHER SECRET
SOCIETIES; AND A GLANCE AT THE PRESENT CONDITION OF THE
TEMPLAR ORDER.

In the sketches which we have given, in former numbers of the *Magazine*, of the rise and history of the various orders of chivalry, we have but slightly alluded to their connection with the Masonic institution—an affinity as strenuously denied by some writers, as it has been forcibly affirmed by others. We shall now offer a few remarks upon some peculiar features of the knightly orders, which, in our opinion, bear evidence of great similarity, if not identity, with Freemasonry.

It is to be observed, that, during the persecution of the illustrious Knights of the Temple which was set on foot by the infamous Clement, assisted by the no less infamous Philip le Bel of France, a most prominent charge against the Order was, that they maintained a secret doctrine which was subversive of Christianity. The accusation of irreligion the Templars most strenuously denied, but not so the fact of their possessing certain secrets, which was true beyond all doubt—and secrets they have remained (as far as the outer world is concerned) from that day to this—not the slightest information has ever been obtained concerning them from any source. Thus much, however, we do know, that the Templars and all the other orders of knighthood possessed certain mysteries and peculiar forms, which were confined to themselves; and the rites observed in receiving and affiliating members approached, in a remarkable degree, to the practice of Freemasonry. They had, for instance, gradations in rank, which may be taken to answer to the degrees in our Craft; some religious ceremonial was used in communicating each additional secret of the Order; and to each was attached a solemn obligation.

One writer, indeed (M. Rosetti), distinctly asserts that the Templars were a branch of the Masonic institution, whose great object in that age, according to his theory, was the overthrow of the papal tyranny, and the monstrous fabric it had erected of idolatry, superstition, and impiety; and hence he traces the determination of the Pope to crush, at all hazards, the Order of the Temple, with all its daring innovations. With this opinion we can by no means entirely

coincide; though there is a great probability, if not a certainty, that Masonry was a leading feature in the Templar institution, we are inclined to believe that the mysteries of the Craft were the only secrets of their practice. The whole conduct of the Knights refutes the charge of any attempt to subvert either Christianity or the Church; in fact, until the attack made upon the Templars by King Philip, the orders of chivalry had always been considered by the Church of Rome as her strongest bulwarks; the esteem in which they were held by her is amply shown in the privileges which were granted to them in every state in Europe, exempting them from all authority except that of the Pope himself, and which in course of time increased the power and pride of the Knights to an extent which could not fail to bring upon them the combined jealousy and envy of all the reigning princes of the age, and was one of the principal causes of their downfall.

The wonderful architectural and engineering works which, both in Asia and Europe, were constructed under the direction of the Templars and the Hospitallers—more particularly the former—are, it seems to us, very striking evidence of the Masonic origin of the Knights. Gervase, of Canterbury, who wrote in the twelfth century, speaks of both French and English artificers skilful to work in stone and in wood, who travelled in guilds or societies, for the purpose of proffering their services wherever the architect's and builder's art required to be exercised. These were the only men who possessed the requisite knowledge, and from their ranks kings and princes frequently impressed by violence workmen whom they required to construct their palaces or fortresses. They were the operative Freemasons, to whose surpassing skill and knowledge of the laws of beauty and just proportion we are indebted for the magnificent cathedrals which adorn this country and the continent. They met in lodges close tiled from the vulgar gaze, and pursued the practice of their mystic rites under the sanction of the throne and the Church. During the first Crusade we have no record of any building constructed by the warrior pilgrims; but at a later date, after the institution of the Orders of the Temple and St. John, castles, churches, palaces, and hospitals speedily arose on all sides. Their fortresses were of wondrous strength, and showed great skill in engineering. Now, let it be observed, that the ranks of the Knights were recruited from the military but uneducated classes, both noble and plebeian, but who as such were little likely to have any knowledge of the science of architecture, or the art of fortifying with skill the most valuable strategic posts which presented themselves in their progress of conquest; yet to the present day the remains of their structural labours testify to the perfection they attained, both as architects and engineers. To what source, then, are we to attribute their skill. Let us see whether the peculiar condition of the Masonic body at that time will not afford an elucidation of the problem.

The travelling bodies of Freemasons, which we have mentioned, consisted of brethren well skilled in every branch of knowledge;

among their ranks were many learned ecclesiastics, whose names survive to the present day in the magnificent edifices which they assisted to erect. The Knights of the Temple, themselves a body of military monks, partaking both of the character of soldiers and priests, preserved in their Order a rank exclusively clerical, the individuals belonging to which took no part in warfare, who were skilled in letters, and devoted themselves to the civil religious affairs of the Order,—they were the historians of the period, and we know that all the learning of the time was in their keeping, in common with the other ecclesiastics of the time. From the best information we are possessed of regarding the Order, we believe there can be little doubt that these learned clerks introduced the whole fabric of craft Masonry into the body of the Templars, and that not only was the speculative branch of the science by them incorporated with the laws and organization of the Knights, but to their operative skill were the Templars indebted for their triumphs in architecture and fortification. And it is worthy of remark, that in the records of the Order we find no mention of individual architects or builders; we may therefore not unfairly draw the inference that the whole body were made participators in the knowledge and mysteries of the Craft.

A far different origin and organization than that of Freemasonry has been attributed to the Order of Templars; and to this we will shortly allude, more perhaps to the amusement than the edification of our readers. The argument which we are now about to examine, is curious as showing how far the power of prejudice can warp the mind and opinions of a learned and industrious student. Von Hammer, who has acquired a well-deserved and extended celebrity as an antiquary and a historian, has actually attempted to identify the Templars and Freemasons with the celebrated eastern sect of Assassins. Speaking of the extent and influence of the latter body, he says:—

“The Templars incontrovertibly stand in the next rank to them; their secret maxims, particularly in so far as relates to the *renunciation of positive religion*, and the extension of their power by the acquisition of castles and strong places, seem to have been the same as those of the Order of Assassins. The accordance, likewise, of the *white dress and red fillet* of the Assassins, with the *white mantle and red cross* of the Templars, is certainly remarkably striking.” * * * “The Assassins were a branch of the Ismaelites, the proper *illuminati* of the east. The institution of their Lodge, with the various grades of initiation, agree completely with what we have heard and read in our own days concerning secret revolutionary societies; and they coincide not less in the form of their constitution, than in the common object of declaring all kings and priests superfluous! The ostensible object of this institution was in itself sufficiently laudable, and the exoteric doctrine had merely for its object the extension of knowledge and the mutual support of the members. The greater number of the members were certainly deceived into good faith by the fair exterior of a beneficent, philanthropical knowledge, spreading far and wide; they were a kind of Freemasons. As in the west, *revolutionary societies arose from the bosom of the Freemasons*, so in the east, did the Assassins spring from the Ismaelites.”

We shall not so far insult the common sense and intelligence of the readers of this magazine as to enter upon any refutation of the absurdities contained in this extract. The writer's comparison of the costume of the Assassins and Templars is simply puerile—while the slanderous assertion of the irreligious and revolutionary principles which he attributes to Freemasonry would be laughable, were we not moved rather to pity his ignorance and malice. However, as Masons we can well afford to treat with contempt attacks of this kind, well knowing that the principles of our Order have for so many centuries blazed forth with undimmed lustre, even in the eyes of the profane, that an ignorance of its undoubted virtues can hardly be otherwise than assumed, and as such may be left to a well-merited contempt.

We have, however, entered upon this subject in consequence of another author* of a very different kind, having suggested that Freemasonry was introduced into Europe from the east by the Templars, who had received it from the Ismaelitans.† We think, on the contrary, that there is abundant evidence that it was carried to the east by the learned men who joined the second crusade. It is not however by any means improbable, that the Templars, in the course of their long sojourn in Asia, during the frequent truces between the infidels and the Christians, became acquainted (as far as men of differing faith could honestly do) with the Ismaelitans, which body doubtless in its constitution and government had some points of resemblance to their own. Of this tribe (the Ismaelitans) little is distinctly known, and we are inclined to think that the prejudices of the earlier Christian writers has given them a far worse character than was really their due. For their other name of "Assassins," which has come to be a term of infamy in Europe, we presume our readers are aware that it was derived from the eastern drug *hashish*, a vile preparation of hemp used by devotees in the east to this day—and in which no doubt the followers of the "Old Man of the Mountain" (as their chief was called) indulged when about to undertake any desperate enterprise. The Crusaders who suffered from the daring attacks of this tribe, naturally ascribed every crime to the hated "*hashisheen*," and the word has come down to our time as the most degrading epithet which can be applied to man.

The Druses of Mount Lebanon are the undoubted descendants of this tribe of Ismaelitans. All travellers agree that these people have preserved a strict morality and a sober and decent deport-

* Adler; "De Drusis Montis Lebani;" Roma, 1786.

† With regard to the supposed Oriental source of western architecture, a writer in the *Builder* says:—"I remember once standing before the magnificent front of Peterborough Cathedral with an old Indian officer, when he said, 'Why, this is just what we see throughout the east; huge pointed portals running up to the top of the building; spires, pinnacles, everything like the minarets, the aspiring character of Mussulman architecture.' And this style came into general use after the crusades. We do not say that the dogma *post hoc, ergo propter hoc*, is always correct, but surely it is in this instance." The Indian officer's theory is curious, but in our opinion not capable of being sustained.

ment. The religious doctrine which they profess appears to be a pure unitarianism. Even at the present day are found traces of an association similar to those which doubtless existed amongst their ancestors in the time of the Crusaders. There is preserved by this singular people an institution which has many similar points to the Masonic Order (excepting that we are told both sexes are admissible); it requires a probation of twelve months previous to the admission of a member; "in the second year he assumes the distinguishing mark of the white turban; and afterwards, by degrees, is allowed to participate in the whole of the mysteries. Simplicity of attire, self-denial, temperance, and irreproachable moral conduct are essential to admission to the order."*

To return to the subject more immediately before us. We have shown that the early Freemasons were the architects of all structures above the hovels of the peasantry; and we have endeavoured to trace to Masonic influence the eminence attained in structural science by the various knightly orders. Though the original object of these institutions was the protection and assistance of the Christian pilgrims whose piety had led them to the Holy Land, there is no doubt that, with increasing power and influence, the views of the Knights became much changed and extended. In our opinion there is little room to doubt that the practice of Masonry soon became a prominent feature of the Order, and that Masonic secrets alone were the far-famed mysteries of the Templars. As it is evident that these pursuits would not in the eyes of the world appear to further the original objects of the chivalric orders, we cannot be surprised that the Knights made no profession of their Masonic studies; perhaps even at that remote period, there was a well-grounded fear of the animosity which has been since so fearfully developed in the Church of Rome against all secret societies. That power has ever trembled at the progress of liberality and science, knowing full well that in proportion as the intellect of man is strengthened by freedom of thought, her influence, founded upon blind superstition and puerile credulity, must gradually disappear from the earth. In illustration of the alarm of the papal church at societies of this kind, we will refer, though not strictly belonging to our subject, to the Academy of Secrets, established in Italy in the sixteenth century, by Baptista Porta, for the advancement of science. This association was called *I Secreti*, and was accessible only to such as had made some new discovery (real or supposed) in physical science. Porta did not content himself with this private means of instruction and education, he also to the utmost of his power promoted public academies, wherein were taught the then recondite sciences of chemistry, optics, and natural history. His voluminous works extended his fame, and he was visited by the learned from all parts of Europe. Such a man, in that age, could not escape the notice and pressing attentions of Holy Church. Writing of course much that was perfectly incomprehensible to the ignorant priests of the time, he was sum-

* Col. Churchill's "Ten Years' Residence at Mount Lebanon."

moned to Rome, to answer for his conduct and opinions, the charge of magic being brought against him, as was the established rule at that time when anything scientific passed the understanding of the spiritual gentry. Eventually Porta was released, but his society was suppressed. Numerous absurdities may be traced in his works, owing to the imperfect light which fell to his lot; he was, nevertheless, a philosopher, and a man of practice as well as theory. To him we owe the camera obscura, and a variety of optical, chemical, and other valuable experiments instituted by him have in later ages produced fruitful results.

And here we may pause to notice the wonderful results which were produced, directly and indirectly, by the institutions of chivalry. That society ultimately benefited by them there can be no doubt. The rise of independent corporate bodies even, may in some degree be traced to this source. The great feudal chiefs, anxious in many instances to join in the glories and spiritual benefits of the crusades, in order to raise supplies of men and money, sold their seignorial rights to their vassals, and many towns and cities, which had been previously under the protection of some mighty lord, were compelled to combine for mutual defence. Hence arose free cities, charters, and franchises, institutions to which England and Europe owe whatever they possess of national liberty. The influence of a religious feeling immediately before and during the period of the crusades, upon the progress of architectural science is admirably displayed by Michaud, in the following remarks:—

“In the tenth century, architecture consisted in the construction of towers, ramparts, and fortresses. In the habitations of the great everything was sacrificed to the necessity of providing defences against an enemy; nothing could be afforded to comfort or magnificence. The dwellings of the people, even in cities, scarcely protected them from the injuries of weather or the intemperance of the seasons. The only architectural monuments were those which devotion raised to ancestors. Before magnificent palaces for princes, or convenient houses for the rich were thought of, edifices consecrated to religion were constructed. It is scarcely possible to enumerate the churches and monasteries built in the eleventh and twelfth centuries. According to the opinion of the time, the most certain mode of expiating sins, was to build a church or a monastery. Thus architectural monuments arose at the voice of repentance, and religious inspirations revived, in some sort, the prodigies which fabulous antiquity attributed to the lyre of Amphion.

“In every city, in every town, the inhabitants made it their pride to ornament their cathedral, and the altars at which they invoked the saint whom the parish had chosen for its patron. It may be said that there was something like patriotism in this pious zeal; for the basilica, or paternal church, was then the most noble and the most sensible image of the country.

“At the commencement of the crusades, there existed a religious confraternity composed of men practised in the labours of building; they travelled about the world, offering their services to the faithful to build or repair churches. Another confraternity was formed with the useful design of constructing bridges for pilgrims and travellers. A chapel or an

oratory reminded passengers that the bridge they were crossing was the work of charity.

“The clergy, who were rich, and could only display their opulence in buildings, made it their glory to erect churches. To complete their work, they called in the aid of painting and sculpture, which, like architecture, owed their first encouragement to piety, and whose earliest masterpieces were consecrated to the ornamenting of the altars of the Christian religion.

“Nothing was more common than to see noble Crusaders, on their departure for Palestine, or on their return to the west, found a monastery or a church. Several pilgrims are named, who, on coming back from Jerusalem, employed their treasures in constructing churches, the form of which might offer them an image of the holy sepulchre they had visited. The treasures conquered from the infidels, were often appropriated to such buildings.”

Numerous indeed have been the conjectures, and various the writers upon the interesting subject of the secret associations and practices of the early Crusaders. Some of these authors have brought to bear upon the subject much learning and archæological knowledge, whilst others are more distinguished for the enthusiastic views they hold upon the subject, than for any great value that can be attached to their real or supposed discoveries. Prejudice and ignorance have of course been frequently busy in detraction of these Orders, as being more or less connected with the essence of Masonry; we have, however the satisfaction of knowing that while those writers who have attacked the Templars are gradually sinking into well-deserved obscurity, there is on the other hand a brilliant galaxy of advocates of the Masonic and general virtues of the Knights. A somewhat peculiar theory as to the Masonic customs of the Knights was held by Hutchinson, who in his “*Spirit of Masonry*” (a work which claims for our institution a far more exalted origin than the mere practice of building), has the following remarkable observations:—

“No sooner was Christianity fully developed in this land (England) than all Europe was inflamed with the cry and madness of an enthusiastic monk, Peter the Hermit, who prompted the zealots in religion to the holy war; in which for the purpose of recovering the holy city and Judea out of the hands of the infidels, armed legions of saints, devotees, and enthusiasts, in tens of thousands, poured forth from every state of Europe, to waste their blood and treasure in a purpose as barren and unprofitable as it was impolitic.

“It was deemed necessary that those who took up the ensign of the cross in this enterprise should form themselves into such societies as might secure them from spies and treacheries; and that each might know his companion and brother, as well in the dark as by day. As it was with Jephtha’s army at the passes of the Jordan, so also was it requisite in these expeditions that certain signs, signals, watchwords or pass-words should be known amongst them; for the armies consisted of various nations and divers languages. No project or device could answer the purposes of the crusaders better than those of Masonry:—the maxims and ceremonials attending the Master’s order had been previously established, and were materially necessary on that expedition; for as the Mohammedans were also worshippers of the Deity, and as the enterprisers

were seeking a country where the Masons were in the time of Solomon called into an association, and where some remains would certainly be found of the mysteries and wisdom of the ancients and of our predecessors, such degrees of Masonry as extended only to the acknowledgment of their being servants of the God of nature would not have distinguished them from those they had to encounter, had they not assumed the symbols of the Christian faith.

“All the learning of Europe in those times, as in the ages of antiquity, was possessed by the religious (priesthood); they had acquired the wisdom of the ancients, and the original knowledge which was in the beginning, and now is *the truth*: many of them had been initiated into the mysteries of Masonry; they were the projectors of this enterprise, and as Solomon at the building of the temple introduced orders and regulations for the conduct of the work, which his wisdom had been enriched with from the learning of the sages of antiquity, so that no confusion should happen during its progress, and so that the rank and office of each fellow-labourer might be distinguished and ascertained beyond the possibility of deceit; in like manner, the priests projecting the crusades, being possessed of the mysteries of Masonry, the knowledge of the ancients, and of the universal language which survived the confusion of Shinar, revived the orders and regulations of Solomon, and initiated the legions therein who followed them to the Holy Land: hence that secrecy which attended the crusaders.

“Amongst other evidence which authorizes me in the conjecture that Masons went to the holy wars, is the doctrine of that order of Masons called the Higher Order.* I am induced to believe that order was of Scottish extraction; separate nations might be distinguished by some separate order as they were by peculiar ensigns; but, be that as it may, it fully proves to me that Masons were crusaders.”

Having endeavoured thus far to trace the peculiarities of the Order of Templars, we will for the present leave that most interesting subject—upon very much more might be said—and will draw the reader's attention to the fact that secret societies, of a totally different kind existed in this country and on the continent long before the era of the Crusades. These were in fact associations by which men were enabled to gain subsistence for themselves and fellows. The accounts handed down to us by the earliest Anglo-Saxon writers whose works have been preserved, and which are amply corroborated by Stow, Fitzstephen, and others, describe these associations very fully, under the name of *gilds* or *guilds*, as bodies maintaining certain secrets for the benefit of their own order. They were ecclesiastical and secular; the former for the practice of alms-deeds, the latter both for trade and alms; both were distinguished for their religious observances, and partook much of the nature of monastic institutions. The trading guilds have survived (of course in a modified form) to the present day; and, as our readers may have noticed, an effort has not been unsuccessfully made within the last few years, by a certain party in the Church of England, to revive the *religious* guilds, which are again flourishing under the names of divers saints,

* Masonry, as practised by Preston, included all of what are now termed the Higher Degrees, but as one order or degree.

as "the Guild of St. Francis," "the Holy Guild of Poor Brethren of St. Cuthbert," &c. The great and important livery companies of the City of London are, without doubt, derived from these trading guilds.

The word *guild*, *gild*, *geld*, or *gelt*, as it is variously written, has many significations among the earlier writers. It is used to signify, primarily, a payment, mulct, composition, or amercement; it also denoted an enfranchised district (otherwise called *soke*, as in the wards of the City of London), and moreover was used for the free customs and privileges of such guild or soke; in later times its most usual acceptation was in the sense of an associated brotherhood or body, which might be a whole town, or only a minor incorporation—of such, every member was a *gildar*, *i. e.*, a contributor to the support of the general body. The learned Johnson defines the word, as meaning "fraternities originally contributing sums to a common stock; the word is to be found in various tongues,—in old French, Teutonic, and Icelandic; *gilde*, *convivium*, *symposium*; a society, a fraternity or company combined by orders and laws made amongst themselves, and by their prince's license. Hence the word *guild* proceeds, being a fraternity or commonalty of men gathered together in one combination, supporting their common charges by mutual contribution."

Very great antiquity can be claimed for these and similar societies. They may even be traced to classical times, in which it is well known that artificers and traders were formed into companies like those of later days, and even occupied particular localities, to which they gave name. To this Fitzstephen has alluded in his description of London (A.D. 1180):—"This citie, even as Roma, is divided into wardes, and alle the sellers of wares, and alle the workemen for hyre, are distinguished everie morninge, each in his place, and everie one in his own streete."

The Anglo-Saxon guilds were an undoubted element in the origin of some of the most valuable points of our constitution, and sprang from the Saxon custom of frank-pledge. That the members of the guilds might the better identify each other, as well as ascertain whether any man was absent on unlawful business, it was their custom to assemble at stated periods, when they ate and drank together. The guilds devoted to religious or to trading objects which afterwards arose, copied not only the convivialities but also most of the customs of their predecessors. These ecclesiastical guilds are mentioned so early as the *Capitula* of Carloman (A.D. 770), and the records of our Anglo-Saxon synods mention that both laymen and priests were members of these confraternities.

A custom prevailed in those early times of dividing whole towns into guilds, the government of which consisted of a triple estate—the chief or president, the council, and the members or associates. A favourite number of the council, including the chief, was thirteen—alluding to our Lord and the twelve apostles. To such a source may be traced the origin of "Portsoken" Ward in the city of

London. "In the days of King Edgar, more than six hundred years since," says old Stow, "there were thirteen knights, or soldiers, well beloved of the king and the realme (for service done by them), which requested to have a certain portion of land on the east part of the citie, left desolate and forsaken by the inhabitants by reason of too much servitude. They besought the king to have this land, with the liberty of a guilde, for ever: the king granted their request, with conditions following, that is to say, that each of them should victoriously accomplish three combates, one above ground, one under ground, and the third in the water; and after this, on a certain day, in East Smithfield, they should run with spears against comers; all which was gloriously performed: and the same day the king named it knighten guilde." To this fraternity a charter was granted by Edward the Confessor, and it continued to flourish for several centuries. In 1145, however, Queen Maud founded the priory of the Holy Trinity, which she endowed by the transfer of the lands of the "knighten guilde;" the other rites and privileges of that ancient corporation being transferred to certain burgesses of the City of London, who had the right to be a guild or trade corporation reserved to them. A curious anomaly arose in consequence; the prior of the Holy Trinity became the territorial lord and alderman of Portsoken Ward. It is said that a memorial of the ancient "knighten guilde" has descended to our own days in the corrupted name of "*Nightingale-lane.*"

These several associations of Anglo-Saxon origin had each its secrets; and the same principle of union united them, assimilated in a great degree to that sacred bond of brotherhood which has ever characterized the institution of Freemasonry. We may observe that ecclesiastics identified themselves both with the peaceful guilds and with those devoted to the profession of arms, and we have ample proof that they were fostered and patronized by the Church of Rome, until the period when the wealth of some of the chivalric orders having attracted the envy of both prince and pontiff, they first fell a sacrifice, and the policy of the Church ever afterwards denounced all secret associations as irreligious and heretical. The associations of trading guilds, however, continue to flourish in England, and especially in the city of London, the great companies of which, till within a recent period, kept up a show of preserving the customs and secrets of the ancient guilds. The records of these old laws are exceedingly curious, and not unworthy the notice of the antiquary. Thus we find among the articles of the Draper's Company of London. "At the yearly feast the master and four wardens shall be chosen. On taking an apprentice, every brother shall present him to the wardens, and pay 13s. 4d." Strict orders are laid down for the "admission of members into the crafte." An ordinance (made 5 Edw. IV.) forbids any "broder of this felyshipp to infourm any strainger of the feitz of draperie." Keeping the secrets of the craft was provided for by an ordinance, entitled "None to betray by litel things said in counsell to other of the crafte, or no

brother to inform any stranger." We observe also, that "relief of decayed brethren, or those fallen into poverty," was provided for by an allowance of 14*d.* a week from the box. All the companies had laws of like character, and each was jealous of preserving the secrets and mysteries of their crafts. In these guilds all the more important and essential processes of their crafts were concealed as mysteries in the true sense of the term. During the earlier periods, the hereditary character of the handicraft must have greatly assisted in preventing the profane from withdrawing the veil: other means were practised for the purpose of keeping the secrets of the trades, and defending their monopoly, including many awe-inspiring ceremonies and initiations—sometimes terrific, sometimes painful or ludicrous. Here the candidate trembled beneath the arch of steel, with swords suspended over his head; there, unless his agility preserved him, the incipient workman enjoyed the full application of the lash of the whip. The aspirant, admitted into the worshipful Company of Cooks, binds himself under a heavy penalty, not to reveal to any stranger the secret of raising puff paste.

The most celebrated and enduring of these ancient guilds on the continent was the league of the Hanseatic Towns. This far-famed commercial confederacy was established during the rule, if not by the direct influence of the Order of Teutonic knights. The name is derived from the ancient German word "Hanse," signifying an association for mutual support and defence.* The Hanseatic League maintained ships and soldiers at the joint expense to protect their commerce from pirates and enemies. In 1428, they had a fleet of 248 ships, and maintained a force of 20,000 soldiers. This extraordinary association, and the great Order of Teutonic knights, flourished at the same period; during the 200 years, from 1250 to 1450, they were perhaps at their highest power and in the most perfect organization. The Teutonic order eventually became absorbed into the electorate of Brandenburg; the Hanse towns existed as free republics until the year 1810, when they were crushed by the despotic rule established over Europe by the first Napoleon.

The illustrious Order of the Temple has, through many vicissitudes, survived to our times; and, indeed, of late years a great, and we may say an astonishing, influence has been exercised in the Masonic Craft by this brotherhood in England, on the continent of Europe, and in the United States. Notwithstanding the persecution the Order was subjected to, consequent upon the machinations of Philip le Bel and the Pope Clement, it continued to exist, if not to flourish. Jacques de Molay, the martyred Grand Master, in anticipation of his fate, appointed his successor to rule the fraternity, and from that time to the present there has been an uninterrupted succession of Grand Masters. It is true, that as years passed on, and clouds arose still more ominous to the existence of the society, the

* The term has been adopted in our own tongue, and is found in two ancient charters granted by King John to the city of York, and the town of Dunwich, in Suffolk.

Templars (we believe there is no doubt) amalgamated their body with that of their ancient brothers in arms, the Knights of St. John, or, as they were afterwards called (from the island that became their head-quarters), the Knights of Malta. In the preceptories of the Order which remained in England the secrets imparted to the newly installed brother of the Temple included, for many years, the degrees known as Knight of St. John and Knight of Malta. With these was also conferred the "Rose Croix of Heredim," one of the higher degrees, originally brought into this country from Scotland (where, as well as in Ireland, many interesting, curious, and even valuable Masonic rites are preserved, which are generally unknown to the younger English Masons), and the "Kadosh," or *ne plus ultra* of Masonry. Of the Kadosh there are said to be six degrees, and however worked, we are at liberty to say that there is little doubt that they are intimately connected with the ancient ceremonies of the Order of the Temple.

We have spoken of the wide-spread influence of the Templar Order at the present day; the fact is, however, not perhaps known to the generality of our readers, that the vows of this degree were embraced to as great, if not to a greater extent, in proportion to the Masonic population of Great Britain a century ago, as at the present time. Great, and we fear not to say unpardonable, neglect has been manifested with regard to the records of the Order at that period, and the documents which have been preserved are meagre in the extreme.

The influence of this noble Order has been widely exercised on the Continent. In France and Italy chapters of the chivalric degrees have always been held, and latterly under the sanction of the church. At Sonnenberg, in Germany, there was a Grand Encampment of the Knights of St. John early in the present century, where several German princes were elevated to the privileges of the Order, amongst whom were Leopold of Saxe-Coburg, the present sovereign of Belgium, and Michaud, the historian of the Crusades. In Prussia the military orders flourish, and there is good ground for tracing their preservation up to the Teutonic Order, the Knights of which were the original founders of the power of the Prussian monarchy. It is not unreasonable to conclude that a portion of the persecuted brotherhood of the Temple sought refuge with their more prosperous fellow-soldiers of the Teutonic Order, and that their secrets and ceremonies may have been thus perpetuated in the north of Europe, while the Knights of St. John preserved them in the south.

The sovereigns of Prussia have always been patrons of Masonry in every form. Their descent from the illustrious Grand Master of the Teutonic Order may, it is not improbable, have influenced their predilections; be that as it may, it is well known that they have always, and more particularly since the time of the great Frederick, manifested the warmest interest in the affairs of the Craft. The active part taken by that illustrious prince in Masonry is indeed surprising, when we consider the magnitude and importance of his military and political transactions. He is known to have attained to the greatest

proficiency in what are known as the higher degrees in Freemasonry; and about the year 1786 he established in Prussia the Supreme Council of Grand Inspectors-General (which rite is believed to have been practised in Scotland from time immemorial), in order to preserve to his successors the Masonic privileges which he possessed as the acknowledged head of that rite. As Grand Commander, also, of the Order of Princes of the Royal Secret (the 32nd Degree), his authority was acknowledged by the Lodges and Councils throughout the continent of Europe.

With regard to the present government of the order, we must acknowledge that serious anomalies have arisen, which we would gladly see reconciled. According to the constitutions of the Order, it is clear that there can be but one supreme Grand Master, whose authority all Preceptories (or, as they are now termed, Encampments) are bound to acknowledge. The subordinate heads of the brotherhood in the various parts of Christendom are properly designated Masters, or Grand Priors. If then the succession of Grand Masters is allowed to have continued unbroken in France, it is clear that to the Grand Master of the Temple in Paris belongs the right of appointment of the heads of all subordinate Preceptories or Encampments. If, on the other hand, this authority be disavowed, to whom of right belongs the rule of the Order, and what becomes of its ancient customs, traditions, and landmarks? When the late Duke of Sussex was in the zenith of his power as Grand Master of Masons in England, he wished to obtain also the supreme authority in the higher degrees, as well in Craft as Royal Arch Masonry; and to this end, carrying out the wishes of the majority of the brethren in this country, he applied to the Emperor Alexander of Russia, as the nominal head of the Knights of Malta, for authority to rule the chivalric orders established in this country, and received from that potentate the title of Grand Prior of England, uniting under his control the three degrees of Knights Templar, Knights of St. John, and Knights of Malta. At the duke's death the supreme authority in England was conferred upon that very worthy and highly-esteemed Mason Colonel Kemey's Tynte, who was styled "Grand Master" of the Knights Templar,—an innovation which caused considerable discontent at the time, and in some measure tended to results to be regretted. In the year 1851 the degrees of Knight of Malta, or Knight of St. John, and also the Kadosh, were separated from the Templar degree, a severance which caused much dissatisfaction, and the heart-burnings arising from which can hardly yet be said to have subsided.

The appointment of the Duke of Sussex himself, as derived from the Emperor Alexander, is liable to the following objections:—The Knights Templar, it is acknowledged, were incorporated with the Knights of St. John, or Knights of Malta, who, after their expulsion from that island, elected, undoubtedly, as their Grand Master, the Emperor Paul of Russia. But the title of Grand Master, assumed by his son and successor Alexander, was never con-

ferred by the votes of the Order; on the contrary, after the assassination of Paul, they elected the Prince Caraccioli. After the removal of the Order from Malta in 1800, the chief seat was transferred to Catania in Sicily, whence, in 1826, it was removed by the Pope's authority to Ferrara.

Having shown that the title of the Duke of Sussex, as derived from the Emperor of Russia, was, to say the least, unsatisfactory, are we not justified in taking another and very different view of the subject. The Order having in the course of time fallen into decay abroad, and infirmity having been displayed in its government and management, the English knights whose encampments had been in a healthy condition for many years, were fully entitled to take the steps necessary for their own good government; and this course, we fully believe, would have been followed by the ancient Brethren of the order had indecision or weakness manifested themselves at the fountain-head. Viewed from this point, the rule of the Duke of Sussex, accepted though not elected by the knights in England, seems perfectly satisfactory, nor can we see that any really important objection can be made to the assumption of the title of "Grand Master," if the Order think fit to confer it upon their head.

There are several Encampments in England claiming great antiquity. It is asserted that the Encampment of Baldwin was established at Bristol by the Templars who returned from Palestine with Richard I.; it is still one of the most flourishing in England, and has preserved the ancient costume and ceremonial of the Order. This, with another at Bath and a third at York, constitute the three original Preceptories of this kingdom. We must confess, however, that though we have no reason to doubt their authenticity, our information is derived only from the traditions current in these Encampments. We should be glad if any of their members would communicate any facts corroborative of our statement. We cannot but think that in their archives is concealed much matter of interest to the Order in general, and which would prove of value in any future regulations for the government of the fraternity, though at present they do not work in connexion with the Grand Conclave.

In conclusion, we would express a hope that the time is not far distant when the different systems of our Masonic institution, in the higher as well as in the Craft degrees, will be brought under one government; and we trust that an attempt will also be made to assimilate the working in this country with that pursued under the sanction of the Grand Lodges of Scotland and Ireland, a consummation which would be welcomed by every true brother of the Craft.

TIDINGS FROM THE CRAFT IN THE UNITED STATES.

[Prepared for the *Freemasons' Magazine* by the R.W. Bro. ROB MORRIS,
of Lodgeton, Kentucky.]

Wheeling, Virginia, April 30th, 1858.

WE have had but little of general interest to arouse us during the past month. A few local questions of jurisdiction, one or two cases of internal dissensions, generally settled by compromise, and preparations for the summer vacation hard by, are all that have moved the rather sluggish pools of the season.

The death of Dr. J. K. Mitchell, of Philadelphia, Pennsylvania, Grand Master of that jurisdiction, on the 4th of April, is an incident of note. Though not personally acquainted with him, yet I give the general estimate of his character as an intelligent man, a worthy Mason, and a devoted official. There is no Grand Lodge in all the constellation of thirty-six Grand Lodges now glittering in our American firmament, which pays more attention to the character of those elevated to lofty seats, than that of Pennsylvania. Such names as Joseph R. Chandler, Messrs. Dallas, Milnor, Israel, Page, and the like, attest this assertion as truth, and it is felt that the death of Dr. Mitchell is a national calamity.

Your readers doubtless know something of Mr. Lewis Cass, now Secretary of State of the United States, formerly minister plenipotentiary to France. I was recently in a Lodge, Amity, No. 5, at Zanesville, Ohio, of which he was the first Master. This was in the year 1805. The Lodge possesses in its archives a copy of the "Constitutions of Masonry," published by the Grand Lodge of Massachusetts in 1798, presented by Bro. Cass. The same distinguished statesman was the second Grand Master of Ohio in 1808 or 1809, and the first in Michigan about 1828.

There is also in possession of Amity Lodge, as above, a sword once the property of Rufus Putnam, an officer in the American revolution, of which the curiosity lies in the hilt. This is of silver wrought into all the emblems of Masonry, displayed in the most ingenious manner. As the manufacture of this sword must have preceded the year 1776, its hilt is in fact a *tracing board* of the Masonic designs in use at that period. We are gradually bringing the antiquities of Masonry out of the dust, and preserving them from utter oblivion. In the "History of Masonry in Kentucky," by your correspondent, now ready for the press, the titles of all the older Masonic works in any of the American libraries are given in full, with a view to pave the way for a *Bigliographia Americana* of Masonic titles. The efforts of the members of the School of Crotona are disinterring much that is valuable of Masonic documents, seals, inscriptions, &c. &c.

Your correspondent recently sent to his esteemed friend, M. Furnell, Dublin, Ireland, D. Prov. G. M. of North Munster, a package of Masonic documents, embracing by-laws, proceedings of Grand Lodges, files of Masonic periodicals, impressions of Masonic stamps and seals, books new and old, circulars, &c. &c., interesting to those who would form Masonic collections of the sort. By this communication he begs leave to propose a like exchange with any British Brother who will send him objects of the sort published or made in any part of Europe. The aid of Bro. J. B. Taylor, of the Bureau of Masonic Literature, 335, Broadway, New York, as a medium for forwarding such objects, may be relied upon. I shall be happy to have many responses to this proposition.

In a communication made to your *Magazine* last year, I alluded to a "Ritual of Knightly Obsequies," prepared by John L. Lewis, jun., of New York, a Mason high in rank and intelligence, and adopted by the Grand Commandery of Knights Templar of the state of New York. As I predicted at that time, the work has gone rapidly into use. At Rochester, New York, recently, the obsequies of a Knight Templar were performed agreeably to that formula, and, as is reported, with uncommon impressiveness and solemnity. At Zanesville, Ohio, the Commandery has republished this formula for the use of its members whenever death shall invade its asylum. Your correspondent used it in November last, at the funeral rites of Sir Knight George Sheeks, near Hickman, Kentucky, and fairly tested its adaptedness. You will find a copy of it in the second number of the *Masonic Quarterly Review* for 1857.

As *à propos* to Yankee ingenuity, I will describe to you a popular method for building Masonic halls, recently discovered on our side of the sea. It is found that to burthen a Lodge with a debt of construction, is to destroy its usefulness. Therefore, a joint stock association is formed, a legislative act of incorporation is secured, a valuable building site in the business part of the town purchased, the aggregate cost estimated, and the whole divided into shares, usually of ten or twenty-five dollars each. These shares are picked up with a greediness that smacks of "Wall-street," and the work is put right through. If no dividends are ever pronounced, what of it—haven't the stockholders got the building—and how can ten dollars be better invested than in a large, neat and useful edifice? At Zanesville, Ohio, a hall has recently been erected on this plan at a cost of ten thousand dollars, of which the Masonic bodies (five in number) contributed by the purchase of the stock something like one-fourth, and the Masonic fraternity, in their individual capacity, the remainder.

We read with peculiar interest in this country, the diversified and always suggestive communications of your correspondents. They throw light upon the internal regulations of the Order in England, far more valuable to us than laboured articles and dissertations upon Masonic principles. I can testify that there is an earnest desire among us to know the work and lectures of symbolic Masonry as given abroad. Few of the English Brethren who visit this country make it a point to enter our Lodges, although they would be thrice welcome among us, and we have no means of gratifying our reasonable curiosity. But while thus commending the labour of your correspondents, I must not fail to say that the series of papers on "The Orders of Chivalry" you are now publishing, is of uncommon merit; and so are many other of your articles on standard subjects. Our American periodicals are beginning to appreciate their merits by reproducing them. Pity the international postage is such a barrier to to an international reciprocity of Masonic literature.

A few later statistics than those I forwarded to you last year, may be interesting. Alabama has now 221 lodges, and 6,846 members (Master Masons are usually understood by the term members); Arkansas, 103 lodges, 3,048 members; California, 111 lodges, 4,282 members; Connecticut, 80 lodges; District of Columbia, 10 lodges, 513 members; Florida, 32 lodges, 1,283 members; Georgia, 205 lodges, 12,310 members; Indiana, 215 lodges, 7,903 members; Iowa, 108 lodges, 3,178 members; Maine, 80 lodges; Massachusetts, 95 lodges; Michigan, 95 lodges; Minnesota, 8 lodges; Mississippi, 197 lodges, 8,629 members; Missouri, 163 lodges, 5,810 members; New Hampshire, 60 lodges; New Jersey, 44 lodges, 1,882 members; New York, 408 lodges; North Carolina, 126 lodges, 4,829 members; Rhode Island, 14 lodges; Tennessee, 133 lodges, 7,750

members ; Texas, 184 lodges ; Virginia, 150 lodges, 4,600 members ; Wisconsin, 76 lodges, 1,768 members. Twenty-three Grand Lodges give an aggregate of 2,930 subordinates. The whole number of lodges in the United States at present comes nearly up to 4,500, with a membership of about 160,000. Three-fourths of this aggregate is the labour of the last twelve years.

I have no new publications of importance on my table. The manual of Royal Arch Masonry to which I alluded in a previous communication, is announced as in the press, under the following title : "The Book of the Chapter ; or Monitorial Instructions in the Degrees of Mark, Past, and Most Excellent Masters, and the Holy Royal Arch, by Albert G. Mackey, *M.D.*, Grand High Priest of the Grand Royal Arch Chapter of South Carolina, author of 'A Lexicon of Freemasonry, 'Principles of Masonic Law,' etc.'" The work will be printed on fine white paper, price one dollar per copy, bound in cloth. It is to be published by Robert Macoy, New York, publisher of the *Masonic Quarterly*, and will be unquestionably an accession to the ritual literature in vogue among us. The learning of Dr. Mackey is well set off by a pleasing and chaste style peculiarly his own, and no department of Masonry is more indebted to him for careful researches than capitular Masonry.

Mr. Macoy also announces as in preparation for the press, a series of Masonic works, to be entitled "The Foreign Masonic Library," to consist standard works from the French and German, translated by Albert G. Mackey, *M.D.* and Albert Pike. The series will comprise translations of some of the most important and interesting treatises on Freemasonry that have been written by French and German authors. The first two volumes will consist of extracts and documents connected with the history of Freemasonry in France, translated by Albert Pike. These will be followed by the acts of the Freemasons, translated from Thory by Albert G. Mackey, *M.D.*, and succeeded at regular intervals, if the enterprise should be favourably received, by translations from the writings of Bowbrick, Ribold, Ragon, Kloss, Chemin de Pontes, Levesques, Lenning, and other distinguished French and German writers on Freemasonry ; the whole to extend to ten or fifteen volumes. The first work is now ready for the press, and will be issued in the course of the present year.

Amongst all the questions of a Masonic character debated among us, none has awakened more discussion or proved more difficult of solution than that of the true *status* of a demitted or non-affiliating Mason. There are very many of this sort floating about in the country, possessed of Masonic secrets, claiming with more than Masonic assurance participation in the charities, sympathies, and other benefits of the institution, yet refusing to contribute to the labours and funds of the brotherhood. How shall we view them ? Refuse them admission to our Lodges—deny them pecuniary aid—decline to give them Masonic countenance while living or Masonic burial when dead ? This seems to be the prevalent conclusion, yet there are many difficulties surrounding the question. A reference to the ancient charges of Masonry, which enjoin that every Brother should belong to a Lodge, may be contrasted with certain duties growing out of the O.B., and thus complicate the case. I predict that less and less favour will be shown to this class of Masons, whose only merit is that of *the sponge* ; and that Brethren will ere long be forbidden by the Grand Lodges to recede from their memberships, save for the purpose of uniting with other Lodges or aiding in the formation of new ones.

OUR ARCHITECTURAL CHAPTER.

SOME commotion has been raised in the architectural community by the announcement of a competition for an orphan asylum at Sunderland. The cost is to be £3,000, and for full drawings and specifications a premium of £20 is offered for the best designs, and £10 for the second best. This is bad enough, but unluckily the competitors are referred for printed conditions and instructions, not to the secretary, but to an architect at Sunderland. The competitors therefore fear that the originators of this scheme may have made up their minds to employ some local architect, and to give him the whole profit of the transaction, leaving the various outsiders to compete for supplying him with notions for the liberal reward of thirty pounds. It can never be too strongly impressed on committees that the great inducement to architects to compete is the prospect of obtaining the direction of the works, not only because there is the customary commission—which is a higher pecuniary reward than any premium that is awarded in this case, as £150 to £20—but because there is the honour and reputation of carrying the design into effect, which is a practical proof of the competency of the individual; whereas the award of the first premium, in this competition for instance, is a very doubtful honour; for if Mr. A. B. Smith states that he obtained the first premium of £20 for the Orphan Asylum at Sunderland, he will be asked, “Who built it?” His answer will be, “Mr. —, of Sunderland, another architect, who was more favoured, and into whose hands my design was put by the committee.” “Ay!” is the quiet reflection; “Mr. A. B. Smith was considered too young or unsafe, or not competent to be trusted with the management of the works, and so they employed a more experienced and trustworthy man. Mr. A. B. Smith may be a very clever man, but we will not employ him.”

Thus gross injustice is done to most deserving men by gentlemen on committees, who have not the least intention of doing wrong, as is most likely the case at Sunderland; but it is not to be wondered at that architects chafe when they find arrangements made which may be worked so much to their prejudice; in other words, when they find a trap baited, within which they may be caught.

There was a discussion on Monday week upon the stock subject of competition, at the Royal Institute of British Architects, in consequence of a paper by Mr. George Morgan, entitled “On Public Competitions for Architectural Designs.” He called attention to the unfair dealing of the government in reference to the late competitions for barracks, and for the War Office and Foreign Office. Neither the paper nor the discussion led to any practical result, although Mr. J. W. Papworth, Mr. Robert Kerr, Mr. J. W. Fraser, Mr. Jennings, Mr. Hussey, Mr. Digby Wyatt, Mr. Hansard, Mr. Henry Ashton, and Mr. Hesketh took part in it. It is true that architects have great grievances, but unfortunately they exact too much from the public to be successful in their demands. Thus it is by no means uncommon, and it may be observed in the discussion referred to, for architects to talk gravely of the great loss of valuable time to which they are subjected in a competition, and to put a money value on it equivalent sometimes to the whole amount of the commission. Advantage is taken of a particular case, as the barrack competition, to show that especial study must be made of military organization, of the habits of officers and soldiers, of the minutiae of barrack life; that barracks must be

visited, a great expense be undergone, and special plans be drawn up, which can never be employed again, and are thrown as a loss on the disappointed competitor. There is, however, another side to this, on which the public are not invited to look, but which some people are ungracious enough to bethink themselves of: that is, the design paraded at several successive competitions, and that vamp, "a bed by night, a chest of drawers by day," which, as need serves, is a corn exchange, a town hall, a museum, a literary institution, a grammar school, and all things by turns, with its tetrastyle or hexastyle Ionic portico, or its bell turret, or its corner tower—which lasts for ever, with occasional re-copying and touching up, and which in the course of time may draw, if not a commission, a second or third premium. We do not see that this class of sufferers in competitions was at all referred to in the discussion at the Institute, though it is to be presumed most of the Fellows must be aware of it—nay, we fear that some of them belong to it; and it well deserved notice, for these poverty-stricken designs are to be seen at every competition, swelling the rank and file. Now, were remuneration to be awarded to disappointed competitors, it will be easily seen it would never stop, with such a premium to architectural mendicancy.

Granted that, in such a case as the competition for the government offices, or for the Memorial Church at Constantinople, many designs of great study and original merit were left without any pecuniary reward, still it is a great thing for the young architect to have such an opportunity of displaying his ability before the public. Many of the unsuccessful in those competitions found advocates and champions who upheld their claims, and who maintain that if they were improperly deprived of premiums they gained distinction. Look for instance at the various representatives of the mediæval styles: they had a host of supporters ready to do battle for their pretensions. So too there were many of the unsuccessful who nevertheless proved their capacity to deal with the Italian, the Renaissance, or the Parisian style, and who will hereafter get commissions on the strength of what they showed in Westminster Hall. Then the competitors obtained a notice from the public press which otherwise they would never have received; and the lottery was not such a barren one, for many obtained positive prizes.

The arguments of competitors against competition abuses sometimes run too near arguments against competition altogether; for by dwelling too strongly on defects which are inseparable from competition—and it is to be remarked there are defects obnoxious to committee men as well as those obnoxious to competitors—the conclusion to be drawn in many cases is, that it is better to be without a competition at all. This might be very satisfactory to old architects, who would monopolize the commissions, or to men having good connexions, but it would be a very sorry fate for the young and unknown architect. In these days many a man of eminence has owed his rise to competitions, and it will take us a little trouble to forget that Sir Charles Barry was the successful competitor in the contest for the Palace of Westminster, Mr. Tite in that for the Royal Exchange, and Harvey Lonsdale Elmes in those for St. George's Hall and the Assize Courts at Liverpool.

This is a list which we could make a long one, and many of our readers can fill up, but the events of the day speak for themselves. England is not the only country where English architects compete; there is France, where we gained the Lille Church in competition; Belgium, where we gained the Dadizele Church; Sardinia, where we have just gained the first prize for the Turin prison. Now, any consideration of the principles and details of competitions must have reference not to England.

alone, but to the world at large, and most of the schemes for regulating competitions fail, because they are based on narrow views, with reference to the predilections or supposed interests of architects, without much regard to the interests or wishes of the public, and with no practical application to foreign arrangements. It is well, therefore, that such schemes should fail, and that English architects, although often disappointed, should have a career of rivalry open to them, where the lazy or humdrum architect shall be shamed if not discomfited, and his father-in-law or uncle be deterred by the example from pushing him into a job. The successful competitors at Turin are Messrs. Jones and Barber, and it cannot fail to do them good to have succeeded in such a competition against the world at large. They have also gained the third prize in the competition for the Genoa prison, for which another English firm, Messrs. Wilton and Hill, of London, came second, and they will owe some fame to this competition.

The second premium for the Turin prison is awarded to Messrs. Thomson and Anderson, of New York; and the third to Mons. Le Fevre, of Paris. The first prize for the Genoa prison falls to the lot of M. Le Conti, of Turin. Out of six premiums England has gained three, coming out as well as in the Lille competition; and if the remaining three are shared equitably, one belonging to France and another to Sardinia, there is still an English claim for a fourth prize, as it goes to architects of our own blood and our own school, in our other country on the far side of the Atlantic. Sardinia did wisely in throwing this competition open to the world, for if we have gained prizes she has learned that she had not the requisite knowledge for the structures she proposed, and will now obtain buildings more economical and more efficient than if she had trusted to her own knowledge and her own men. After this first essay the Sardinian architects will master the subject and be independent of foreign aid—perhaps introduce many improvements—at any rate adopt local appliances as their experience suggests.

Without competition it could hardly have happened that English architects could have gained this position. It would have been natural to employ a local architect, or to send to the supposed centre of civilization and arts, the metropolis of France; but in this competition, as in some others, Paris does not shine with her supposed and assumed brilliancy.

Bro. Benedict Albano is employed in the construction of a large villa for Lord Howden, the late ambassador in Spain. This building is in the neighbourhood of Bordeaux, in a beautiful situation, and Bro. Albano has taken full advantage of it and displayed his accustomed taste and resources. Bro. Albano, it will be remembered, was the English government architect at Madrid, and was employed for Lord Howden there.

Close alongside the Law Institution in Chancery-lane another legal structure is now rising above the ground, being a law assurance office—and what the architect can have been about while making his designs it is not easy to conceive. His ground floor is, as nearly as can be, the same height as the ground floor of the Law Institution; but, by the injudicious arrangements of the architect, the windows and details are just sufficiently altered to produce a diversity from those of the Law Institution, and the result is a contrast most unfavourable to the new building. The first floor is likewise out of keeping.

This is one practice of architects common enough; another is, as we observed lately, to efface every vestige of an older building, however interesting. The architect of the assurance office most likely thought that he had done something original in making these variations; but the

effect is a failure, for his building has a sufficient general resemblance of proportions to make it subordinate to the existing building—but, unfortunately, a sufficient diversity to constitute, not original treatment, but dissonance. The Law Institution being about thrice the size of his building, dominates it, and in spite of his efforts, dwarfs it. Our architect might have thought that his building, being in a different modification of the classic style from the Law Institution, he could do what he liked with it; but he seems not to have reflected that, though he could alter the dressings of the windows and doors, yet, as they were square-headed and rectangular openings, of the like character in each building, the like effects of light and shade would be manifested in each. His drawing, it may be assumed, was a pretty one, and pleased the directors of the company; and he thought it no business of his to give them a double drawing, showing his building in composition with the big structure of the Law Institution. For want of this, the directors will find, after they have gone to the great expense of many thousand pounds, that instead of showing well by the side of the Law Institution, their ornate structure will look mean and disproportionate. Architects may be very independent, but they may as well look after their neighbours after all, or their efforts may be frustrated. There is a bit of millinery gossip floating now, by the help of the *Court Journal*, in London, and the *Courrier des Dames*, in Paris, respecting the Countess de Morny, which, if destitute of sound foundation, is not without artistic significance. According to the best authorities, the Count de Morny, anxious for the fashionable appearance of his bride as a star in the Parisian *haut monde*, called a council of milliners, and had her dressed for the opera according to the dictates of taste and the unerring laws of colour, skilfully adapting her drapery to her fair hair and blonde complexion. On reaching the theatre, he left the countess in her box, and proceeded to the other side of the house to contemplate the effect, and hail her triumph; but, alas! he only recognised an utter failure. Calling to his side a distinguished painter, he bemoaned his fate, after the due application of the best artistic resources. “Everything is quite right,” said the painter; “but the heavy hangings of the box kill the delicate greens of the dress.” And so the disappointed count acknowledged, and withdrew the countess forthwith from the scene of discomfiture. Thus the assurance office is killed by the power of the Law Institution, and yet a very little care would have saved the architect from such consequences. Had his ground floor lines been the same as those of the Law Institution, and his windows of the same size, as they might very usefully have been, then he might have treated the dressings as he has done, and given a distinctive character to his building, without exposing it to the impression of dissonance now affecting it; of course subordinating his decoration so far as not to be altogether out of keeping with the Institution. The results would have been that his building would not have lost grandeur, but have gained it, as forming part of a large group, while its individuality and originality would have been well marked. However, he did not think it worth his while to regard the work of his brother architect next door, and the consequence is, his brother architect has not been injured, but has proved too much for him.

CORRESPONDENCE.

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

THE PROVINCE OF WEST YORKSHIRE.

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

WORSHIPFUL SIR AND BROTHER,—The letter addressed to you by the D. Prov. G.M. of West Yorkshire contains many opinions which differ widely from those entertained by a large number of the Masons of the province; but as you are well able to defend the position you have taken up in the matter, I do not propose to interfere in the discussion at present, further than to see, as far as I am able, that the facts are fairly stated which are used against your arguments.

I do not know who sent you the report of the proceedings of the last annual meeting, held in April, at Huddersfield; but I find it therein stated, that the code of regulations then submitted to Prov. Grand Lodge was passed with slight alterations. Now, these alterations were found to be so important, as to cause a letter to be written by the Prov. G.M., threatening to resign, and a Prov. Grand Lodge of emergency to be summoned to consider that letter. The said report estimates the number of Brethren present at the last annual meeting at a very different figure to that stated by the D. Prov. G.M.

Your first leading article on Provincial Grand Lodges contained some well-founded objections to the custom of holding them under the banner of private Lodges, and amongst others the expenses thereby thrown upon the private Lodges. Our D. Prov. G.M. argues in his letter in favour of the custom, and asserts that the Prov. Grand Lodge of West Yorkshire always pays its own expenses. You will, therefore, hardly be prepared to hear that the honour of receiving the visits of the Prov. Grand Lodge of West Yorkshire is not sought after by some of our private Lodges, owing to the expenses attendant thereupon; sometimes, however, Prov. Grand Lodge invites itself, and then the private Lodge has no escape. Some Lodges have been seriously crippled by the expenses thus thrown upon them, and others have felt their payment to be a grievous burden.

With regard to our Prov. G.M., those who have attended our Prov. Grand Lodges cannot fail to have noticed that, for many years past, the Prov. G.M. has never opened Prov. Grand Lodge; he only attends the annual meeting, and then seldom arrives until the business is concluded, with the exception of the investment of the new Prov. Grand Officers. Had he been present at the last annual Prov. Grand Lodge in time to hear, and, if necessary, to take part in the discussion of the code of regulations then submitted, there would most probably have been no occasion for his letter threatening to resign, and we should no doubt have escaped the unpleasant consequences likely to arise from the recent proceedings.

Trusting that you will continue to watch the constitution of the proposed

Board of General Purposes, so as to assist the Masons of West Yorkshire, who desire to prevent the creation of any unconstitutional authority in their midst,

I am, Worshipful Sir, yours fraternally,
A WEST YORKSHIRE MASON.

THE ROYAL ARCH SASH.

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


SIR AND BROTHER,—Soon after my exaltation, three years since, I inquired the reason of the sash being worn over the left shoulder and descending across to the right hip. Not being satisfied with the replies then received, I have since frequently made similar inquiries of a number of Companions, and many of standing and position in Royal Arch Masonry, and all the information I could glean was, in substance, the following:—

Our ancient Brethren were armed with a sword by their side to protect them from the attacks of their enemies while using their tools in the building of the Temple. The sash is intended to remind us of the wearing of the sword. Now, a sword is always worn on the *left* side, and being in this position an emblem of war, Royal Arch Masons dispensed with the weapon and *reversed* the position of the sash, which was thereby made emblematical of peace.

A Companion, who is well known and respected in the Craft, a short time since boldly asserted that not only was the sash figurative of the wearing of a sword, but that, at the time above mentioned, that weapon was *purposefully* worn on the *right side*, and was drawn and used by the *left hand*, the right being occupied with the implements of labour.

These replies did not appear to me to be at all satisfactory or consistent with common sense for the following reasons:—

1st. It requires a great stretch of the imagination to believe that our ancient Brethren were *left-handed*, or that if any of them were attacked while at work, they would retain the working tools in their *right hands* and fight at a disadvantage with their *left hands* rather than relinquish the implement. I could as easily understand a policeman searching out some dark corner with his lantern in his right hand, and being then attacked, drawing his staff with his left and so defending himself rather than change the lantern to his left, or dropping it altogether, and using the hand most suitable for his protection.

2nd. How can the mere reversing of the position of a sash change it from an emblem of war to one of peace? The question which naturally occurs is—has the sash any reference to a sword at all; or must we look elsewhere for an explanation? I apprehend the latter. Let us consider the material of which the sash is composed—the colours, which have their peculiar symbolic reference. “The *sacredness* of the emblem is further depicted in its radiated form.” We are also informed that the “ribbon is that *sacred* emblem denoting light.” Again, the triangle and  are

also significant of its sacred tendency. And lastly, in the ceremony we are “decorated with a ribbon [not a sword] as the insignia of our Order.”

These reasons appearing to me of some weight in upsetting the warlike theory, and being desirous of setting the question at rest, I wrote to the Rev. Dr. Oliver, D.D. (with whom none of our fraternity can compete for depth of knowledge and extensive study of all the symbols and ornaments of Freemasonry), upon this subject, and his reply is as follows:—

“The Royal Arch sash should be worn on the *left* shoulder, in allusion to the Hindoo Zennar, for it has *no reference to any military appointment*. In the “Old Lectures” these sashes are explained as being badges of honour and ensigns of the Order: the purple implying awe and reverence; the blue, truth and constancy; and the red, justice tempered with mercy,—from whence may be drawn inferences too many to be mentioned and too obvious to need explanation.”—

In conclusion I will add an extract from “Signs and Symbols” :—

“In Hindustan the aspirant, with similar ceremonies, was solemnly invested with the *consecrated* sash or girdle, which, being inserted over his *left* shoulder, descended on the *right* side and hung as low as the extremity of the fingers could reach. This girdle he was directed to wear next his skin. It consisted of a cord composed of *three times three* threads twisted together and fastened at the end with a knot. It was manufactured with many mysterious ceremonies, and said to possess the power of preserving the wearer from personal danger.”

Should you consider these remarks suitable for your *Magazine*, your inserting the same will oblige

Yours fraternally,
THEODORE E. LADD.

THE LODGE OF HARMONY (No. 317).

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

DEAR SIR AND BROTHER,—In your number for May 12th I perceive, in your notices to correspondents, a statement to the following effect :—

“Bro. J. W. H. Tidswell writes to deny that Bro. Pocklington introduced the present system of working in the Hundred of Elloe Lodge, as stated at a recent meeting of the Lodge of Harmony. He also complains that Bro. Pocklington has taken credit to himself for a lecture formerly delivered by him (Bro. Tidswell). The letter is, however, too personal for publication.”

I am only desirous, in writing this letter, to impress upon you and your readers, that the Lodge of Harmony therein mentioned is not the Lodge of Harmony, No. 317, meeting at Richmond, Surrey. The working of that Lodge has descended, “pure and untainted,” from their former renowned Master, the late Bro. Dr. Hemmin, to the present worthy occupant of the chair, to whom, as well as to many of his predecessors in that honourable office, the lectures on the several tracing boards, &c., are familiar.

I address these few lines to you with the simple intention of preventing any of our numerous Masonic friends from imagining for one moment that No. 317 is the Lodge of Harmony referred to in your notices; and I would venture to suggest, that, in giving the names of Lodges, it would be advisable to write the respective numbers.

In compliance with your wish, I give my name, but not for publication, and therefore sign myself,

P.M. OF LODGE OF HARMONY, No. 317.

Harrow, May 13th, 1853.

P.S. In reference to another part of your last number, I may mention, that in the Isis Chapter attached to Lodge of Harmony, No. 317, the explanation of the Royal Arch jewel and lecture on the five geometrical bodies (in accordance with the Platonic theory), is frequently given.

[Those Brothers interested in the matter will at once perceive that the Lodge of Harmony alluded to is No. 339, Boston.]

THE MASONIC MIRROR.

MASONIC MEMS.

WARRANTS have recently been granted by the M.W.G.M. for the following new Lodges:—Crystal Palace, No. 1044, to be held at the Longton Hotel, Sydenham; Meridian, No. 1045, 31st Regiment of Foot, now stationed at Gibraltar; United Tradesmen's, No. 1046, Ballarat East, Victoria; Mackenzie, No. 1047, Maldon, Victoria; Industry, No. 1048, Williamstown, Victoria; Mariners', No. 1049, Melbourne, Victoria; Mount Macedon, No. 1050, Gisborn, Victoria; Belgrave, No. 1051, Gun Tavern, Lupus-street, Pimlico.

WE understand it is in contemplation at the next festival of the Royal Benevolent Institution for Aged Freemasons and their Widows, to present a testimonial to Bro. T. L. Henley, in acknowledgment of his many years' gratuitous and constant services as medical attendant to the inmates of the asylum at Croydon.

FREEMASONS' BENEVOLENT INSTITUTION.

THE annual meeting of the governors and subscribers to this institution was held at the Freemasons' Tavern, on Friday, the 21st instant, Bro. John Udall, P.J.G.D., vice-president, in the chair.

The business having been formally opened,

Bro. Farnfield, the Secretary, read a report from the committee of management, which stated that, owing to the liberality of Grand Lodge and Grand Chapter, and the exertions of the Stewards at the last festival, the committee were enabled to recommend the addition of two men and seven women to the number of pensioners on the funds. The M.W.G.M. had consented to the holding of biennial festivals in aid of the institution, and the next festival would take place on Wednesday, the 26th of January, 1859. Nearly all the expenses of these festivals fell on the London Brethren, and nine tenths of the subscriptions announced at the last festival came from them. It therefore behoved the country Brethren to exert themselves to further support the institution, as by the laws the benefits to be enjoyed from it were restricted so as to prevent more than one-half the pensioners at any time coming from London. After the election last year, the committee placed James Dixon, of Donnington, near Spalding, he being upwards of eighty years of age, on the list of annuitants, with a pension of £30 a year. There had been on the funds forty-four male annuitants, of whom thirty-six belonged to the country, receiving £775 per annum, and eight to London, receiving £165. The number of annuitants on the Widows' Fund consisted of eighteen, of whom nine belong to the country, and receive £150 a year, and nine to London, who receive £190 a year; and Elizabeth Longstaff, in compliance with the rules, is in receipt of a moiety of her late husband's pension. Since the last election, eight men and one woman had died, so that with the proposed additions there would be ten men and eight women to be elected, making the total number of annuitants forty-six male and twenty-five female. During the year, £859. 7s. 2d. had been funded for the male fund; £647. 1s. 5d. for the Widows' Fund. The asylum was in perfect repair. There being a balance on the stewards' guarantee fund for the festival of £33. 4s.; it had been placed in the hands of Bro.

Farnfield to purchase coals and wood for the inmates of the asylum, which duty he cheerfully undertook and performed. The funded property of the institution now stood as follows:—Male Fund, £10,300; Widow's Fund, £2,600; Sustentation Fund, £567. 7s. 9d.

The report having been adopted and the committee for the ensuing year elected, it was resolved "That a vote of thanks be given to Bro. Thos. L. Henley, the honorary surgeon to the institution for his valuable and gratuitous professional services to the inmates of the asylum at Croydon during the past year."

Some other formal business having been proceeded with, the election took place, and was declared as follows:—

MALE ANNUITANTS.

| Name. | Place. | Age. | Number of votes. | Pension per ann. |
|--------------------------|-------------------------|-------|------------------|------------------|
| William Honey | London | 64 .. | 9,975 .. | £20 |
| Robert Parsons | Budleigh, Devon | 74 .. | 9,935 .. | 25 |
| James H. Buckley | Bradford, Yorkshire.... | 64 .. | 7,551 .. | 20 |
| John Harris | London | 66 .. | 6,794 .. | 20 |
| William Bell Slater | Preston | 78 .. | 6,346 .. | 25 |
| Benjamin Brown | London | 74 .. | 5,507 .. | 25 |
| John Simmonds..... | Chichester | 68 .. | 5,485 .. | 20 |
| W. Osborne Leigh | Deptford | 76 .. | 5,432 .. | 25 |
| William Blount | London | 66 .. | 5,337 .. | 20 |
| Herman Mier..... | London | 70 .. | 4,973 .. | 20 |

FEMALES.

| | | | | |
|-----------------------|--------------------------|-------|----------|-----|
| Martha Whitaker | London | 71 .. | 4,491 .. | £25 |
| Sarah Barnstoff..... | London | 64 .. | 3,141 .. | 15 |
| Mary Durnford..... | London | 74 .. | 2,901 .. | 25 |
| Susannah Price..... | London | 60 .. | 2,432 .. | 15 |
| Ann Pepper | Ipswich | 71 .. | 2,297 .. | 25 |
| Ann Riley | Pilkington, Lancashire . | 78 .. | 953 .. | 25 |
| Mary Arnold | Gravesend | 61 .. | 817 .. | 15 |
| Rebecca Palmer..... | Brighton | 74 .. | 678 .. | 25 |

It was resolved—"That the result of the election should be advertised in the usual newspapers and the *Freemasons' Magazine*."

Thanks were voted to the scrutineers and other Brethren engaged in the election; a similar compliment to the chairman closing the proceedings.

GRAND LODGE.

THE following is the business to be transacted on Wednesday, the 2nd of June, 1858:—

Nomination of scrutineers.

Election of members for the Board of General Purposes.

Election of members for the Colonial Board.

Election of members to be on the Committee of Management for the Royal Benevolent Institution for Aged Freemasons and their Widows.

Minutes of Quarterly Communication of 3rd March, and Grand Festival of the 28th April, for confirmation.

The M.W.G.M. will move—"That the rank of Past Grand Deacon be conferred on the W. Bro. Thory Chapman, on account of his long and zealous services as Assistant Grand Director of Ceremonies."

Report of Board of Benevolence for the last quarter, in which are recommendations for grants to—

Bro. Thomas Boardman, of Lodge No. 266, Todmorden £40.

Bro. Thomas Slade, of Lodge No. 152, Southampton..... £50.

REPORT OF BOARD OF GENERAL PURPOSES.

“To the United Grand Lodge of Ancient Free and Accepted Masons of England.

“The Board of General Purposes beg to report that, in compliance with the resolution of Grand Lodge of the 3rd of June, 1857, they have completed the purchase of No. 59, Great Queen-street, Lincoln’s-inn, and all the houses situated in Queen’s-place adjoining, for the sum of £3000 ; and that the title deeds thereof are in the hands of the Grand Secretary, to be placed with the other securities belonging to the Society.

“The board have also to report, that frequent inquiries having been made with regard to the collars proper to be worn by Grand Officers and Provincial Grand Officers respectively, they have decided that the law requires that *plain purple collars* shall be worn *only* by Grand Officers, and that the collars of Provincial Grand Officers must be distinguished by a *narrow edging of gold lace or cord*.

“The board regret to draw the attention of Grand Lodge to the continued irregularity exhibited by Lodges in improperly certifying to the petitions of applicants for relief from the Fund of Benevolence.

“The following complaints laid before the board by the Lodge of Benevolence have been considered and decided on, viz. :—

“1. Against the Lodge No. 195, London, for certifying to the petition of an applicant for relief that he had been a regular contributing member for four and a half years, whereas the Lodge had only paid dues for him for three years. The board having investigated the circumstances, and finding that none of the present members of the Lodge were members at the time referred to, ordered the Lodge to pay the arrears due, and admonished the W. M. to be more careful for the future.

“2. Against the Lodge No. 46, at Exeter, for certifying to the petition of a widow, that her late husband had been a regular contributing member for twenty years, whereas dues had only been paid for him for thirteen years. The board having fully investigated the case, and finding that considerable neglect had been exhibited in it, ordered the Lodge to pay the arrears for seven years, and also a fine of £2. 2s. to the Fund of Benevolence ; which arrears and fine have been paid.

“3. Against the Lodge No. 34, at Canterbury, for certifying that a Brother had been a contributing member for three years, whereas dues had only been paid for him for two years. The board, taking into consideration the circumstances of the case, ordered the arrears to be paid, and admonished the Lodge to be more careful for the future.

“4. Against the Lodge No. 206, London, for certifying that a petitioner had been for eight years a contributing member, whereas Grand Lodge dues had only been paid for five and a quarter years. It appeared, upon investigation, that the Brother had been a contributing member for only five years ; but the board observing upon the effect of carelessly certifying petitions without ascertaining their correctness, together with several irregularities which were disclosed in the course of the case, seriously admonished the W. M. and Officers to be more circumspect for the future.

“Complaints having been made of difficulties experienced in obtaining the charity jewel, the board recommend the following resolution for the adoption of Grand Lodge :—‘That the right to supply charity jewels be not confined to any individual, but that any Masonic jeweller be permitted to purchase the charity medal, upon signing an undertaking that it shall be mounted in accordance with the pattern kept at the Grand Secretary’s Office, and have the name of the Brother and the dates of his Stewardships engraved thereon.’

“The board have further to report that the subject of the duties and salaries of the Officers in the Grand Secretary’s department has been under their consideration for some months past, that they have thoroughly investigated the nature and extent of the duties discharged by each officer, and the whole of the books and accounts kept by each have been produced and examined. Having concluded such investigation, the board are of opinion that, looking to the nature of the duties performed, the number of the staff employed, and the hours of attendance

which the regulations of the office require, that it is neither necessary nor desirable, under present circumstances, that any increase should be made in any of the existing salaries.

“The board also report that a memorial has been received from Brother W. B. Packwood, who was suspended from Masonry in December, 1853, praying the board to recommend him to Grand Lodge for restoration to his Masonic privileges. Having considered this memorial, the fact that Brother W. B. Packwood has now suffered a suspension from all Masonic privileges for the space of five years, and that the justice of the case has been thereby sufficiently vindicated, the board recommend him to Grand Lodge for restoration to his Masonic privileges.

“The board have finally to report that the last edition of the Book of Constitutions being exhausted, they submit to Grand Lodge that the board should be directed to prepare and print a revised edition with as little delay as possible.

“Then follows the cash account.

“(Signed) FRANCIS ROXBURGH, *President.*

“*Freemasons' Hall, May 19th, 1858.*”

REPORT OF THE COLONIAL BOARD.

“*To the United Grand Lodge of Ancient Free and Accepted Masons of England.*”

“The Colonial Board beg to report that they have received a communication from the Corinthian Lodge, No. 834, Peterborough, Canada West, to know how they are to treat Brethren belonging to the so-called ‘Grand Lodge of Canada’ and ‘The Ancient Grand Lodge of Canada,’ and that they directed the Grand Secretary to reply to the letter, and to refer the Lodge to articles 13 and 15 of the Summary of Ancient Charges in the Book of Constitutions, in accordance with which they may admit as visitors Masons regularly initiated in duly warranted Lodges, but not others, until their Lodges have been acknowledged by Grand Lodge.

“The board have also to report that they have received a communication from the Friendly Lodge, No. 291, Jamaica, requesting that they may be authorized to summon Lodges of emergency to initiate candidates without giving seven days’ notice. The board have directed the Grand Secretary to answer the letter, and to state that they cannot recommend any alteration to be made in this law.

“(Signed) JOHN HERVEY, *Vice President.*

“*Freemasons' Hall, 19th May, 1858.*”

The Annual Report of the Royal Benevolent Institution for Aged Freemasons and their Widows, dated 21st May, 1858, will be laid before Grand Lodge.

PROPOSED MOTIONS.

By W. Bro. J. Rankin Stebbing, W.M. No. 555.—“That in consideration of Bro. W. Farnfield’s long and faithful services to the Craft, and of his able and satisfactory conduct as Assistant Grand Secretary, that his salary be increased to £125 per annum.”

By W. Bro. J. Rankin Stebbing, W.M. No. 555.—“That the attention of the M.W. Grand Master be respectfully called to a consideration of the eminent services of the Deputy Provincial Grand Masters, with a view to his enabling them to appear in Grand Lodge in their Provincial Grand Lodge collars and jewels, and to receive in Grand Lodge a more recognized position, such as being admitted to the dais, or other adoption and recognition as the Grand Master may deem suitable and proper.”

By R.W. Bro. William F. Beadon, P.J.G.W.—“That in consequence of the long and attentive services of Bro. W. Farnfield, Assistant Grand Secretary, and the increase of business in the Grand Secretary’s Office, an additional gratuity of £100 per annum be voted to him by Grand Lodge, to commence from March 3rd, 1858.”

By W. Bro. Frederick Binckes, P.M. No. 11.—“That the annual grant from the Fund of Benevolence to the Royal Benevolent Institution for Aged Freemasons and their Widows be increased to each Fund by the sum of £100.”

By W. Bro. the Rev. G. R. Portal, P.M. No. 460.—“That the return ordered by Grand Lodge, in February, 1857, not having been made, the Provincial Grand Master of Bucks and Berks be required to produce the minutes of his Provincial Grand Lodge during the last ten years.”

By W. Bro. Henry G. Warren, W.M. No. 169.—“That the minutes, so far as they relate to the appeal of Bro. Toby and others, be not confirmed.”

Should the above be carried, to propose relative to the appeal.—“That this Grand Lodge, whilst declining to interfere with the decision of the Provincial Grand Master, as already sanctioned, is of opinion that he acted with undue haste, and strongly recommends him to restore the suspended Brethren to their Masonic functions.”

By R.W. Bro. William F. Beadon, P.J.G.W.—“That the name of Bro. William Farnfield be specially omitted from amongst those employed in the Grand Secretary's Office, to whom the board has recommended that no increase of salary be given; and, further, that it is expedient that the salary of Bro. William Farnfield be increased by a vote of an additional gratuity of £100 per annum, in consequence of the very long and faithful services which he has rendered to the Craft for upwards of thirty-two years, and that such gratuity shall commence from the 3rd day of March, 1858.”

By W. Bro. John Udall, P.J.G.D.—“That no Brother be allowed to leave the Board of Benevolence without the permission of the President of the evening.”

METROPOLITAN.

Wednesday, May 26th.—Lodges, Antiquity (2), Freemasons' Tavern; Mount Moriah (40), Freemasons' Tavern; United Pilgrims (745), Manor House, Walworth.

Thursday, 27th.—Lodges, Neptune (22), Radley's Hotel; Shakspeare (116), Albion Tavern. General Committee, Girls' School, at 12.

Friday, 28th.—Lodges, Universal (212), Freemasons' Tavern; Fitzroy (812), Hon. Artillery Company, Finsbury. Chapter, Friendship (6), Thatched House Tavern. House Committee, Boys' School, at 4.

Monday, 31st.—Lodge, Pythagorean (93), Globe Tavern, Greenwich.

Tuesday, June 1st.—Lodges, Old Concord (201), Freemasons' Tavern; Euphrates (257), White Hart, Bishopsgate-street; Stability (264), Green Dragon, Bishopsgate-street; La Tolerance (784), Freemasons' Tavern. Colonial Board, at 3.

Wednesday, 2nd.—Grand Lodge, at 8. Lodges, Westminster and Keystone (10), Freemasons' Tavern; Florence Nightingale (1,008), Freemasons' Tavern, Woolwich.

Thursday, 3rd.—Lodges, Egyptian (29), George and Blue Boar; Strong Man (53), Falcon Tavern; Good Report (158), Radley's Hotel; St. Andrew's (281), Freemasons' Tavern; Yarborough (812), George, Commercial-road East. Chapters, St. James's (2), Freemasons' Tavern; Moriah (9), Thatched House.

Friday, 4th.—Chapters, Prince of Wales (324), Thatched House.

Saturday, 5th.—Lodge, London (125), Freemasons' Tavern. Committee, Boys' School, at 4.

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

BRITISH LODGE (No. 8).—This Lodge met at the Freemasons' Tavern, on Monday, the 17th instant, when a gentleman was ably initiated into the Order. The visitors were:—Bros. Maund, W.M. No. 671; and Adlard, P.M. No. 7.

KENT LODGE (No. 15).—The centenary of this Lodge was held at Bro. Harris's, the Three Tuns, Borough, on Monday, the 17th instant, under the presidency of Bro. E. Dresser Rogers, the W.M. The Lodge was opened at five o'clock, nearly forty Brethren being present, including Bros. Patten, P.G.S.B.; Farnfield, Assist. G. Sec.; Diplock, G. Steward; and many other distinguished Masons, as visitors. After the Lodge had been duly opened, Bro. R. E. Barnes, the Sec., read a copy of the original warrant of the Lodge, and also the warrant from the Grand Lodge, granting permission to hold this centenary. The W.M.

then addressed the Brethren, and gave a history of the rise, progress, and present position of the Lodge. The warrant shows it to have been an old Athol Lodge, and its career has been chequered by many circumstances of curious moment; among others, in 1824, it consisted of twenty-eight members, paying a subscription of one shilling monthly. Bro. Mahon, P.S.G.W., was initiated in this Lodge; his portrait now adorns this Lodge, and, from its quaint character, possesses much Masonic interest. During a period of seventy years the Lodge has only had two Secretaries—the present one, Bro. R. E. Barnes, having held that position for now twenty-one years. Having brought the history of the Lodge down to the present time, and commented upon its present great prosperity, the W.M. requested Bro. Patten to invest the several Brethren with the centenary jewel (which had received the approval of the M.W.G.M., and which consists of a silver star with the device of an aloe in bloom in the centre), introducing the Brothers according to date of initiation; amongst others, the venerable Bro. Barnes, P.M., whose great age enables him to remember most of the past history of this Lodge, of which he has been the father for so lengthened a period. The W.M. Bro. E. Dresser Rogers then informed the Brethren that he had indeed a pleasant duty to perform, and one which would prove a pleasing episode in this important meeting. The Brethren must all be aware of the important character of the services rendered for twenty-one years by their present Secretary, Bro. R. E. Barnes. The Lodge had lately voted that a testimonial, consisting of a handsome chased silver cup, should be presented to him as some slight token of respect and esteem, and on behalf of Kent Lodge he now presented the cup to that worthy Brother, stating the hearty wish of the entire Lodge, that he might live for many and many a year to give the Lodge the benefit of his knowledge and business habits. The W.M. then presented Bro. Barnes with the testimonial cup, which has the following inscription:—“Presented by the Kent Lodge (No. 15) of United Free and Accepted Masons of England to Bro. R. E. Barnes, P.M., to mark the high sense entertained of his Masonic conduct, likewise his assiduous and faithful discharge of the duties of Honorary Secretary for a period of twenty-one years. May 17, 1858.” Bro. R. E. Barnes, in accepting the token of their kind feeling upon this most interesting occasion, remarked that he was well rewarded for the pleasing duties he had performed for the Lodge for so considerable a period. He had had the pleasure of seeing the Kent Lodge rise gradually but surely, and it would be the fault of the members of the Lodge if they did not make it one of the best in the Order; it was upon the members doing their duty that the prosperity of the Lodge must depend. He thanked the Master, Officers, and Brethren of the Kent Lodge for the honour they had done him, and assured them that this token of their esteem would spur him on to further exertion; and he could only say that he had not sufficient eloquence to express his gratification, but that he thanked them from his heart for their kind expression of feeling. The Lodge being closed, the Brethren adjourned to the banqueting room, where a very elegant dinner was prepared, no expense having been spared to make the banquet every way worthy of the occasion. The dinner ended, and grace sung by Bros. Lowick, Forde, and Holmes, the W.M. proposed the usual toasts of “The Queen,” “The Earl of Zetland, M.W.G.M.,” “Lord Panmure, R.W.D.G.M.,” which were responded to in a truly Masonic manner. The W.M. then gave “The Kent Lodge, No. 15,” and again having expressed his pleasure at being the W.M. on this interesting occasion, thought that this was an opportunity of making a remark with respect to Freemasonry in general. He was certain Masonry was making great strides; it had, through its own influence, become to be considered by the outer world as respectable. When parties spoke of Freemasonry, it was with something like respect; in his own experience, those who had at one time a dislike to join Masonry, had become converts; and he was happy to say that they were among the most indefatigable of their members. Among Masons this would not be doubted; but it appeared to him that Masonry held in morals the same place which chess did in our amusements. They both had the same influence, they both called upon us to exercise our thinking properties, they were both devoid of money-making inducements, they both cemented friendships; but

with respect to Masonry, it had a far higher claim for their respect—its great object—charity—considering the large amount distributed unostentatiously, the great honour our Girls' Schools are to us, and the Boys' School also ; and lastly, our Male and Female Annuitant Funds. These last were not so flourishing as he could wish, but he was happy to say that, through the united efforts of several distinguished brethren, he had no doubt that this slur in another year or two would be removed. He had great pleasure in asking them to join with him in drinking "Prosperity to the Kent Lodge, No. 15," which was responded to with enthusiasm. Bro. Gibbs, P.M., proposed "The health of the W.M.," when Bro. Rogers returned thanks, and proposed "The healths of the P.Ms." "The healths of the visiting Brethren" was then given, responded to by Bro. Farnfield, who complimented the Brethren upon attaining their centenary, and who informed the Brethren, as secretary to one of their charities, that they were in a more flourishing state than they had been for some time, and gave a general history of them. "The Officers of the Lodge" was responded to by Bro Anslow. "The health of Bro. Barnes, P.M., Treas., and father of the Lodge," and "Bro. R. E. Barnes, Sec.," who returned thanks, and who, in addition to noticing their kind present to him, could not let that opportunity pass without tendering his thanks to them for the extreme kindness with which they always received Bro. Barnes, sen., P.M., his father, the father of the Lodge. The other usual toasts were proposed and



drunk with enthusiasm ; and a general happy feeling existing amongst all the Brethren, the evening passed off in a manner to cause every Brother present to feel particularly gratified at meeting together at this important festival. Letters regretting their absence were shown from Bros. Faudel and J. J. Blake, P. G. Officers. The Brethren adjourning in full Masonic costume, the appearance of the room when full was very animated. We subjoin an engraving of the jewel authorized by the M.W.G.M. for the members of the Kent Lodge to wear. It was manufactured in silver and enamel, and designed and executed by Bro. Thomas Moring, 44, High Holborn, who designed the Albion centenary medal and the Brabazon memorial, which has already been illustrated in this *Magazine*.

LODGE OF FELICITY (No. 66).—The installation meeting was held at the London Tavern, Bishopsgate-street, on Monday, May 17. The Lodge was opened by Bro. Robert Kynaston, W.M., and a ballot was taken for the admission of Mr. John Keen, of the Royal Arsenal, Woolwich, who was subsequently initiated. The installation of the W.M. elect, Bro. William Bell Graham, was next proceeded with, and that imposing ceremony was performed by Bro. James Morris, P.M., in presence of eight other Past Masters ; the proclamation and salutations in the several degrees were fully gone through. The W.M. then appointed as his officers, Bro. Wilson T. Piper, S.W. ; Bro. N. Hall, J.W. ; Bro. John Watkins (P.M.), Sec. ; Bro. D. Uullman, S.D. ; Bro. Alfred Cross, J.D. ; and Bro. John Noyes, I.G. Bro. Staples was elected Treas. and Bro. Johnson Tyler. At six o'clock the Brethren assembled to banquet, which was presided over by the W.M., who, by his courtesy and *bonhomie*, made every one around him happy. In the course of the evening, Bro. Graham said he had (as became the W.M. of No. 66) served the stewardship of two charities, and was quite ready to do so for the third. There were several visitors present to greet the W.M.'s accession to the chair, and among them, Bro. H. L. Crohn, G. Sec. for German Correspondence ; Bro. Stone, W.M., No. 19 ; Bro. Levinson, P.M., No. 7 ; Bro. How, Prov. G.D.C., Herts. ; Bro. H. Muggeridge, W.M., No. 1017 ; Bro.

Green, No. 76 ; Bro. Willmot, No. 57 ; Bro. Weichbrodt, No. 289 ; Bro. Stewart, No. 156.

BEDFORD LODGE (No. 183).—The usual monthly meeting of this Lodge was held at the Freemasons' Tavern, on Friday, the 14th instant, when one duly qualified Brother was passed to the 2nd Degree. In the course of the evening, the W.M., in the name of the Lodge, presented a very elegant silver claret jug to Bro. T. J. Jerwood, their Secretary, bearing the following inscription:—"Presented by the Brethren of the Bedford Lodge of Free and Accepted Masons, No. 183, to Bro. Thomas John Jerwood, P.M., Honorary Secretary to the Lodge, in testimony of their fraternal affection. May 14, 1858." The W.M. Bro. Orelli, on presenting the testimonial said, "When I had the honour of being installed W.M. of the Bedford Lodge, I was aware of the many great responsibilities and cares so high an office involved; little, however, did I reckon upon all the pleasures appended thereto, and certainly amongst the most prominent is, that whilst having the honour to fill this chair it should devolve upon me to be, as it were, the mouthpiece of the Lodge in speaking the sentiments of their hearts to their worthy Secretary. Bro. Jerwood, the Brethren have, I may say, unanimously determined on testifying their feelings towards you by presenting you with some slight memorial of their affection, and could I tell you of the many gratifying letters received from Brethren far and near—aye, even from the Basses Pyrénées—all breathing one sentiment alike, it would (if time permitted to read them) save me the vain endeavours to do them justice. I think I may sum them all up by saying,—never was anything more deserved—never was anything more cordially given. For your kind services to the Lodge, we can only acknowledge our gratitude, and tender you our best thanks. To you, who have always the welfare of our Lodge at heart, we feel such kindness is above requital. This claret jug, a slight but sincere token, is but to mark our fraternal affection, and to show to all who see it, how we appreciate those gentlemanly and Masonic qualities which are prominent in your every word and deed. It has been intimated that, at some future day, your son may be here initiated into the Craft. I think I may venture to say that if it should be so, that here, if only for his father's sake, and for the honoured name he bears, will he find a most hearty and fraternal welcome. May you, Bro. Jerwood—may we all live to see that day—it will be a happy day for the son, doubly happy for the father, a thrice happy day for the Bedford Lodge. In the name of the Bedford Lodge, I present you with this token of our gratitude and affection. When you look upon it in after times you will think of us, and of the many happy hours we have spent in labour and refreshment. May the G.A.O.T.U. bless you and yours, and grant you many years of health and happiness." Bro. Jerwood, who was much overcome with this proof of the esteem in which he is held by the Lodge, said how happy and how truly gratified he was to find the feeling entertained of him by his Brethren of the Bedford Lodge; that some years since he had been connected with several other Lodges, but resolving to centre his devotion in one, he had selected the Bedford Lodge, and he scarcely need say that he now felt how happy had been the choice—how fortunate the selection. After many very touching remarks on his sentiments towards the Craft in general, and the Bedford Lodge in particular, the worthy Secretary concluded by saying that, when he placed that elegant testimonial on his breakfast-table on the morrow, he should say to his boys, "See what your father has won, and read the estimation in which he is held by the Craft." About thirty Brethren partook of a most sumptuous banquet. Amongst visitors present were Bros. Robins and C. D. Dapree, No. 10. After a most agreeable evening, the meeting broke up, in right good humour, at eleven o'clock.

LODGE OF HONOUR AND GENEROSITY (No. 194).—The members of this Lodge met at the London Tavern, on Monday, the 17th instant. A Brother was passed to the degree of a Fellow Craft, by Bro. Westall, P.M. and Treas., in consequence of the indisposition of the W.M. Bro. Cheerer. Bro. Matthews was unanimously received as a joining member. After the usual loyal and Masonic

toasts, the health of the P.M. Bro. Cheerer was drunk, with hopes for his speedy and entire recovery. The W.M. in return, thanked the Brethren for their uniform kindness, and assured them that although he had felt himself scarcely able to attend the meeting from ill health, he had considered it his duty not to be absent, as he should thereby have lost the opportunity of introducing to the Lodge a most estimable Brother as a joining member. The health of the Past Masters was drunk, with thanks to them, severally, for their services, and more particularly to Bro. Westall, for the able manner in which he performed the ceremonies of the Order. In proposing the healths of the visitors, Bros. De La Chaumette, No. 32 and 98 ; Driver, Nos. 109 ; and Style, No. 460, the W.M. thanked them on behalf of the Lodge for the pleasure felt by the honour of their company ; and in proposing the health of the joining member, Bro. Matthews, expressed his satisfaction in receiving a Brother who promised to become an ornament of this united and happy Lodge. Bro. Matthews returned thanks for his kind reception, and assured the Brethren that, though inexperienced in Masonry, having been initiated in the wilds of Australia, he would do his best to deserve their kindness. After drinking the health of the Officers, and thanking them severally for their industry and attention, the Brethren separated in perfect harmony.

JORDAN LODGE (No. 237).—There was a meeting of this excellent Lodge at the Freemasons' Tavern, on Friday, the 21st instant, Bro. Watts, W.M., presiding, when a Brother was duly passed to the 3rd Degree. The Brethren afterwards supped together, and passed a very pleasant evening. Bro. Petter, P.G.S.B. and Treas., returned thanks for the Grand Officers, and expressed the great interest he continued to feel in the welfare of the Lodge. Bro. Muggeridge acknowledged the toast of the visitors, and bore testimony to the excellent working of the Master and Officers of the Lodge.

PANMURE LODGE (No. 1,017).—The annual festival was held on Saturday, May 15, at the Pembury Tavern, Lower Clapton ; when there were present Bros., Henry Muggeridge, W.M. ; Michael, S.W. ; Myers, J.W. ; Clarke, J.D. ; Webb I.G. ; and several other members. Mr. Bain was initiated. Bro. Isaac Puddle was passed to the 2nd Degree, and Bros. Courtenay, Dewar, and Wright, were raised to the Degree of M.M. A very handsome Bible was presented to the Lodge by Bro. Clarke, the Treasurer and J.D. Business ended, the Brethren adjourned to banquet, when Bro. Edwin Fox, whose duties at the Artillery Ground, prevented his attendance at an earlier period, made amends for his absence by his vocal praises. Bros. Mabbe, W.M., No. 215 ; Addis, No. 66 ; Dominy, No. 199 ; Richardson, No. 275 ; Long and Watkins, of No. 830, were visitors.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges*.—Tuesday, June 1st, Beaufort (129), Freemasons' Hall, at 7 ; Wednesday, 2nd, Moira (408), Freemasons' Hall ; Instruction, Friday, 4th, Freemasons' Hall, at 7½. *Chapter*.—Thursday, 3rd, Hospitality (221), Freemasons' Hall, at 7. *Mark*.—Canynges, Freemasons' Hall, at 7.

CHANNEL ISLANDS.

APPOINTMENTS.—*Lodge*.—Tuesday, June 1st, Hammond (829), Masonic Hall, Guernsey, at 7. *Chapter*.—Wednesday, 2nd, Hammond (829), Masonic Hall, Guernsey.

CHESHIRE.

APPOINTMENTS.—*Lodges*.—Saturday, May 29th, Fidelity (623), White Hart, Flowery Field, at 4. *Chapters*.—Wednesday, June 2nd, Fidelity (701), Angel Inn, Birkenhead, at 6.

LISCARD.—*Combermere Lodge*.—(No. 880).—The members of this Lodge held

their usual meeting, on Thursday, the 20th instant, at Stokes's Hotel, Seacombe, near Birkenhead. The Lodge was opened by the W.M. Bro. Nevill, supported by all his Officers, with the exception of the J.W., Bro. Alfred Jones, unavoidably absent in London, where he is understood to be gaining Masonic knowledge in the intervals allowed by his business arrangements. Among the visitors present were :—Bros. Wade, P.M. No. 701 and W.M. No. 1,026 ; Morton, S.W. No. 701 and Treas. No. 1,026 ; Rothwell, No. 701 ; and Lewin, No. 701 and J.W. No. 310. The minutes, including the resolutions as to several alterations in the by-laws, were then read and confirmed, and the usual routine business transacted, after which, in conformity with an excellent rule established by the present W.M., and not often adopted in private Lodges, except those of instruction, the Brethren proceeded to work the sections for the remaining time allowed for the holding of the meeting. This pleasing duty was ably performed, and afforded much gratification and instruction to the new members. An elegant refreshment was provided, and the members separated at the usual early hour observed in this Lodge.

CORNWALL.

APPOINTMENTS.—*Lodges.*—Wednesday, June 2nd, Cornubian (659), Crotch's Hotel, Hayle ; Peace and Harmony (728), Dunn's Hotel, St. Austle, at 7.

DEVONSHIRE.

APPOINTMENTS.—*Lodges.*—Tuesday, June 1st, St. John's (83), Masonic Hall, Plymouth, at 7 ; Wednesday, 2nd, Perseverance (190), London Hotel, Sidmouth, at 7 ; Brunswick (185) Masonic Hall, Plymouth, at 7.

DORSETSHIRE.

APPOINTMENTS.—*Lodges.*—Wednesday, June 2nd, Amity (160), Poole, at 7 ; Thursday, 3rd, Unity (542), Town Hall, Wareham, at 7.

DURHAM.

APPOINTMENTS.—*Lodges.*—Tuesday, June 1st, Marquis of Granby (146), Freemasons' Hall, Durham, at 7 ; Thursday, 3rd, Tees (749), Black Lion, Stockton-on-Tees, at 7.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Tuesday, June 1st, Sherborne (1,004), George Hotel, Stroud, at 5½ ; Wednesday, 2nd, Royal Union (307), Freemasons' Hall, Cheltenham, at 6.

HAMPSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, June 3rd, Panmure (1,025), Royal Hotel, Aldershot, at 6. *Chapters.*—Wednesday, 2nd, Southampton (555), Freemasons' Hall, Southampton, at 7 ; Thursday, 4th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7.

SOUTHAMPTON.—*Royal Gloucester Lodge* (No. 152).—A numerous assemblage of the Brethren took place on Thursday, May 13, on which occasion the W.M. and Brethren of this Lodge had specially invited the members of the sister Lodge, the Southampton, No. 555, to favour them with their company, besides whom there were present the Prov. G.M. of Hampshire, Bro. Admiral Sir Lucius Curtis, Bart. ; the Prov. G.M. of the Islands of Jersey and Guernsey, Bro. J. Hammond ; the D. Prov. G.M. of Hampshire, Bro. Charles E. Deacon ; and Bros. J. R. Stebbing, W.M. No. 555 ; Dr. H. Clark, P.M. Nos. 555 and 152 ; G. Dunlop, P.M. Nos. 555 and 152 ; Harfield, P.M. No. 152 ; G. Martin, P.M. No. 555 ; Cole, Copeland, Payne, Clarke, and many other Brethren ; in all upwards of fifty Brethren were in attendance, and a most happy evening was passed in the interchange of those social amenities so characteristic of the fraternity. Votes of thanks to the visitors, especially to the Prov. G.M. of Guernsey and Jersey, for the honour he had conferred on the Lodge by his company, were passed, at which he expressed his great gratification, and hoped to be able to renew his visit frequently. The venerable and respected chief of the Province, Admiral Sir Lucius Curtis, Bart., and his Deputy, Bro. Deacon, were received with all the customary honours and fraternal regards to which they are entitled, and which the members of the Royal Gloucester Lodge not only cheerfully accord, but are

always desirous of the opportunity of expressing towards such distinguished Brethren as favoured the Lodge with the honour of their company on this occasion.

HERTS.

APPOINTMENTS.—*Lodge*.—Tuesday, June 1st, Hertford (578), Shire Hall, Hertford, at 4.

ISLE OF WIGHT.

APPOINTMENTS.—*Lodge*.—Wednesday, June 2nd, Yarborough (809), High-street, Ventnor, at 7.

KENT.

APPOINTMENTS.—*Lodges*.—Tuesday, June 1st, Adam's (184), Masonic Hall, Sheerness, at 6; Wednesday, 5th, Royal Naval (621), Hiscock's Hotel, Ramsgate, at 7; Union (149), King's Head, Margate, at 7; Florence Nightingale (1,008), Crown and Anchor, Woolwich, at 6; Invicta (1,011), George Hotel, Ashford, at 8; Thursday, 3rd, United Industrious (34), Canterbury, at 8. *Mark*.—Tuesday, 1st, Florence Nightingale (Scotch), Crown and Anchor, Woolwich, at 6.

LANCASHIRE (EAST.)

APPOINTMENTS.—*Lodges*.—Thursday, June 3rd, Affability (399), Cross-street, Manchester, at 6½; Friday, 4th, Anchor and Hope (44), Swan Hotel, Bolton, at 6. *Chapters*.—Thursday, 3rd, Strength (358), Green Man, Bacup, at 7; Friday, 4th, Concord (44), Swan Hotel, Bolton, at 6. *Mark*.—Thursday, 3rd, St. John's (Scottish) Commercial Hotel, Bolton, at 6.

LANCASHIRE (WEST.)

APPOINTMENTS.—*Lodges*.—Tuesday, June 1st, Alliance (965), Stanley Arms, Roby, at 4½; Wednesday, 2nd, St. John's (971), Caledonian Hotel, Liverpool, at 6; Ellesmere (1,032), Red Lion, Chorley, at 6; Thursday, 3rd, Mariners' (310), Duke street, Liverpool, at 6; Friday, 4th, Instruction (Mariners'), Duke-street, Liverpool, at 7. *Chapters*.—Wednesday, 2nd, Unity and Perseverance (845), Wheatsheaf, Ormskirk, at 5; Lebanon (101), Royal Hotel, Prescot, at 6.

LEICESTERSHIRE.

APPOINTMENTS.—*Lodge*.—Wednesday, June 1st, St. John's (318), Bell Hotel, Leicester, at 7.

LINCOLNSHIRE.

APPOINTMENTS.—*Lodge*.—Wednesday, June 2nd, Lindsay (1,014), Public-buildings, Louth, at 6.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges*.—Tuesday, June 1st, St. David's (554), Salmon Inn, Berwick; Northumberland (985), Central Exchange, Newcastle-upon Tyne, at 7; Thursday, 3rd, Newcastle (24), Freemasons' Hall, Blakett-street, Newcastle-upon-Tyne, at 7.

SHROPSHIRE.

APPOINTMENTS.—*Lodge*.—Friday, June 3rd, St. John's (875), Bull's Head, Wellington, at 4.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, June 2nd, Sincerity (327), Taunton, at 7; Thursday, 3rd, Royal Cumberland (48), Masonic Hall, Bath, at 8; Benevolent (653), Town Hall, Wells, at 7.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodge*.—Thursday, June 3rd, St. Peter's (607), Star and Garter, Wolverhampton, at 7. *Encampment*.—Friday, 4th, Godfrey de Bouillon, Town Hall, Stoke-upon-Trent, at 3.

SUFFOLK.

APPOINTMENTS.—*Lodge*.—Wednesday, June 2nd, Doric (96), Private Room, Woodbridge, at 7. *Chapter*.—Wednesday, June 2nd, Perfect Friendship (522), White Horse, Ipswich, at 7.

SURREY.

REIGATE.—*Surrey Lodge* (No. 603).—The members of this Lodge assembled together at the Swan Inn, on Saturday, the 15th instant, the R.W. Bro. J. Ll. Evans, (P.G.S.B.) W.M., presiding, supported by the R.W. Bro. Dr. Harcourt,

D. Prov. G.M. of Surrey, and a number of other Brethren. The Lodge having been duly opened, the 1st and 2nd sections of the first lecture were ably worked by Bros. Lees and Johnson. Bro. Sir Henry Rawlinson, M.P. for the borough, having unanimously been elected a joining member of the Lodge, the Lodge was closed, and the Brethren adjourned to a very excellent banquet, provided by Bro. Blakiston. After dinner, the usual toasts were drunk and responded to with great cordiality. The R.W.D. Prov. G.M. in returning thanks for his health, said that since his appointment to the distinguished position he had the honour to hold, he had visited every Lodge in his Province, and should continue so to do, and endeavour as far as lay in his power to promote their prosperity, and the exchange of brotherly feeling throughout the Province. He must impress upon the country Brethren how desirable it was that they should liberally support the different charities, not only by their subscriptions, but by sending stewards to represent their Lodges at the festivals.

SUSSEX.

APPOINTMENTS.—*Lodges.*—Tuesday, June 1st, Royal York (394), Old Ship Hotel, Brighton, at 7½; Thursday, 3rd, Union (45), Council Chamber, Chichester, at 7½.

WALES.

APPOINTMENTS.—*Lodges.*—Tuesday, June 1st, Prince of Wales (969), Thomas's Arms, Llanelly, at 7; Loyal Welsh (525), Victoria Hotel, Pembroke, at 8. *Chapter.*—Star of Gwynedd (540), British Hotel, Bangor, at 6.

WARWICKSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, June 2nd, Abbey (625), Newdegate Arms, Nuneaton, at 7.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Tuesday, June 1st, Harmonic (313), Freemasons' Tavern, Dudley, at 6½; Wednesday, 2nd, Worcester (349), Bell Hotel, Worcester, at 6½.

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodges.*—Tuesday, June 1st, Camalodunum (958), Freemasons' Hall, New Malton, at 7; Thursday, 3rd, Constitutional (371), Assembly Rooms, Beverley, at 8; Friday, 4th, St. Germain (827), The Crescent, Selby, at 7.

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Friday, June 4th, Alfred (384), Griffin Hotel, Leeds, at 7; Instruction, Alfred (384), Griffin Hotel, Leeds, at 8. *Chapters.*—Tuesday, 1st, Three Grand Principals (251), Masonic Hall, Dewsbury, at 5; Thursday, 3rd, Sincerity (874), Freemasons' Hall, at 8.

ROYAL ARCH.

PROVINCIAL CHAPTERS.

DUDLEY.—*Royal Standard Chapter* (No. 730).—A convocation of this Chapter was holden at the Hotel, on Tuesday, May 18. The business on the summons was to exalt Bros. Smith and Wesley and exalt the Officers for the ensuing year. Bro. Wesley, being in attendance, was admitted and exalted to this Supreme Degree. The duties of M.E.Z. were ably performed by Comp. Dennison, P.Z.; he was well supported by Comps. Davies, H.; and Howells, J., in the due performance of their respective duties, also by the P.S., the duties of that office being undertaken by Comp. Masefield, P.Z. Comp. Renaud, M.E.Z., having resumed the chair, on the ballot being taken, the following Companions were declared unanimously elected:—A. G. Davies, Z.; W. Howells, H.; M. Dennison (P.Z.),

J. ; Barnes, E. ; B. Brookes, N. ; Davison, P.S. ; Bateman, Treas. ; Jeffs, Janitor. Comp. Dudley was, in the first instance, elected 3rd Principal, but he declined to accept office.

PORTSMOUTH.—*Portsmouth Chapter* (No. 717).—At a Chapter held the 20th April, 1858, Bro. J. R. J. Fennel was exalted to the Supreme Degree of a Royal Arch Mason. After which Comp. Bannister, P.Z., was presented with a P.Z. jewel and purse of money, by Comp. E. Galt, P.Z., who delivered the following address—“Most Excellent Companion and P.Z., E. Bannister—I am deputed by the M.E.Z. and Companions of the Portsmouth Chapter, this evening, to present to you a P.Z. jewel and purse of money; in doing which, I can assure you, I feel the warmest pleasure in being the exponent of so many Companions and Brethren of the Craft Lodge, who have subscribed this as a token of the good will they have towards you; I may add, that every member of the Masonic fraternity regards you with feelings of affection and respect, as being the guide and assistance to the Masonic Order in this province, as well as adorning the Craft by your truly Masonic life and conduct. I trust that your declining days may be cheered by the remembrance of this gift, proving the high estimation in which the Companions hold you; and that you may pass peacefully down the stream of life calm and unruffled, until it shall please the G.A.O.T.U. to call your spirit to that haven of eternal repose, to live and be with him for ever!” The Brethren afterwards retired to the banquet room, where a pleasant evening was spent, and the usual Masonic toasts and songs followed. The following companions were present:—Comps. T. Batchelor, Z. ; E. Bannister, P.Z. ; E. Galt, P.Z. ; M. E. Frost, P.J. ; J. B. James, E. ; M. E. Wells, N. ; H. Hollingsworth, P.S. ; G. Rake, J. W. Oakshott, and R. T. Fennell.

COLONIAL.

AUSTRALIA.—VICTORIA.

COMBERMERE LODGE, EAST COLLINGWOOD.—[In our number of the 14th April we described the elegant manner in which the Lodge-room of the new Combermere Lodge, at Collingwood, Australia, was fitted up, and briefly announced that it was opened on the 10th of February. We now present our readers with a lengthened report of that event from the pen of our Melbourne correspondent, and which we believe will be read with great interest, many of the Brethren taking part in the proceedings being well known to the Craft in England.]

The rapid progress of this nascent empire in population, wealth, and civilization, are subjects of wonder to the whole world; and it is gratifying to us to observe that the advancement of Freemasonry in Victoria is equally a subject for congratulation. In 1853 there were in Victoria only three Lodges (one in abeyance) under the English, one under the Irish, and two under the Scottish Grand Lodges. At the present time twenty-five Lodges are established under the English Grand Lodge, and constant applications are being made for new dispensations. The fifth Lodge under the Irish Grand Lodge is about being formed. The ex-chief secretary, the colonial premier, Bro. the Hon. Wm. Haines, is to be recommended to his grace the Duke of Athole for appointment as Prov. G.M. of the two Lodges under the Grand Lodge of Scotland. Thus the colonial motto, “Advance, Australia,” is properly applicable to Freemasonry in one of the colonies under notice—namely, Victoria.

The remarkable gathering of two Prov. Grand Masters, many other Provincial Officers, twenty-three Masters and Past Masters, and numerous other visiting

Brethren from the suburbs and interior, at the opening of the Combermere Lodge, whilst conveying a marked compliment to Bro. J. J. Moody, the Master, a Past Prov. Grand Officer for Lincolnshire and Cheshire, affords also a striking proof of the rapid progress of our noble art in this magnificent country.

To enable our readers to understand the position of East Collingwood, a name, perhaps, never heard before by many, it may be requisite to state that the Prov. G.M., the Hon. Captain Clarke, was successful in the late legislative council in obtaining an act by which 150 persons—not less than thirty-six residing in a square mile—may petition the governor to form their locality into a municipality not exceeding an area of nine square miles, and no one part being at a greater distance from any other than six miles. And if such petition be not opposed by a counter one containing a greater number of signatures, the inhabitants meet and elect three, five, or seven (the latter being the number uniformly to the present time) councillors, who form a municipal council, three of whose members retire annually but are eligible to be re-elected, and appoint a town clerk, surveyor, collector, inspector, &c, and employ a valuator to value the rateable property of the municipality, and impose a rate on such property (the maximum being two shillings in the pound), subject in every case to the approval of the governor.

There are about twenty such municipalities in Victoria; and the city of Melbourne, which contains about 80,000 inhabitants, is bounded by such municipalities—namely, East Collingwood, Richmond, Prahran, St. Kilda, Emerald Hill, and Brunswick.

East Collingwood comprises an area of about 1,100 acres, contains 11,000 inhabitants, and has twenty-five miles of streets laid out, a large portion formed and metalled. It has the river Yarra Yarra, for about two and a half miles, as one of its boundaries, within which two bridges—one at a cost of £30,000—have been recently built over that river. Some of its streets are lighted with gas, and it will shortly have mains laid for the reception of water now brought through eighteen miles of mains to Melbourne from the Yan Yean reservoir, which is fifteen feet deep, and comprises a surface of 1,500 acres.

A numerous assemblage of visiting Brethren was congregated, amongst whom were the R.W. Prov. G.M.; R.W.D. Prov. G.M.; V.W. Prov. G.S.W.; V.W. Prov. G. Chaplain, Bro. the Rev. C. P. M. Bardin, M.A.; V.W. Prov. G. Secretary; W. Prov. G. Dir. of Cers.; Prov. G. Organist; Bro. W. Baker, Prov. G. Steward, &c. (English Constitution.) The R.W. Prov. G.M.; V.W. Prov. S.W.; V.W. Prov. G. Sec.; Bro. J. W. Terry; W. Prov. G.S. Deacon, Bro. H. L. Drew, &c. (Irish Constitution.) The following Masters and Past Masters were also present: English—Bros. H. Nathan, W.M. Australia Felix Lodge; H. Brotherton, W.M. Australasia Lodge; Sidney James W.M. St. Kilda Lodge; J. McDermott, W.M. Meridian Lodge; Joseph Lewis (Prov. G. Steward), W.M. Collingwood Lodge; R. S. Anderson, J.P., W.M. Yarra Yarra Lodge; Rev. C. P. M. Bardin, W.M. Mariners Lodge; Robert Levick (P.M.), W.M. Lodge of Instruction; Edward Grafton, P.M.; J. G. Golding Fill, P.M. Golden Lodge of Bendigo (120 miles from Melbourne), &c. Irish—Bros. Myers, Lodge of Hiram; B. Wheelock, Washington Lodge; Wallworth, Victoria Lodge. Scottish—Bro. J. H. Thomas, W.M. Australasia Kilwinning Lodge. Bro. Reginald Scarfe, W.M. of the Boroondara Lodge was unable, from illness, to attend.

At the invitation of the W.M. elect, Brother H. W. Lowry, V.W. Prov. G.S.W. for Victoria, performed the duties of installing Master, which were most efficiently discharged.

Bro. Lowry, having taken the chair, appointed the W.M. of the Australia Felix Lodge his S.W., and the W.M. of the St. Kilda Lodge his J.W., *pro tem.*; Bro. E. Grafton (Prov. G. Steward), I.G., and other brethren.

The Lodge was then opened in the 1st Degree, when the two Prov. G.Ms. and their Prov. G. Officers were marshalled into the Lodge to solemn music by the Dir. of Cers., Deacons and Stewards, and took their appointed places. The grand honours were respectively given to the two Prov. G.Ms., when the V.W. Prov. G.M. the Hon. Capt. Clarke took the chair.

An ode in honour of Masonry was sung, and the ceremony then proceeded in ancient constitutional form, as follows, so far as we are permitted to disclose it.

The Secretary having informed the R.W. Prov. G.M. that the Brethren desired to be formed into a new Lodge, &c. ; the R.W. Prov. G.M. ordered him to read the petition to the Prov. R.G.M. for a warrant of dispensation, the petition to the M.W.G.M. for a warrant of constitution, and the minutes of the Lodge to that date.

The R.W. Prov. G.M. having signified his approval of, and declared the minutes to be regular and valid, signed the same, and inquired of the Brethren if they approved of the Officers who had been nominated to preside over them, to which the Brethren responded in the affirmative in Masonic form.

The R.W. Prov. G.M. then delivered an oration on the nature and design of the institution, and congratulated the resident Brethren of the populous municipality of Collingwood on the opening of a Lodge under such favourable auspices.

After a preliminary ceremony, the R.W. Prov. G.M. asked the installing Master if he had examined the W.M. and Wardens and found the proposed Master well skilled in the noble science and duly instructed in our mysteries &c., to which he replied in the affirmative, and by the order of the R.W. Prov. G.M. presented him, saying, "I present this my worthy Brother J. J. Moody to be installed Worshipful Master of the Combermere Lodge, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole fraternity wheresoever dispersed over the whole world."

The R.W. Prov. G.M., placing the candidate in the proper position, and having asked and obtained the unanimous consent of all the Brethren, said "I appoint you Brother J. J. Moody, the Master of this Lodge, not doubting your capacity and care to preserve the cement of the Lodge," &c.

The Secretary then rehearsed the ancient charges and regulations, and assent having been given thereto, Bro. Lowry proceeded with the full ceremony of installation.

The following Brethren were then appointed and invested by the Worshipful Master:—Melmoth Hall, S.W. ; Thomas G. Atkinson, J.W. ; Rev. C. P. M. Bardin, Chaplain ; John Barnett, Treas. ; Charles Le Cren, Sec. ; Arthur T. Porter, S.D. ; B. L. Webber, J.D. ; William H. Bucirde, Dir. of Cers. ; Ferinayle, Organist ; Isaac Waterman, S. Steward ; Joseph C. Passmore, J. Steward ; James M. Gill, I.G. ; John Taylor Smith, Tyler.

Business having been concluded, the Brethren adjourned to a very elegant banquet provided by Bro. Turner, the bill of fare of which proves that the Australian Brethren have not forgotten the habits of their native land.

A portion of the band of the 40th regiment, under their leader, Mr. Johnston, was stationed in an ante-room, and played the airs in the list of toasts and other enlivening strains. Bro. Ferinayle, the Prov. G. Org., presided at the piano, and Bro. H. W. Bucirde, Dir. of Cers., discharged the duties of his office most satisfactorily.

Grace having been said by the Chaplain of the Lodge, the Prov. G. Chap., and the cloth removed, the W.M. commenced to give the toasts in the programme.

The W.M. said, "Brethren, the first toast on my list is ever remarkable for eliciting one of the proudest characteristics of Freemasonry—loyalty to their sovereign. I give you 'Our most gracious Queen Victoria,' who is adorned with every public and private virtue, and universally beloved by the people. From our hearts we say, God bless her." The toast was drunk with great enthusiasm.

The W.M. then gave "The enlightened patron of science, literature, and the arts, and the supporter of all our cherished institutions, H.R.H. Albert the Prince Consort, with the Prince of Wales and the rest of the royal family."

The W.M., in appropriate terms, then gave "His Excellency the Governor of Victoria, Sir Henry Barkly, knight."

The W.M. then said, "Brethren, I have now to propose a toast in which the name of a great British dependency is included. No language that I can command can adequately portray the conflicting emotions with which it alternately depresses and inspires me: 'Our Brethren of, and the Army in, India.' On the one hand, we behold the deeds of the ever infamous mutinous sepoy in all their

demoniac ingenuity and sanguinary atrocity; on the other, tenderly nurtured Englishwomen and their innocent children massacred by these monsters in human form, under circumstances of the most revolting character which chill the blood with horror, and our gallant soldiers betrayed and shot down by the miscreants in whose fidelity and obedience they had theretofore unhappily reposed a too generous confidence. Yet, in the midst of this almost overwhelming grief, we derive consolation from the heroism, valour, fortitude, and endurance displayed by our invincible soldiers and their magnanimity in the hour of victory. They have thus won imperishable renown and added another page to the annals of their glorious achievements. The events referred to have taken place where many Freemasons were congregated, and amongst the suffering survivors of the gentle sex many may doubtless mourn the loss of our Brethren of the mystic tie. Our gallant Brethren, who have won a place in the temple of fame, will also, no doubt, include amongst them many bereft of their tenderest and dearest connections, and deprived of their material wealth. May we respond to the appeals on their behalf and have opportunities to evince the deep sympathy with which their misfortunes inspire us."

The toast was drunk, to the surviving Brethren with the honours, and to the fallen in silence, accompanied with exhibition of the deepest feeling.

Captain Clarke, Prov. G.M., said, "Worshipful Master and Brethren, as the only member of the military profession able to attend upon this auspicious occasion, I readily comply with your desire to respond to a toast in which my warmest sympathies are engaged. My parliamentary duties and official engagements have prevented me sharing in the toils and dangers incident to the military profession to which I belong; but I fully support those sentiments of admiration you have so warmly expressed at the gallant acts performed by the army in India, and share the sorrows you feel for the victims of the infamous sepoys. It is only just to add, that upon this branch of the service her Majesty and the people may ever firmly rely, and the British soldier will always respond to the call of duty. To our surviving Brethren in the army our warmest fraternal regard must be given, and to the fallen the tears of regret, for the principles of our Order will only more forcibly illustrate the best qualities of a soldier. I trust and fully believe we shall practically display our deep sympathy for the sufferers in India by the efforts to be made on their behalf.

The W.M. then proposed, in laudatory terms and with appropriate allusions to the literary talents of Bros. Akhurst and Bright "The Fourth Estate—the press, and colonial literature."

Bro. Akhurst being unavoidably absent, Bro. Bright apologised for the same and responded to the toast. He spoke of his being only newly-initiated; but Masonic duties and privileges were comprehended and appreciated by him. He dwelt on the festive scene before him, his anticipation of the success of the Combermere Lodge, and the beauties of literary Freemasonry, concluding with his thanks for the honour conferred on the institution of which he was but an unimportant member.

The next toast "The Most Worshipful Grand Masters of the Grand Lodges of England, Ireland, and Scotland," was proposed and received with the warmest demonstrations of fraternal feeling, and followed with the grand honours.

The W.M. then said,—"Brethren, the toast I am now about to propose needs no words from me to commend it to your notice. It is in honour of one whose high character whilst a minister of the Crown, then and now enjoying the confidence of the people of Victoria, has won our esteem and inspired us with the warmest fraternal attachment. In his more recent position, as the provincial head of our Order, he has shown his high appreciation of its principles, his anxious desire to promulgate them, and his deep solicitude for the exercise of its beneficence, and, above all, that we should in the admission of candidates on the one hand, and in our general deportment on the other, exercise such moral supervision, and adhere to such professions as may enable us to adorn our Order, and emulate those high moral qualities, which, whether in public or private, distinguish our R.W. Prov. G.M. as a member of the legislature, as a private gentleman, or, as a zealous Freemason. Supported as I am, right and left, and

honoured as we all are, by the presence of our R.W. Prov. G.M. and the R.W. Prov. G.M. under the Irish Grand Lodge, it is to me a source of just pride to recollect that I had the honour to install each of those Brethren into the high offices they now fill with such credit to themselves and advantage to those divisions of our Craft over which they respectively preside. It will ever be my aim, and that of my fellow members, to merit the favourable opinion and confidence of our leader, and to support him in all his efforts for the advancement of Freemasonry in Victoria. With these imperfect expressions of my sentiments, and with the deepest fraternal esteem, I propose, with the grand honours and the Combermere fire—The Honourable Captain Clarke, R.E., *M.L.A.*, the R.W. Prov. G.M. for Victoria.” (Drunk with the utmost enthusiasm, and with the Combermere fire, peculiar to, and for the first time in Victoria introduced at this meeting.)

The R.W. Prov. G.M., who was received with the warmest demonstrations of esteem, said:—“Worshipful Master and Brethren; I deeply thank you for the manner in which my health has been proposed by your W.M., and the cordiality with which it has been received by you. It is, I assure you, a source of great pleasure to me to be present upon this interesting occasion, and to have taken part in the proceedings of the day, by which a distinguished and experienced brother has been appointed to preside over you, and thus enabled officially to promote the dearest object of his heart—Freemasonry. When I received the high appointment, which, I believe, I in a great measure owe to the zeal and assiduity of your worthy W.M., I determined to do all in my power to render myself worthy of the distinction conferred, and useful to the Craft over whom I was appointed to preside. I relied, and still rely, on the experienced brethren around me, who have gained honours in the mother country, and have ever been ready to aid me with their counsel and advice; and whilst I fear I may fall short of the standard I have prescribed to myself, I hope by zeal to compensate for involuntary shortcomings. I trust, however, Masonry in Victoria will not suffer in my hands. Twelve months ago, when your W.M. formally installed me into office, there were few Lodges under English jurisdiction. There are now twenty-five Lodges thereunder, subject to my authority, and dispensations continue still to be applied for. This great increase, however, falls far short of the number already existing in a country in some respects similar to Victoria. I refer to California, where, by the last returns, I find upwards of one hundred Masonic Lodges have been established. I am not, however, desirous of merely a large number of Lodges. What I earnestly wish is, that we shall sedulously endeavour to maintain the high character of Freemasonry, and exclude those who will not adorn it. The happiness of those affiliated must be our first care, the scrupulous observance of our principles our constant aim, and the increase of our number only by those who will adorn and add lustre to our institution. I again cordially thank you for this proof of your fraternal regard, which it is my desire ever to merit.”

The W.M. said,—“Brethren it is again my privilege to propose to you a toast most congenial to my feelings, and I believe to those of your own hearts,—I speak of the premier Victorian Freemason—of one, who in the infancy of Freemasonry in this colony after he had become one of the ‘sons of light,’ has ever since that long period (nearly seventeen years), uniformly upheld it. In the minutes of the Australia Felix Lodge frequent mention is made of our distinguished Brother, and the records referred to furnish abundant proofs of his Masonic zeal and devotion in connection with some of our most distinguished citizens who were affiliated to that Lodge, which I also joined when I first arrived in Melbourne, and of which Lodge I am still a member. Then, as now, our Brethren agreed to differ, and differed and agreed. But at the early period to which I allude it was often difficult even to gather together a sufficient number to form a Lodge, but I have been told that never was our Bro. Smith applied to in vain on such occasions; he ever cheerfully responded to the call and performed his duty. It is not, however, in the various positions of honour in which his fellow-citizens have respectively placed our Bro. Smith that, on this occasion, I wish to dwell, but simply on his character as a Freemason, in which it has been my privilege to maintain intimate intercourse with him during my residence in this

country. To him must cordially be awarded the honour of maintaining that most distinguished jewel of our Order, charity, in its most resplendent lustre. In my official position here, I have known numerous instances in which our R.W. Brother has soothed afflictions, assuaged grief, and relieved necessities, even though but temporarily felt in this favoured country. And these acts have been alike performed to political friends or foes, or their connections, and with that unostentation which characterizes the truly benevolent heart. With the greatest cordiality I give you, Brethren, the premier Victorian Freemason, Bro. John Thomas Smith, *M.L.A.*, and for the fourth time the Worshipful Mayor of Melbourne, and the R.W. Prov. G.M. for Victoria, under the Grand Lodge of Ireland." (Drunk with enthusiasm and with the grand honours and Combermere fire.)

Bro. J. T. Smith responded to the toast by saying:—"Worshipful Master, your eloquent eulogium I am unable to follow, though I thank you all warmly for your acts of fraternal friendship, and for the manner in which you have proposed my health, and the Brethren have received it. For your fraternal encomiums upon acts of mine—I lay no claim to distinction; I have endeavoured, and shall continue, to do only my duty, by dispensing a portion of the means with which a kind Providence has blessed me in aid of my fellow-creatures. I rejoice exceedingly at the prosperity of the English branch of Freemasonry, and sincerely hope it will continue. There is ample room and scope for both branches of the great Masonic family in Victoria, and I trust ever to maintain the kindest fraternal feelings with both: and the Brethren under my jurisdiction I know cordially share those sentiments. I congratulate the Brethren of the Combermere Lodge on the installation of Brother Moody into the chair of the Lodge to-day. We all know his attainments in Freemasonry, and how zealously and devotedly he promulgates its principles and assists inquiring Brethren. Brethren, again I thank you for the cordial reception of my name, and consider this a marked day for Freemasonry in Victoria. I have the W.M.'s permission to propose the next toast, and I do it with sincere pleasure. I have long known and officially acted in my corporate capacity with the Brother who is the subject of it, and I have reason to believe as a Mason, and occupying the high position he does in the English Prov. Grand Lodge, that he will display his abilities to advantage, and his zeal for the Order; in fact, as the R.W. Prov. G.M. has been so closely engaged with his ministerial and parliamentary duties, I am inclined to attribute much of the success of English Freemasonry in Victoria to the zeal and Masonic talent of the D. Prov. G.M., I therefore cordially propose 'Bro. Francis Thomas Gell, the R.W.D. Prov. G.M., and the other Prov. G. Officers for Victoria.'" (Drunk with grand honours.)

Bro. Gell rose and replied as follows:—"Right Worshipful Sir, Worshipful Master, and Brethren, whilst I do not affect surprise at my health being proposed to you on this occasion, I was little prepared for the eulogistic language used by the R.W. Prov. G.M., Bro. J. T. Smith, in introducing it to you. I sincerely thank that R.W. Brother and yourselves for this mark of your fraternal regard. It is especially gratifying to me to take part in the proceedings of this day, indicating as they do, the progress that Masonry is making in this colony; but I have also a more particular and personal interest in the ceremonies of to-day as they afford me an opportunity of publicly doing homage to the high Masonic reputation of your newly-installed W.M. I have felt that it would be a want of good feeling in me to allow the occasion to pass away without expressing the gratitude which I, in common with the rest of the Prov. G. Officers, feel towards him for the valuable aid afforded us in establishing the Prov. G. Lodge, and the true Masonic spirit in which he has entered into all matters affecting its proper influence over the Craft. His attainments and zeal entitle him to all honour from us; and we congratulate the Brethren of this Lodge on the bright future which his presidency augurs for it. For myself, I may say in but a few words that, in the exercise of the high functions of the office I have the honour to hold, it is my endeavour to act according to the Book of Constitutions, and the ancient landmarks of the Order, and I trust that so long as I retain that position the Brethren will accord to me their fraternal support and confidence.

The R.W.D. Prov. G.M. said he had the permission of the W.M. to propose

the next toast, which, from the lateness of the hour, with other toasts to be proposed, he must necessarily do only briefly. He trusted that the most cordial sentiments of fraternal amity would subsist between the sister Grand Lodges, and so far as he could exercise influence that would be his constant aim. Bro. M. Combe was unavoidably absent on the occasion, but he had no doubt his heart was with us on this important occasion. He therefore with the warmest sentiments of fraternal respect proposed "The health of Bro. A. G. M'Combe, the R.W.D. Prov. G.M. and the other Prov. G. Officers for Victoria, under the Grand Lodge of Ireland," specifying therewith the name of the worthy Brother next in rank present, namely, Bro Sizar Elliott, R.W. Prov. G.S.W. (Drunk with honours.)

Bro. S. Elliott briefly returned thanks for the compliment; he assured the Brethren of the pleasure it gave him to be present at the installation of their Worshipful Master, and predicted under his auspices a bright future for the Combermere Lodge.

The R.W. Prov. G.M., the Hon. Capt. Clarke, then rose and said, "I assume the privilege and do myself the pleasure to propose the next toast, which requires no eulogy of mine to commend it to your favourable reception. I have to speak of a Brother, however, who has not only acquired distinction and honour in the mother country for the eminent services he has rendered to Freemasonry there, but likewise for the zeal, devotion, and ability with which he has promoted it in this country. To these truths you can all bear ample testimony. For my own part I feel deeply indebted to Bro. Moody for the promptitude and disinterested manner in which he has aided me on all occasions to carry out successfully the government of the province of Victoria. I deeply feel the responsibilities I have undertaken, and earnestly thank those who, like Bro. Moody, zealously aid me to discharge them. I sincerely congratulate the Brethren of the Combermere Lodge on their having such a Master as Bro. Moody, whose high Masonic attainments and intimate knowledge of our rituals, ceremonies, laws, and usages, will be, as heretofore, zealously applied in the promotion of Freemasonry in general, and the Combermere Lodge in particular. I therefore cordially propose 'The Worshipful Master of the Combermere Lodge, Bro. J. J. Moody, P. Prov. J.G.W. for Cheshire.'"

Drunk with the honours and the Combermere fire.

The W. M. Bro. Moody then rose and spoke as follows:—"R.W. Prov. G.M., Bro. J. T. Smith, Prov. G. Officers, Masters, Past Masters, and Brethren, I am deeply sensible of the kind and fraternal manner in which the R.W. Prov. G.M. has introduced my name to your notice, and the cordial reception which you have given it. I deem myself honoured by the presence of so many distinguished visiting Brethren filling provincial offices, the chairs of all the Melbourne and suburban Lodges, and by the Past Masters and others now assembled. I shall ever deeply appreciate these marks of fraternal esteem to myself and to the Lodge which I have now the honour to represent. This is the fourth time I have been installed into the chair of a Masonic Lodge, without referring to the regular performance of the ceremonial duties of such office in other Lodges. Initiated into Freemasonry in very early life, and earnestly applying myself to the study of its literature, science, laws, traditions, usages, and customs for upwards of twenty-three years, during which I have been continuously a subscribing member to Masonic Lodges, time has only strengthened my convictions of its varied excellencies, and the beneficent influence it ever exercises over its faithful professors. Deriving my earliest acquaintance of our noble art from the lessons of Bro. Peter Gilkes, G. Aarons, and a host of other Masonic worthies—first installed a Master of a Lodge twenty-four years ago by the most distinguished literary ornament of our Order, Bro. the Rev. Dr. George Oliver—enjoying intimate intercourse with that eminent Brother, who with five other clerical Brethren were members of the Lodge—and by the kindness of Bro. the Right Hon. C. T. D'Eyncourt filling a provincial office in Lincolnshire when Bro. Oliver was the D. Prov. G.M.—and enjoying friendship and communion with many other gifted members of our Order—I have earnestly endeavoured to render such opportunities favourable for the acquisition of Masonic knowledge, that I might, as it has ever been my happiness to do, freely impart it to those Brethren who sought my counsel, guidance, advice, and instruc-

tion. My present position was not one sought by me, but reluctantly accepted from a conviction on my own part, and an assurance of my Brethren, that I could be useful in raising a temple to Freemasonry in East Collingwood. I was proud then to become a leader of such Brethren of intelligence and high character as now constitute the members of my Lodge; and I trust when my term of office expires, I shall surrender my trust to my successor unimpaired, and the Lodge in prosperity." The W.M. in conclusion remarked, that in the responsible duties of preparing and furnishing the Lodge in a way which had received the commendation of so many Brethren, he had been generously and zealously supported by his Brethren. It bore a name dear to his heart, that of a distinguished general, an eminent peer, and last though not least, a zealous and devoted Freemason. It had been his high privilege to be appointed successively by Viscount Combermere, the R.W. Prov. G.M. to the offices of Prov. G. Registrar and Prov. J.G.W. for Cheshire, which latter office he held some years, and during which he hoped he had done the Craft some service. This honoured name naturally occurred to his mind for that of the new Lodge, and with their unanimous consent it was called the Combermere Lodge, and his Brethren, Combermerians, a name he believed it would be their pride and pleasure to uphold with dignity and honour. At that advanced hour, it would ill become him to occupy their time, and with the warmest fraternal esteem for the R.W. Prov. G.M., whose high opinion it would be his study to merit, and to his Brethren around him, he again thanked them for the compliment paid to him.

The Prov. Grand Masters and some of their Prov. Grand Officers then retired.

The W.M. then, in appropriate terms, proposed "The installing Master, Bro. H. W. Lowry, V.W. Prov. S.G.W. for Victoria;" "The Worshipful Masters of the Lodges of Victoria, under the English, Irish, and Scottish Grand Lodges;" and "The W. Past Masters and other visiting Brethren," which were severally responded to as follows:—

Bro. Lowry said, the name of Combermere was music to his ears, and he could not express the pleasure he felt when the W. Master, whom he so warmly esteemed, invited him to perform the ceremony of installation. He had first met Bro. J. J. Moody at Liverpool, when he was waiting the departure of the ship which was to convey him and his family to Melbourne, but his high Masonic reputation had been familiar to him for years preceding that event. It was at their mutual friend and Brother's house, R. T. Hartley—who gave Bro. Moody a farewell dinner—that his acquaintance with him was thus formed; and he trusted, as they had heretofore done, that they would, unitedly and zealously, promote the principles of their noble institution in Victoria. He cordially acknowledged the honour conferred upon him.

Bro. Nathan said, as the W.M. of the first Lodge—the Australia Felix—established in Victoria, he felt honoured by the compliment made him. The Masonic talents of the W.M. were well known to him, he having been a member of his Lodge soon after his arrival in the colony. He congratulated the members of the Combermere Lodge on their auspicious prospects, and predicted for them a prosperous career.

Bro. Robert Levick, P.M., and W.M., Lodge of Instruction, said—"Worshipful Master and Brethren, I have much pleasure in returning thanks for the Past Masters, of which body yourself and Bro. Lowry form such important links in the Masonic chain. Believe me that, in responding on behalf of the P.Ms., it is peculiarly gratifying to myself, having been so long associated with that body. It has frequently fallen to my lot to discharge this pleasant task, but on no occasion have I done so with so much pleasure as I do on the present. One matter in connection with our Order I am sure you will excuse me alluding to, although in some measure it applies to myself. About four years since, in conjunction with some of my Brethren, I commenced a Lodge of Instruction. What has been the result? Why, we find Brethren, like the present W.M. of the Lodge of Australia Felix, enabled to take the chair of the Lodge, and carry out the duties to the entire satisfaction of the Victorian Craft; and I allude to him with no little gratification, as I had the pleasure of initiating him into our Order, as well as his being one of my most promising pupils; and when I state that the system upon

which I have taught Masonry in this country—having in turn been taught by such Brethren as W. Honey, S. B. Wilson, and John Savage, who have been the great teachers in the Lodge of Emulation in London, and who were previously pupils of the great Peter Gilkes—I may with safety say that any of my pupils who may at some future period attend the Emulation, will feel satisfied that I have been teaching them according to the ritual as practised by those whom we look up to with pride and satisfaction. Worshipful Sir, it would ill become me at this late period to occupy your time longer; but of this you may rest assured, that, whenever my services can be made useful, I shall at all times be most happy to assist in carrying out the great work we have in view—to promote Masonry in all its degrees; and I may with safety add, this is the great desire of the P.Ms. who have the honour of being connected with the Lodges of Victoria. Worshipful Sir, I thank you sincerely on behalf of the P.Ms.”

Bro. J. Golding Fell, P.M. Golden Lodge of Bendigo, Sandhurst, said,—“Worshipful Sir and Brethren, as the only representative of the country Lodges present on this eventful occasion, it would ill become me to allow this toast to pass without offering a few brief remarks in connection therewith, particularly as you have done me the honour of coupling my name with the toast, and also, as I shall feel bound on my return to give an account of my stewardship to the Lodge to which I have the honour to belong. I have designated this an eventful occasion, and such in my opinion it must long be considered in the annals of Freemasonry in Victoria. When we see such an assemblage of the high officers and rulers of the Craft—such a gathering of the present and Past Masters of the various Lodges congregated to do honour to a worthy and distinguished Brother, whose name has long been famous in Masonry, not only in Australia Felix, but also in the mother country—I say, when we see that Brother supported on the right hand and on the left by the Prov. G.M. and officers, of not only our own constitution, but also that under the Grand Lodge of Ireland, it must in all justice be called an eventful occasion, and proves also to the Brethren of the mystic tie, that in the choice of Bro. Moody as their W.M. the members of the Combermere Lodge have secured to themselves the services of one whose energy is not confined to one individual branch, but whose motto is proved by his acts to be “Masonry universal.” The Combermere Lodge, whose inauguration we this day celebrate, must under such favourable auspices take a prominent position among the Lodges of this country, and although the youngest branch of the noble art under the English constitution, it bids fair in a short time to become firmly rooted and full of life, and by its character will evidence to the outer world how beautiful are the principles of masonry. The firm stand the science has taken in Australia proves its universal utility; and not to Melbourne or to Collingwood are its advantages confined, but in the far distant bush, where a few brief years ago the savage stalked undisturbed by the foot of the white man, Freemasonry has reared her beauteous head, and numbers of true spirits and enthusiastic members rally beneath her standard. In my own particular locality, the gold fields of Bendigo, a noble hall has been erected, where her true and genuine precepts are taught, and her solemn mysteries practised and expounded; I trust it will not long be the boast of the members of the Golden Lodge of Bendigo, that theirs is the only hall solely appropriated to Freemasonry in the colony, but that when I again have the pleasure of visiting the Combermere Lodge, it may be under its own roof. With every kind and fraternal wish for your prosperity individually, Worshipful Sir, and also of the officers and members of the Combermere Lodge, I beg in the name of the country Lodges to thank you most heartily, for the happy and flattering manner in which this toast has been proposed, and to assure you that I personally fully estimate the high honour conferred upon myself, by my name being mentioned in connection therewith.

The W.M. then proposed the “Senior and Junior Wardens, and the other Officers and Members of the Combermere Lodge.” He said he had the pleasure to take an important part in resuscitating the Australasia Lodge, of which he had afterwards installed his worthy Senior Warden, Bro. Melmoth Hall, the Master, and by a course of fortuitous events he had become his successor in the chair of that Lodge. He was confident of the zeal of his Senior Warden, of the laudable

aspirations for excellence of his Junior Warden and all his other officers, and of the great support he had derived from Bro. Barnett acting P.M. and Treas. in the formation of the Lodge.

The toast was appropriately and ably acknowledged, and after "The mothers, wives, sisters, and daughters of Freemasons," "The refreshment committee," and "The host and hostess of the Zetland Hotel, Brother councillor and Mrs. Turner," had been appropriately proposed and acknowledged, the last toast was given "To all poor and distressed Masons, &c." The W.M. then vacated the chair, and the Brethren dispersed, with the impression that the events of the day would form a bright page in the annals of Freemasonry.

THE WEEK.

THE past week has been comparatively quiet, both in fashionable and political circles. The Queen and Court have returned to Osborne for the holidays. Her Majesty and family have gone into mourning for a month for the Duchess of Orleans, who died on Tuesday morning. The Duchess was first cousin, once removed, to H.R.H. the Prince Consort.—In the House of Lords on Tuesday, the managers of the conference with the Commons on the part of the Lords brought up the report, which stated that certain reasons had been handed in by the Commons for disagreeing with the amendments which their lordships had made in the Oaths Bill. It was ordered that these reasons should be considered on Monday the 31st. On Thursday, various papers, including letters from Sir Jas. Outram, deprecatory of the Oude proclamation of Lord Canning, were produced. On Friday, in answer to the Earl of Minto, the Earl of Malmesbury said that he had received a reply from the government of Naples which he understood to be a refusal of compensation, but he had been informed that morning that it was only an argumentative reply, and not a refusal. The discussion on Mr. Cardwell's motion relative to the Ellenborough despatch was continued on Monday, Thursday, and Friday, when it was withdrawn, the Chancellor of the Exchequer stating that before the motion was threatened, the cabinet had sent out to Lord Canning the assurance that they intended to give him a sincere, hearty and cordial support. On Tuesday, a motion to render real property and impropriate tithes subject to the same duty as real property was negatived by 172 to 68. A bill was brought in to give facilities for obtaining grants of land for the recreation of the poor, and another bill to regulate assurance companies. Sir Chas. Napier obtained a provision for a royal commission to inquire into the manning of the navy.—Telegrams from officers at Allahabad confirm the intelligence of the relief of Azimghur by Sir Edward Lugard on the 15th of April. He forced the enemy's bridge on the 15th, and on the 17th the rebels were driven out of the city by a pursuing force under Brigadier Douglas. The rebels evacuated the city and were pursued for fifteen miles towards Goruckpore; three guns were captured. The insurgents suffered a heavy loss. A reward of 25,000 rupees has been offered for the apprehension of Kover Singh, who was said to be trying to get into the Bewar districts. Brigadier Jones had dispersed a body of the enemy, 2000 strong, near Kukul.—The dispute between Turkey and the Montenegrins appears to be increasing in difficulty, a party of the latter having treacherously cut up a Turkish division in violation of a contravention they had entered into.—The Emperor of the French has issued a manifesto recommending (under threats for non-compliance) that charitable foundations should dispose of their handed property, and place the produce in the public funds.—On Monday the Jenner memorial, erected at Trafalgar-square, was duly inaugurated by his Royal Highness the Prince Consort, and the interesting ceremony was rendered the more imposing from the large body of noblemen and

scientific men who were assembled together on the occasion, to do honour to the memory of the great discoverer of vaccination. The memorial, consisting of a statue in bronze, occupies a site on the west side of Trafalgar-square, and immediately adjoining the statue of General Sir Charles Napier, K.C.B. The figure is in a sitting posture.—No less than four accidents (one of them fatal) have lately occurred through the incautious use of firearms by children and young females, who were not aware of their being loaded.—The 204th anniversary festival of the Sons of the Clergy was celebrated on Wednesday the 19th, in the choir of St. Paul's Cathedral; about 1,250 persons are yearly assisted by pensions and donations; and in the course of last year nearly 1,600*l.* was distributed, by way of temporary assistance, among the several classes for whose especial benefit the charity is designed; the annual banquet took place at Merchant Taylors' hall in the evening, and subscriptions were announced amounting to between 2,000*l.* and 3,000*l.*

PUBLIC AMUSEMENTS.

The combined attraction of Titiens, Alboni, and Giuglini has secured for the "Trovatore" a run of unchequered success at her Majesty's Theatre. This must, however, give place to "Luisa Miller," now in active rehearsal, and in which our favourite Piccolomini is to appear.—The "Huguenots" was performed throughout the week at Covent-garden.—The cheap opera at Drury-lane, with Gassier as the heroine, continues to attract crowded houses.—A new farce has been produced at the Adelphi, entitled "Our French Lady's Maid," with complete success. The house is about to be rebuilt.—The first flower show of the season was held at the Crystal Palace on Saturday. It was most excellent, and was brilliantly attended, upwards of 12,000 people being present. On Monday there were some holiday amusements of no great merit, but nearly 30,000 persons attended.—For Whitsuntide, Cremorne and the Surrey Gardens put forth bills of fare peculiarly suited to the occasion; and for those suburbanly disposed the Royal Pavilion Gardens, at North Woolwich, and Rosherville, offered to the seekers of fresh air beyond the bills of mortality all the enjoyment that the most varied entertainments could furnish; but, unfortunately, the weather was most unpropitious, being wet and cold.

NOTICES.

All communications for the Editor, to insure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the volume of 1857 are now ready, price 1*s.* 6*d.* A few volumes may also be had, price 14*s.* 6*d.* each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

TO CORRESPONDENTS.

“S. W.”—1. In the absence of the W.M., but in the presence of P.Ms of Lodges, *other than that in which they have been admitted as joining members*, the S.W. and J.W. being present, the duty of initiating a candidate would devolve on the S.W. The question as to the ability of the P.Ms to perform the ceremony, does not affect the matter. 2. The principal officers of a private Lodge, have not a right to wear either their collars or jewels of office when visiting other Lodges, but on the occasion of the installation of W.M., the P.Ms and W.Ms attending and forming a portion of the Board of Masters sometimes do so. 3. We are not aware what circumstances may arise to justify a brother making a complaint against brethren residing in another province ; but if such a necessity arose, the complaint must be laid before the Prov. G.M. having jurisdiction over the brethren complained against. 4. When a Warden, from the absence of the W.M. is called upon to rule the Lodge, he should take his seat either on one side or in the front of the chair, as may be most convenient. We prefer the right hand side of the chair. 5. Covers for the volume for 1857, may be had at the office, or through any bookseller.

“W.M., GIBRALTAR,” asks :—“When the members of a Lodge discontinue their regular monthly meetings, and are not in communication with their Grand Lodge for many years, has a D. Prov. G.M. the power to give up the warrant belonging to, and the property of the members of the above Lodge, to a number of Brethren (not originally members), and for the purpose (as I should suppose) of forming a new Lodge, under the old name, without permission having been first obtained from the M.W.G.M. And further, should their work or the Lodge itself be recognised by other Lodges?”—The Prov. G.M. has no power to deal with the warrant of the Lodge, which is the property of the members ; and no Brethren have a right to work a Lodge who have not joined it in the regular manner. That the Prov. G.M. cannot take the warrant from any one set of the brethren to give it to another, is shown by the following extract from the letter of the M.W.G.M. of England to Bro Harrington, late Prov. G.M. for Quebec, published in our number of the 24th :—“I am bound to say, that in thus directing and requiring Brethren to surrender their warrants, the Prov. G.M. not only assumed a power which I, as G.M., had no authority either to exercise myself or delegate to him, but which is directly opposed to the very essence and spirit of the Constitutions.” If a Lodge is not working, and there is no likelihood of its being resumed within a reasonable time, the warrants would be returned to Grand Lodge, and not transferred to strange Brethren.

“Δ, ST. THOMAS'S.”—1. The W.M. has the right to call upon any Brother he pleases to assist him in the performance of the ceremonies, but he must not quit his chair. We should, however, think it very bad taste to ask a Brother below the chair to do so whilst the Wardens were present and competent to perform the duty. 2. The W.M. of a colonial Lodge holding under the Grand Lodge of England—and not being in connection with any Prov. Grand Lodge—has not the power to allow processions to take place without first obtaining the consent of the M.W.G.M., however distant that Lodge may be from head-quarters. We think it probable, however, that on proper application the M.W.G.M. would grant a general power for the purpose subject to certain conditions—such as making a report to him of all such processions, and why held—to prevent its abuse. 3. The Prince Consort is not a Mason. 4. English Freemasonry has no patron—neither is one required.
