

MASONIC MISSIONS.

A CORRESPONDENT complains that in describing the Province of Devonshire we have left out the important town of Dartmouth, which is quite true; and the reason of it is a simple one—the *Freemasons' Calendar and Pocket Book* does not include Dartmouth or any Lodge in it under the head of Devonshire.

Bro. W. Kelly, Deputy Provincial Grand Master for Leicestershire, is kind enough to give us several explanations with regard to that province, and correct some inaccuracies in our account. It was erroneously printed that Bro. Earl Howe has been for many years Provincial Grand Master, though the statement as written by us was correct, but in passing through the press it was referred to a brother who thinking Sir Frederick Fowke had never been Provincial Grand Master, and that he had only acted as Deputy to Earl Howe, made that alteration in our statement, which has been justly subject of complaint.

With regard to the number of Lodge towns, Bro. Kelly is right, but we must again plead the *Calendar*, since the publication of which Ashby de la Zouch has been added to the list.

Bro. Kelly will see that, subject to his correction, we had intended to do justice to the short administration of Earl Howe, which has been marked by vigour and munificence. Bro. Kelly writes in a good spirit, and appreciates that in which we have undertaken this task; not for the purpose of creating discord or attributing personal blame, but for the same object in which he co-operates—of exciting a zeal for the promotion of Masonry by showing its deficiencies and pointing out how they may be supplied. He assists us by supplying further information, and we hope to assist him by stimulating the brethren of Leicestershire to second his zealous endeavours.

We are by no means grieved by brethren pointing out our own

shortcomings in return, because we do not expect to be perfect; and even with the best information that is accessible to us, we cannot have the local knowledge of resident brethren. We therefore welcome "P.P." and all such critics, who, like Bro. Kelly, supply our deficiencies while they promote the cause for which we labour. With regard to the Royal Arch Chapter of No. 597, we have no correction to make, as we have not shorn the Lodge of its Chapter; at page 533 we said "the wealthy and populous town of Reading supports one Lodge and one Royal Arch Chapter."

As "P.P." agrees with us on the general principle of Masonic extension, and that there are towns which ought to have Lodges in Berks and Bucks, we shall not contend with him as to which those towns should be; we leave it to his local knowledge and that of his brethren.

With regard to the question of one or two Lodges in Reading, we cannot agree that one Lodge is enough in a large and important town like Reading. True, it is a favourite theory that one great and united Lodge in a town is better than two, or as it is said two weak ones, but we are not to assume that two Lodges will be weak, for there are many towns where there are two good working Lodges, and each stimulates the other. We are very sure that no effective injury can be done by two Lodges to Masonry, for the funds required for Masonic purposes, or rather, the funds applied to Masonic purposes, are not considerable; but we believe it to be quite possible that the result of having two Lodges in some towns will be to diminish the funds usually appropriated to banqueting—funds, that is to say, in many cases, embezzled from sacred uses. We believe that two Lodges in a town stimulate each other, although one perhaps may consist of professional men and the other of shopkeepers, yet there will be a rivalry of character between each, and a rivalry in working. In any large community there is always a diversity of tastes and pursuits, and it is desirable to afford some choice of association. For want of this there are many towns in which active and zealous Masons retire from the Lodges because they cannot comfortably associate with certain of the brethren. Indeed from time to time new Lodges are started under such circumstances. We should not like however to guarantee that, notwithstanding the large number of members at Reading, there is not a large number of non-subscribing Masons. One great object to be attained is, to bring in the non-subscribing brethren and to make all active members.

While great exertions are being made in all directions for the puri-

fication and spread of Masonry, Bath has achieved unenviable notoriety, for the Royal Cumberland Lodge, No. 48, one of the most ancient Lodges in the country, has passed a series of resolutions against the application of the Hall to Masonic purposes, as perverse as could well be drawn. They oppose a library and reading and refreshment rooms, although the members of the Craft who use them will have to pay for the latter, and the library will be for the Craft generally. Brethren will be by no means surprised to learn that No. 48 does not object to extend the tavern. The correspondent to whom we are indebted for an account of these proceedings would seem anxious to fix the responsibility on the whole Lodge, for he says there was but one feeling throughout the Lodge in framing these answers, and that several brethren spoke in strong condemnation of the plan proposed by the Board of General Purposes.

It is a more pleasing subject of reflection to announce, that at a still older Lodge, the Enoch, No. 11, the subject of reducing the amount paid for banquets has been proposed by Bro. Garrod, with the purpose that the saving shall be devoted to the objects of charity or towards the renovation of the furniture of the Lodge. This is done in no spirit of hostility to social observances, but in reduction of social excess. The Enoch Lodge has paid respect to the arguments and motives of the worthy brother by referring the matter to the audit committee.

We likewise observe, that "An Adhurer of Pure Masonry" reports to us at p. 743, in a letter which breathes a truly Masonic spirit, that in one of the Kentish Lodges steps have been taken in the right direction, by holding its meetings apart from the tavern, and reducing its monthly banquets to quarterly banquets. This is certainly more honourable than the conduct of the Royal Cumberland at Bath, which, though meeting in Lodge rooms, would degrade the Grand Lodge of England to meet in a tavern; although all Masons must be aware, that previously to the building of the Hall the Grand Lodge of England only exceptionally met in taverns, for they selected public buildings, as the halls of the Merchant Tailors, Grocers, &c.

We shall now continue our review :—

Norfolk forms a large civil district, and a Masonic province. Since 1852, the Provincial Grand Mastership has been held by Bro. Benjamin Bond Cabbell; a brother well known for many years as a friend and counsellor of the late Duke of Sussex, as an active member of Grand Lodge, and a munificent supporter of the charities. When Bro. Cabbell became a large landowner in Norfolk, and a resident, it was

considered a fitting compliment to his Masonic services to give him the Grand Mastership of the province. Bro. Cabbell has shown himself not insensible to the honour conferred on him, has presided at some banquets in the province, and exhibited his hospitality to individual brethren ; but we have at present to consider him as a Masonic administrator.

Norfolk is sixty-seven miles long by forty-two miles broad. Its area is 2,116 square miles—11,354,301 acres. In fact it is twice as large as an average sized county, and is only exceeded in size by Yorkshire, Lincolnshire, and Devonshire, holding the place of the fourth of the English counties for size. We cannot say that it holds that Masonic rank among the English provinces. So far from it, there is many a province ahead of it; and instead of having the importance of two average provinces, it has only the development of one average province. Its population is nearly half a million, being in 1851, 442,714. It is a great agricultural country, has a great seat of manufactures in Norwich, and some shipping interest.

Its Lodge towns and Lodges are—

Norwich, No. 60, Union Lodge, date 1736.

„ No. 110, Social Lodge, date 1755.

„ No. 258, Lodge of Perseverance, date 1773.

Yarmouth, No. 117, Lodge of Friendship, date 1757.

„ No. 392, Lodge of United Friends, date 1797.

Lynn, No. 124, Philanthropic Lodge, date 1759.

Harleston, No. 100, Faithful Lodge, date 1753.

North Walsham, No. 119, Lodge of Unanimity, date 1758.

The extreme antiquity of the Lodges is to be noticed ; out of eight Lodges, six are above a century old, one is eighty-six years old, and the youngest sixty-two years old. Thus Masonry is of old date in that province.

The Harleston Lodge, No. 100, meets in the Exchange Rooms at Harleston, but all the other Lodges in public-houses. We have only to add there is no Masonic hall in the province, no library so far as we know, and no provincial benevolent fund.

The state of the Royal Arch is not flourishing. It exists in the city of Norwich, for there are Chapters attached to Nos. 60 and 258, but none in the great town of Yarmouth, or in other districts. The Royal Arch Chapters meet in public-houses. It is almost superfluous to say, that the higher branches of Masonry are not cultivated; there is no Lodge or Chapter of the higher degrees; which appear to be entirely unknown in the province.

No. 110, the Social Lodge, has made some endeavours for reform, and in 1856, the Lodge furniture was renovated; about twenty members sometimes meet, and many worthy brethren have been there initiated. The officers are men in a good worldly position; in 1856 and 1857, no less than sixty-five brethren were initiated, and all these became subscribing brethren, the officers taking care to secure this essential condition, neglected in many Lodges, which are quite content to take initiation fees, pass and raise the initiates, and then leave them to the world without Masonic culture. This Lodge subscribes to the charities.

No. 258, the Lodge of Perseverance, is in active work and receiving many initiates. The Perseverance Chapter is effectually worked by brethren of Nos. 258 and 110 and meets quarterly; it is a considerable Chapter.

Of the other Norwich Lodge, and of the remainder in the province we know nothing. We do not know whether No. 60 is at work either in Lodge or Chapter, though it was in 1856.

Of the Provincial Grand Lodge we have to report that, as we have observed, Bro. Benjamin Bond Cabbell is the Provincial Grand Master; that he was appointed in 1852, and—notwithstanding, that the state of Masonry was in a disgraceful and declining state, so much so that it has been described even in 1856 as having been almost a dead letter since Bro. Lord Suffield's time—Bro. Cabbell did not hold a Grand Lodge until 1856, and not till then was he installed. It was from no want of desire on the part of the brethren, for about two hundred attended his installation at Norwich. On the occasion of that ceremony, Bro. Cabbell was obliged to express his regret that “many of the Lodges in his province assembled with small and diminished numbers”, and he promised that no exertion should be wanting on his part to remedy this state of affairs. Bro. W. L. Fox, the Prov. Grand Secretary, on the same occasion contrasted it disadvantageously with Suffolk, and said that though Norfolk had only eight Lodges, he hoped in a year or two there would be twenty. We are sorry to say his hopes have not been realized, for Bro. Cabbell has not added one new Lodge to the register.

In a return of Provincial Grand Lodges made by order of the Grand Lodge of England, it appears that in ten years previous to 1857 one Provincial Grand Lodge had been held in Norfolk, and once had a Provincial Grand Master presided. Norfolk was one of the worst in the list. We must observe that this is not altogether attributable

to Bro. Bond Cabbell, for in the time of his predecessor it was even worse. Bro. Bond Cabbell is to be seen in all the dignity of purple as a P.G.W. in the Grand Lodge of England, and is to be noticed more honourably at the Masonic charities, but his province sees but little of him.

In 1857 he held another Provincial Grand Lodge at Harleston. As there is no local Masonic fund, and the province is not remarkable for contributing to the charities, the collections made on each occasion were given to nonmasonic charities, a practice which may curry favour with the popular world, but which is not commendable.

Whether he held a Provincial Grand Lodge in 1853 we know not.

We may observe that for such activity as there is in the province, much is due to Bro. Sir Henry Stracey, Bart., M.P., who, in 1856, joined Lodge No. 100 at Harleston, and has since been an active working member of No. 110, at Norwich.

The borough and market towns of Norfolk include—

The city of Norwich, with a population, including the suburbs, not below 80,000 and supposed to be 100,000.

Yarmouth, with a population of about 30,000.

Lynn, with a population of 20,000.

Thetford, with a population of 4,075.

Castle-Acre, with a population of 1,567.

Swaffham, with a population of 3,858.

Harleston, with a population of 1,309.

North Walsham, with a population of 2,911.

Cromer, a small watering-place, with a settled population of 1,336.

Burnham, with a population of 1,251.

Fakenham, with a population of 2,240.

Cley and Blakeney, seaports, with a population of 2,000.

Higham, with a population of 1,698.

Wymondham, with a population of 2,978.

Joulsham, with a population of 1,309.

Kenninghall, with a population of 1,648.

East Harling, with a population of 1,198.

Attleborough, with a population of 2,324.

Aylsham.

Blofield.

North Elmham, with a population of 1,211.

East Dereham.

Diss, with a population of 3,637.

Downham, with a population of 3,262.

Loddon.

Walsingham, with a population of 1,683.

Holt, with a population of 1,726.

Walton, with a population of 1,353.

Wells, with a population of 3,633.

Methwold, with a population of 1,649.

Norwich ought to maintain five Lodges, Yarmouth a Chapter, Lynn two Lodges. There ought further to be Lodges at

Thetford,
Swaffham,
Wells,
Diss,
Downham,
Wymondham,
Cromer, and
East Harling,

Besides other towns, carrying the number up to Bro. Fox's estimate, or rather, as we should say, twenty Lodge towns.

The province as it is—

	Lodge Towns.	Lodges.	Royal Arch.	Halls.
At present	5	8	2	0
As it should be	20	26	7	20

We now proceed to compare Norfolk with some other provinces, with regard to its existing state—

	Population.	Lodge Towns.	Lodges.	Royal Arch.	Halls.
NORFOLK	442,714	5	8	2	0
Devon	567,093	18	25	12	10
Derby	296,048	8	9	2	0
Notts	270,437	2	4	1	0
Leicester	230,308	2	3	2	1
Berks and Bucks	170,065 } 143,492 }	4	6	1	1

Thus it will be seen Norfolk will bear no comparison with a province in a good condition like Devon, or even one in a fair average condition like Derby, that it is on a par with Nottinghamshire and Leicestershire, and in proportion behind Berks and Bucks.

With the neighbouring provinces of Suffolk and Lincolnshire, the comparison is very unfavourable, and this shows that the condition of the province of Norfolk is in a great measure owing to neglect.

The charges affecting the administration of the recent Prov. Grand Masters are these—

That Masonry has not made any advance in Norfolk, but has remained stationary, if it has not retrograded.

That no attempt has been made to found new Lodges.

That the Lodges, with one exception, meet in taverns.

That there is not in the province a single Masonic hall.

That there is no provincial benevolent fund.

That there is not a Masonic library in the province.

That the Lodges are so many miles apart, that brethren not residing in the Lodge towns cannot celebrate Masonic rites; and that seaports are left without Lodges, so that seafaring brethren are deprived of the advantages of a Lodge.

That Provincial Grand Lodges have not been held regularly.

That the higher rites of Masonry are not practised or encouraged.

At a later period we shall refer to the province of Norfolk again, and we shall be glad to receive any corrections, or to find that the case for the province over which Bro. Cabbell presides is not quite so bad as our information leads us to believe.

MODERN WRITERS UPON FREEMASONRY.—I.

DR. OLIVER ON MASONIC JURISPRUDENCE.

WE some time since published in the pages of the *Freemasons' Magazine*, a series of papers entitled "Ancient Writers and Modern Practices." Treatises, essays, lectures, writings of all kinds upon Freemasonry, have, however, so much increased in number and bulk within the last few years, that they form no small or insignificant item in matters connected with the Craft, and demand a notice as much as the writings of our ancient brethren.

The most voluminous writer on the subject (in modern days at least), is, undoubtedly, the Rev. Dr. Oliver, Past Deputy Grand Master of Massachusetts, Past Deputy Provincial Grand Master for Lincolnshire, &c.; and he therefore seems to deserve the first notice. Dr. Oliver, however, has, we fear, fallen into the error of writing too much, and his writings have, at different times, brought down upon the Craft the severe strictures of opponents such as Carlyle, and the even more powerful pen of the late Bishop Armstrong (of Graham's Town, South Africa), and were perhaps, among others, the object of the last attack of De Quincey, in his "Secret Records," a

renewal, of his severe satire in the *London Magazine*, in 1824, both of which have been noticed in these pages.

Let us now rather reverse the order of things, and take first for our consideration (as being of the greatest interest) Dr. Oliver's last work, only, in fact, a few weeks old, the "Institutes of Masonic Jurisprudence; being an Exemplification of the English Book of Constitutions, methodically digested under appropriate Heads; together with a Summary View of the Laws and Principles of the Royal Arch."

A commentary on the Book of Constitutions is really an idea by no means to be despised; and we therefore propose to examine most carefully the several heads of that now proposed as the text book for the guidance of the Craft in this respect.

We are sorry to begin by finding fault, but trust we shall not be thought querulous or uncharitable for doing so. Dr. Oliver tells us that his work is intended to be "an exemplification of the English Book of Constitutions." We must therefore at once take an exception to his division into the three principal heads of "Blue, Purple, and Red Lodges," as being a division in no way recognized, or even alluded to in the Book of Constitutions, though to some extent common in America, Scotland, and Ireland, where Craft Masonry is generally designated simply as "Blue Masonry," and higher degrees, including the Royal Arch, as "Red Masonry." We do not mean by this, in the least to find fault with our American and foreign brethren—if they like to adopt these titles, there can be no objection to their doing so; but as Dr. Oliver professed to write on the English Constitutions, we should have preferred the usual English divisions of Craft Lodge, Grand Lodge, Provincial Grand Lodge, and Royal Arch Chapter. Dr. Oliver says that he cannot expect that his lucubrations will be allowed to pass without an adverse remark, and we are sure, therefore, that he will give us credit for criticizing his work in the spirit indicated in his preface. And we really cannot accept this division into blue, purple, and red Lodges, as at all in accordance with the spirit of the Constitutions. Blue is perhaps the most strictly correct of the three, inasmuch as it is the prevailing colour of Craft Masonry, but in the Grand Lodge, and Provincial Grand Lodges, is purple (especially in the former) the prevailing colour? Are not all the Worshipful Masters, Past Masters, and Wardens, all over England and the colonies, members of Grand Lodge? And at the meetings of that body, it appears to us that a far greater number of brethren are to be found wearing the plain blue of a Master Mason, than the distinctive badge of a Grand or Provincial Grand Officer. Red also, it should be remembered, is a not unimportant colour in both Grand and Provincial Grand Lodges; and our readers should bear in mind, that in one Lodge, the Grand Stewards', red is not only the prevailing, but the only colour, aprons, gauntlets, and all decorations whatsoever, even to officers' collars, being uniformly red. We must also object to the title "Red Lodge," as applied to the Royal Arch Degree—to "Red," because the colours, purple and white, are both important in their

place, the purple as part of the ordinary decoration, the white as used by way of contrast to red to distinguish the ordinary Companion from one of the rank of installed Principal (so that red is here absolutely used for a distinction, and not a general purpose) to "Lodge," because "Chapter" is the word used in the Royal Arch regulations, and designates a body so differently constituted as to bear little, if any, resemblance to a Lodge.

Nor can we quite agree with Dr. Oliver's idea of the "Dispensation" (pp. 2 and 3), which precedes the warrant of a Lodge. He says that it is "a fleeting shadow of authority brought into existence by the breath of the Grand Master for some transient purpose, and dissolved by the same power like a bubble of froth whenever it pleases him to issue the warrant which deprives it of life." Why for "some transient purpose?" There surely can be but one purpose for which such a dispensation is issued, and as to the warrant depriving it of life, could not the Grand Master himself do this without issuing the warrant—and would it not be far better for the brethren to await the arrival of the warrant, which empowers them, at once, not only to make Masons, &c., but to install their Worshipful Master and Officers, and work regularly? Practically, we believe (excepting in the colonies) this is the case, and brethren about to form a new Lodge wait for their warrant, and then regularly constitute their Lodge with all due solemnity, install their first officers, and probably initiate some candidates at one and the same time. The chief use of the dispensation is for the accommodation of the brethren in the colonies. In the interval between their petition for a warrant and the arrival of the warrant from England, any number of Masons may, under a dispensation from their Provincial Grand Master, meet in Lodges, transact the necessary business, initiate, pass, and raise candidates, and have validity secured for all their proceedings. A warrant cannot, by the constitutions, be issued from any other place than head quarters in London, otherwise—besides such a course being open to other objections—continual confusion would be liable to arise about the distinguishing numbers of the several Lodges, as half a dozen Provincial Grand Masters in different parts of the world might, unknown to each other, grant the same number to half a dozen different Lodges.

"Every candidate for the honours of Masonry," says Dr. Oliver (p. 24), "as our ancient Grand Master, David, predicates in the fifteenth Psalm, ought to lead an uncorrupt life, &c." Now, without going into the *vexata questio* of what good men we may, or may not, call our ancient Grand Masters, what right has Dr. Oliver to say that David predicates thus of Masonry? The usually received tradition, according to what Dr. Oliver would call "blue Masonry," is, that the origin of the Craft was at the building of Solomon's Temple. But with regard to the purport of the psalm; on referring to the well known commentary of D'Oyly and Mant, we find that "in this psalm the author describes a citizen of Zion, or what is necessary and requisite in the

conduct and behaviour of a member of the Jewish church." And in the words of the eminent commentator, Dr. Adam Clarke—

"The questions are:—1. Who can be considered a fit member of the church of Christ here below? And—2. Who shall be made partakers of an endless glory? In answer to these questions is given the character of what we may term a true Israelite, or a good Christian."

Not a word did either Adam Clarke, or the commentator (Edwards), quoted by D'Oyly and Mant, say of Freemasonry, for they saw nothing in the psalm but plain gospel precepts; but as Dr. Oliver says in his prefaces, "Few disputants are capable of seeing more than one side of a question," and (to abridge his words in order to economise space), as the Calvinist sees in the bible nothing but unconditional election and reprobation, the evangelical Christian, nothing but faith, the moral man, nothing but good works—so Dr. Oliver really seems to see there (we will not say nothing, but) little else than Freemasonry.

Let us now lay before our readers one or two quotations. The first will be from the speech of the Rev. J. Osmond Dakeyne at the presentation of the Oliver Testimonial at Lincoln, on May 9th, 1844.

"He (Professor Robison) was kind enough to say that Freemasons were disloyal, irreligious, and conspiring to overturn all sacred and settled institutions. His book made a great impression, but that impression is removed. And how? By these books which lie before me! viz., Dr. Oliver's works. These facts, viz., that the Earl of Moira, George IV., William IV., the late Archbishop of Canterbury, &c., were Masons; and above all, their books, have set our Order in its true light."

"In its true light"—that is, of course, with the outer world; those among us must have seen it in its true light, or we should not have been there. Let us now see the effects of some of Dr. Oliver's writings on one at least of the outer world, and that too, no ordinary man, the Rev. J. Armstrong, afterwards Bishop of Graham's Town. After saying in a strain of severe satire, that the Freemasons were not in the least joking, in what many men considered as a joke, he continues—

"Look for instance at the Rev. G. Oliver, D.D., M.A., S.E., a P.D. Prov. G.M. for Lincolnshire, Past D.G.M. of the Grand Lodge of Massachusetts, U.S.; he is quite in earnest. There is really something wonderfully refreshing, in such a dry and hard-featured an age as this, to find so much imagination at work. After having pored through crabbed chronicles, mouldy MSS., with malicious and perverse contractions, ragged and mildewed letters, illegible and faded diaries, &c., it is quite refreshing to glide along the smooth and glassy road of imaginative history. Of course, where there is any dealing with the more hackneyed facts of history, we must expect a little eccentricity and some looseness of statement; we cannot travel quickly and cautiously too. Thus the doctor of divinity before mentioned, somewhat startles us by an assertion respecting the destruction of Solomon's Temple. 'Its destruction by the Romans as predicted, was fulfilled in the most minute particulars; and on the same authority, we are quite certain it will never be rebuilt.' He is simply mistaking the second temple for the first."

It was such passages as these, which brought upon our Order the severe satire of a keen critic and correct scholar like Bishop Arm-

strong. What would he have said could he but have seen, before the publication of the above (1847), the following passage from the "Symbol of Glory" (1850)?—

"After our Lord's resurrection, the disciples changed their time of assembling together in closely tyled Lodges, for fear of their enemies, from the seventh to the first day of the week; and on that day our Lord appeared to Mary, and directed her to go to his brethren, &c."

We cannot quote the whole, and quote only what is relevant to our purpose—

"And in the evening when they were assembled together, 'the doors being shut,' or in other words, the Lodge being tyled (!!!), came Jesus and stood in the midst of them, making use of the Masonic (!) greeting, 'Peace be with you.*' Our brethren would naturally feel surprised at the presence of a stranger in a closely tyled Lodge; but when he had given them proof, by showing them those signs of distress in his hands and feet and left breast, that he was their brother (!), they dismissed all fear, and rejoiced exceedingly."

Or if he could have seen the Masonic application of the fifteenth Psalm? In returning to which, and asking pardon for our long digression, we beg to quote the passage entire, which is a kind of paraphrase on the greater portion of the Psalm—

"Every candidate for the honour of Masonry, as our ancient Grand Master David predicates in the fifteen Psalm, ought to lead an uncorrupt life, and do the thing which is right, always speaking the truth from his heart; to use no deceit in his tongue, nor to do evil, or slander his neighbour. He must be lowly in his own eyes, and give due honours to good and pious men. If he swears unto his neighbour he must not disappoint him, even though it should subject himself to temporary (!) inconvenience; neither must he lend money to his brother on exorbitant (!) usury,† or take reward against the innocent. In conformity (?) with this primitive recommendation, our constitutions pronounce that 'every candidate must be a free man and his own master, and at the time of his initiation, be known to be in reputable circumstances. He should be a lover of the liberal arts and sciences, and have made some progress in one or other of them.'"

True, the requirements of the constitutions do not contain anything forbidden by the Psalmist; and in this sense, though not a common one, they may be "in conformity" with them, though we cannot exactly see the connexion between a requirement to be free, one's own master, in reputable circumstances, and a lover of science, and the holy and upright life set forth by David as the standard for acceptance with God. Is it also in accordance with David's require-

* "Peace be unto you," are the words in the authorised version of the Bible. John xx., 19.

† Dr. Adam Clarke in his note on the passage says that "usury" itself means unlawful interest. "The word," he says, "which we translate, 'usury,' comes from a verb signifying 'to bite as a serpent,' and here must signify that biting or devouring usury which ruins the man who has it to pay. No allusion is made to the 'exorbitancy' of usury, either in the Bible or Prayer-book version of the Psalms, as being—as all usury must be exorbitant—an unnecessary expression."

ments that we should "to a well informed and accomplished mind, add elegance of manners?"

But, now, to turn to what we may term the more legal or (not in its usual sense) political part of the book. There is really here much that is worthy of praise. On page 31 we find this head :—2. "Candidates should apply to the nearest Lodge;" and the doctor then proceeds to state that "the application of a candidate to a distant or strange Lodge, has a suspicious appearance, although he may have very good private reasons for it." We here quite agree with him, and could much wish that some clause were added to the Book of Constitutions to obviate the evil arising from the practice. The fault is not with the candidate, or with the Lodges in or near his place of residence, but with the Lodge which admits him. No Lodge ought to admit any person applying to them from a distance, or proposed from a distance for initiation, without first having, from himself, a good and sufficient reason for wishing to join them, in preference to the Masons of the Lodges in his own town or neighbourhood, and from the brethren of such Lodges, an assurance (in conformity with the requirement of the Constitution) that his circumstances are reputable, and that they, as a body, would not object to receive him were he to apply to them. Common courtesy, we should have thought, would dictate such a course, but as, inadvertently or otherwise, the evil is sometimes allowed, a clause to this effect in the Book of Constitutions would certainly have a beneficial effect.

We know of more than one instance in which a very respectable Lodge has been seriously annoyed by the initiation, elsewhere, without any inquiry, of persons who have been informed, or to whose proposer it has been intimated, that the black ball would certainly be freely used if they came to the ballot, and by the visits afterwards of these objectionable persons; and thus the comfort, not merely of a Lodge, but more or less of a whole province or district, may be effected.

We must more especially complain of the prevalence of this objectionable practice in Scotland, where a man, refused in England, may go, and on declaring that he is about to leave the country (almost a sufficient reason we should think for refusing to admit at all an unknown individual, as likely perhaps to inflict an objectionable person on the brethren of another country), be initiated, passed, and raised in an incredibly short time; and, to the annoyance of those who would have refused him here, come home a full blown Master Mason. Surely, with a representative from and at the Grand Lodge of Scotland, the latter of whom is our own Deputy Grand Master, who is both an English and a Scotch Mason, and of rank and influence in both capacities, some plan might be devised for stopping those serious evils.

But if we complain of Scotland, so do some of our colonial brethren of England, and we have a letter from one of the West India Islands, which, though not written for publication, we find so *à propos*, that

we cannot refrain from making an extract from it. The writer (the W.M. of the Lodge) says:—

“There are some profanes here who seem to slight the — Lodge, on account of their ability to visit the metropolis; who talk very largely about their intention of being received as Masons in London and then returning to affiliate themselves with us. * * * The Lodge mostly spoken of is the —, where it appears some of our friends have been received. These gentlemen are proposed and seconded constitutionally by two members of that Lodge, who do not know them intimately nor their characters, but who do so at the request of some one who is perhaps their consignee, who makes money by them and considers it his duty to do all in his power to please them, in order to retain their favours. I would ask—is that the end of Masonry? A strict inquiry should be made as to their characters; and whether they have been proposed in open Lodge and rejected. It is time to take the subject into serious consideration. Would it not be as well for us to address Grand Lodge on the subject, and through them make it an imperative duty on the several Lodges to seek information from the place whence they came.”

The observations on the ballot, the right of voting, &c., are for the most part excellent, as is also the recommendation that every candidate on his initiation be presented with a copy of the Book of Constitutions—provision for which we are happy to know is made in several books of by-laws lately brought into existence. We must also commend our brother's remarks upon “irregularities in London Lodges of Instruction,” and on “Sunday councils,” at pp. 102-5, and especially his comments on “visiting brethren.” With regard to these last named brethren, the case again occurs to us of brethren initiated away from their place of residence. Here we have it laid down that brethren cannot exclude a visitor known to be a Mason, during the time of practising the ceremonies of the degrees: all the more reason, we say, for the addition of a clause such as we have suggested, to the Book of Constitutions. But Dr. Oliver is not even here entirely correct, for, be it remembered that it was deliberately decided by the Most Worshipful Grand Master, and confirmed by Grand Lodge at the quarterly communication of Dec., 1856 (*Freemasons' Magazine*, 1857, pp. 23 to 27), that a person of known bad character, of which the Worshipful Master is to be the judge, may be refused admission as a visitor to the Lodge. At the banquet, the brethren may refuse any one they may seem fit, and we remember an instance of such rejection about four years since, of a person who had been openly guilty of dishonest practices. It is also competent for any Lodge to exclude visitors during the transaction of private business, such as passing or auditing Lodge accounts, receiving reports of committees, or going into such other matters as concern the brethren of that Lodge only.

Moreover, our reverend brother's law would not be held as good throughout the United States; it having been laid down at the Grand Lodge of Michigan, 1858, that “the Master of a Lodge may, without the order or assent of his Lodge, admit or reject visiting brothers, at

his discretion. But a member of the Lodge objecting, the Master would not be at liberty to admit."

This brings us to the end of the seventh chapter of the first part leaving about two thirds of the volume untouched; the whole being too bulky, and containing matter of too great moment to be compressed within the usual limits of a magazine review. We shall, therefore, in an early number resume our notice of this subject.

HOOD'S REASONS FOR NOT WRITING HIS LIFE.—My birth was neither so humble that, like John Jones, I have been obliged amongst my lays to lay the cloth, and to court the cook and the muses at the same time; nor yet so lofty that, with a certain lady of title, I could not write without letting myself down. Then, for education, though, on the one hand, I have not taken my degree with Blucher, yet, on the other, I have rusticated at the Open Air School, like the poet of Helpstone. As for incidents of importance, I remember none, except being drawn for a soldier, which was a hoax, and having the opportunity of giving a casting vote on a great parochial question, only I didn't attend. I have never been third in a duel, or crossed in love. The stream of time has flowed on with me very like that of the New River, which everybody knows has so little romance about it, that its head has never troubled us with a tale. My own story, then, to possess any interest, must be a fib. Truly given, with its egotism and its barrenness, it would look too like the chalked advertisements on a dead wall. Moreover, Pope has read a lesson to self-importance in the Memoirs of P.P., the parish clerk, who was only notable, after all, amongst his neighbours, as a swallower of loaches. To conclude, my life—"upon my life,"—is not worth giving, or taking. The principal just suffices me to live upon; and, of course, would afford little interest to any one else. Besides, I have a bad memory, and a personal history would assuredly be but a middling one, of which I have forgotten the beginning, and cannot foresee the end. I must, therefore, respectfully decline giving my life to the world—at least till I have done with it.

GEOLOGISTS' ASSOCIATION.—At a meeting of this association, held at 5, Cavendish-square, a paper was read by the president, the Rev. Thomas Wiltshire, M.A., F.G.S., on the red chalk of England, at Speeton in Yorkshire, and Hunstanton in Norfolk, at both of which places there are very interesting sections. The fossils found in this chalk are but few; of which specimens were exhibited. Some of them bear a close resemblance to those in the gault of the south-east of England, and it has been thought from this, and the further fact, that it is found below the white chalk and upper green sand, that it may be the equivalent to the gault. Analysis shows that the colour of the red chalk is due to the large amount of peroxide of iron which it contains. Through the kindness of N. T. Wetherell, Esq., of Highgate, who took part in the discussion which followed the reading of the paper, several of the fossils characteristic of the red chalk, and rounded fragments of the chalk itself from in the boulder or drift bed at Muswell Hill, near Hornsey, were exhibited. Mr. Wetherell stated that the Muswell Hill specimens were mixed in a most extraordinary manner with fossils from all the formations, from the London clay downward to the carboniferous limestone, as well as fragments of the granite, gneiss, porphyritic, and other rocks. Professor Tennant, F.G.S.; S. J. Mackie, Esq., F.G.S.; Bro. Hyde Clark, D.C.L., and other members of the association, also took part in the discussion. Several donations to the museum of the association were announced in the course of the evening, and about twenty new members were elected. S. J. Mackie, Esq., will read a paper on the Geology of the South East of England, on Monday, 2nd of May.

THE CRAFT AND ITS CRITICISERS.—II.

[From a Correspondent.]

I CLOSED my former general and introductory communication with a series of questions which are often put to members of our fraternity respecting it, by those who imagine that they perceive many points of objection, which nevertheless some would very gladly see removed; and thus find themselves in a position to join us without offence to their own feelings and opinions, and perhaps I may add, prejudices.

To all these queries the answers will doubtless be very various, according to the circumstances, the experience, the notions, of the individual by whom they may be made. It is to be feared that among the hundreds of thousands who are ranged under our banners, there are very many who will freely confess their inability to enter on the subject, and to give a satisfactory explanation; all that they can tell is, that they have submitted to certain solemn and impressive ceremonies, very different from any thing else with which they are acquainted, and have thus obtained the privileges of attending meetings of Lodges, of calling their members by the name of brother, of wearing a peculiar dress on certain occasions, and of partaking in very nice banquets. Some, with but little more knowledge of the principles, history and objects of the Order, may be aware, that they are required to maintain a creditable character if they desire to avoid bringing discredit on the fraternity; and are anxious to obtain the requisite information, but either have not time to devote to it, or lack the opportunity of gaining an acquaintance with all the forms, ritual, ceremonies and traditions connected with it, owing to a variety of circumstances, such as changes of abode, distance from a Lodge, difficulty in finding one who is competent, with ample time on his hands, and an inclination to devote it to the service of his friends. Others, who have been fortunate in having received initiation under favourable conditions of display, of impressiveness, of eloquence, may be inclined to give the institution full credit for all the wonderful accounts they hear of it, in respect to its antiquity, its divine origin, its continuity, its effect on heart and life; they may even be led to attach a higher importance than it deserves as a religious society, and to view it as a substitute for, rather than as a handmaid of, Christianity, a position which it has no right to occupy; while, with regret be it said, there are a few, but it is hoped very few, who have been admitted in such a manner as to excite disgust instead of admiration, who have been made the objects of practical jokes, have been witnesses of utter incompetency on the part of the acting officers, have observed serious subjects treated with levity, and at a succeeding banquet, which has appeared to the partakers of more importance than the duties of the Lodge, have found those who had lately engaged in a solemn ritual and in prayer, defiling their lips by the utterance of profane or obscene language, utterly at variance with the obligations and ceremonies in which they had but a short time previously assisted.

That these pictures are not overdrawn, every Freemason of much experience must admit, yet some of them are doubtless rarely to be met with. The offences of omission alluded to are to be condemned as well as those of commission, and it is to be feared that in one or other of these classes a very large proportion of our members must find a place, while comparatively few have so far made the history of the Craft a study, as to be able to give a clear and judicious statement in reply to any of the queries which have been mentioned as common. The number of those, however, who have

sufficient knowledge of the principles of the Craft to appreciate them, and to make them a rule of life practically regulating their conduct, is, however, so great as to form a large majority; whatever may be their deficiencies in their power of instruction and explanation to the uninitiated.

It is not intended in the present instance to give any learned disquisition on the principles of the Order, or on the numerous points of interest which it presents, but simply to offer a few statements which may perhaps prove useful to those who have not for themselves sought out the means of satisfying the curiosity, or the pure and genuine desire for information, of any friends who may be anxious to possess such knowledge as may enable them in some degree to judge of the validity of its pretensions to consideration and adoption.

Whence comes our knowledge, and in what does it consist? Sufficient has been said to show what Freemasonry was under the Jewish dispensation. During the long period which has elapsed since, the institution has experienced many vicissitudes, has undergone many changes, has varied in its objects, has sometimes appeared to be lost, but has revived again. Still, throughout the whole there has been a connecting link, and it is believed that certain fixed points have remained as centres, around which others have revolved, just as our great emblem the sun is the centre of a system, with numerous planets performing their appointed courses about it; yet there is reason to suppose that some of these do not now occupy the positions which were originally assigned to them by Omnipotence, but that they are the *débris* of larger bodies which have suffered disruption. Certain traditional histories have been maintained among us, certainly very interesting so far as they go; and, in addition to these, all our observances tend to the development of a pure and elevated system of morality, inculcated in those shapes and forms which were necessarily adopted before the minds of men had received a large amount of cultivation, namely, by the aid of visible objects used as symbols; and though these have been superseded by the higher motives and superior teaching offered by true religion; still there is no reason why they should not be superadded in particular cases, and allowed to maintain that influence of which they were originally the exclusive possessors. For though all may derive advantage by having their duties and responsibilities laid before them in a variety of ways, there are many on whom one course of mental operation produces more effect than another, and some even, whose minds have received so little expansion, from want of advantages of education, that they are more likely to be impressed by instruction imparted in the primitive mode, than in one which requires a comprehension of abstract views of things, and higher and more exalted intelligence. Nor must it be forgotten, that our Saviour himself, in his intercourse with his disciples, made frequent use of allegory, and of parable, thus, under the new dispensation, carrying on the method of instruction which was adopted under the old one which he came to annul. It may be stated too, that our knowledge consists, as it is hoped, in a better appreciation of kindly, social feelings, that among Masons a tie does practically exist, which binds man to man in acts of charity, of honour, of virtue, and of truthfulness, which ordinarily find no place, or at least a doubtful one, under other influences. While our ritual impresses upon us not only the advantage, but the duty, of cultivating our understanding, and of obtaining an acquaintance with knowledge of every kind which can conduce to the glory of God or the good of man, it especially urges us to gain a better knowledge of ourselves, of our relative duties to each other, and of our relation to the Supreme Being, with a view to our happiness both here and hereafter, and furnishes means

to this end for especial and definite contemplation. As already stated, it is desirable that each one of us should become familiar with the history of the Order and its illustrations, as well as with our peculiar forms and modes of recognition, but it would be absurd to attempt to palm on the world the idea that in the present day, we conceal from it anything beyond this, though such was not the case in ancient times.

How is it that Masonic knowledge can be maintained with so much secrecy? The statements just made are a partial answer to this question. There is, moreover, but little motive to reveal what is forbidden, and though some persons do under ordinary circumstances find it difficult to maintain reticence, yet the impressions and religious character of the forms through which every candidate must pass are such as to afford a sufficient guarantee; and in addition to this, honour, and virtue, and secrecy, are, or ought to be regarded with so much strictness, and so fully and constantly enforced upon Freemasons, that he must indeed be lost to every feeling of self-respect and of his duty to others who could violate them in such a manner. It need not be concealed too, that certain obligations are required in a form which cannot but demand and obtain fidelity to them, yet founded on the purest principles of piety and virtue, and quite compatible with civil, moral, and religious duties.

Are there not some dreadful oaths to be taken? It has just been admitted that no one can be made a Mason who is not willing to bind himself according to certain constitutional and authorised forms, but the man who does so with the full intention to act faithfully and honourably, need not fear that he will be called upon to commit himself in any way which is repugnant to his feelings, hostile to his religious convictions and principles, or inconsistent with the duties he owes to himself or his connexions. He will afterwards be supported by the recollection of his obligations, and led to pause, if on any occasion he should be tempted to step beyond the bounds of prudence and discretion; thus he will be strengthened in maintaining the ties by which he has bound himself to his brethren, while in carrying them out there is ample scope for the exercise of his own judgment.

What security is there that Masonic traditions have not been debased and changed in course of time, especially as written records are not permitted? As these do not involve any abstruse or disputed points of doctrine, but consist of a simple narrative of events illustrative of certain ancient records, they have presented no motives for misrepresentation or distortion. On them is founded nothing more than the inculcation of thoroughly moral principles, and even if the whole were incorrect, not the slightest mischief could accrue in any respect. Even suppose them to be mere myths, which there is no reason to believe is the case, they are affecting and interesting, and they bear reference and lead to some of the most important thoughts and considerations that can engage the mind of mortal man. Though known to be merely human inventions and emanations from poetical imaginations, we should be sorry to lose from literature many of the beautiful allegories and stories detailed in Grecian and Roman mythology; how much more, then, should we regret to be deprived of any such as those under consideration, which tend to promote virtuous and pious thoughts in connexion with events mentioned in the volume of the sacred law. In distinct countries, and even in portions of our own, different rituals prevail, and many of the minor forms adopted by us vary; but throughout the whole runs a connected chain, all have the same foundation, and the landmarks, derived from but one origin, will be found to be strictly maintained.

I propose to notice the remainder of the questions enumerated in a third communication.

H. H.

HURRYING CANDIDATES THROUGH THE DEGREES.

THIS is an unpardonable offence to Masonry. It is a wrong to the institution and a wrong to the brother that is introduced in such manner. It is a wrong to the institution because a manifest violation of one of its plainest and most often repeated requisitions. It cannot be done without stamping the requisition with falsehood, or offering a presumptive and lame apology for its violation. No candidate can be properly advanced to a higher degree in Masonry, unless he understands well the preceding degree. He is not prepared for the reception of the one until he has a fair understanding of the other. If he is not able to comprehend and appreciate what he has received, how is it possible for him to enter with proper views and feelings upon higher mysteries, the least shadow of which has not been revealed to him? The wrong to the institution appears as a glaring absurdity when it is known that the deed places a novice in the position of a matured Mason.

And the wrong to the candidate appears in thrusting him through a process of mystery which it is impossible for him to apprehend and understand without study and reflection, while the time for that study and reflection is not allowed him. Curiosity impels the desire of the candidate to be hurried through the degrees, so that he may the sooner have that curiosity gratified. He is in darkness. He knows not the consequences of his haste. But his enlightened brethren know of the process, and they know that instead of gratifying, it is their duty to suppress his curiosity. The mere gratification of his curiosity is a poor plea for a man to give for his admission into degrees which are known and believed, by those who have received them, to be sublime. To pass a candidate through the second and third degrees of Masonry, without a proper apprehension of the first, is to lead the blind into darkness, and frequently the effect is to render that darkness so visible that the light is never after seen through it.

In this, if in any part of the performance of Masonic duty, the Masonic law ought to be peremptorily obeyed. Light is what is required. Instruction is what is absolutely necessary. Let, then, the candidate be properly instructed and enlightened in the first degree before he is passed to the second, and let him well understand the first and second before he is permitted to behold the sublimity of the third. Then, indeed, will that sublimity be not obscured, but its beauty and attractions will be so presented as to make the best impression, and the satisfaction will be enjoyed of having made a better Mason than any process of machinery could produce.—*Committee of Correspondence, Grand Lodge of Maryland.*

MAXIMS.—The first thoughts may be confident, the second are wiser. Serve honesty ever, though without apparent wages: she will pay sure, if slow. As in apparel, so in actions, know not what is good, but what becomes you. How many warrantable acts have misshapen the authors? Excuse not your own ill, aggravate not others: and if you love peace, avoid censures, comparisons, contradictions. Out of good men choose acquaintance; of acquaintance, friends; of friends, familiars; after probation admit them; and after admittance, change them not. Age commendeth friendship.—*Bishop Hall.*

CORRESPONDENCE.

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

DISTRICT GRAND LODGES.

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

SIR AND BROTHER,—The practical utility of Provincial Grand Lodges is, generally admitted all private Lodges in England or Wales, situated at a greater distance than ten miles from the metropolis, being, with but few exceptions, under their control. If the necessity of Masonic authority in each county or province of the mother country be recognized, how much greater need is there of similar government by Lodges on foreign stations. In the former case, communication even with the Grand Master himself, on matters relating to the Craft, is only a question of a few days, whilst in the latter, months may, and frequently do elapse, before an answer can be received. To obviate the inconveniences attending direct communication with Freemasons' Hall from colonial brethren, district Grand Lodges have wisely been created, but as yet the system can hardly be termed complete. Certain parts of the globe, containing a very small proportion of brethren, such as China and Sumatra, have Grand Lodges, whilst in others, for example, Africa and the West Indies (it can hardly be supposed that the Provincial Grand Lodge of the Bahamas comprises all these latter islands) outnumbering them greatly in Lodges, brethren are compelled to make direct application to London for anything they require.

Colonial Masons are unable to bring the matter before Grand Lodge otherwise than by petition; were any of the legislators of the Craft in England to introduce the subject before that body, something might be done. The spread of Masonry abroad would be much greater if its management were simplified—new Lodges are more likely to be established where the requisite authority for so doing is at hand—disputes and irregularities would also be of less frequent occurrence. The anomaly of granting district Grand Lodges, where few brethren are working, whilst other and more Masonic countries are without, is at once apparent and inconsistent. Doubtless in nearly every one of these favoured spots Provincial Grand Masters have been applied for; but is it not incumbent upon a conscientious ruler of the Craft to make personal inquiries as to the well doing of all Lodges under his jurisdiction? If the Grand Master be desirous of forming a district Grand Lodge, and is unacquainted with the name of a resident brother of experience, to whose care the new province may be entrusted, cannot letters be despatched to the subordinate Lodges, specifying this

intention, and requesting Masters, Past Masters, and Wardens (future members of the district Grand Lodge), to elect a Provincial Grand Master, subject to the approval of the M.W. Grand Master. A reference to the *Freemasons' Calendar*, which is published by authority, gives the following particulars:—Tasmania, possessing five, and China three Lodges, have Provincial Grand Masters, whilst the West Indies, containing thirty-five, Africa and St. Helena thirteen Lodges, are not thought worthy of this honour. To go further, the Eastern Archipelago, with two Lodges, and Sumatra one, are favoured; but Bombay and New Zealand, having respectively seven and eight Lodges, are not. Is this fair? If the subject be discussed an alteration may take place, and the thanks of colonial Masons will be justly due to brethren bringing the matter before Grand Lodge.

I am, Sir and Brother, yours fraternally,

Δ.

THE PROVINCE OF DEVON.

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

SIR AND BROTHER,—The Provincial Grand Lodge for Devon has for a third time changed the character of the proposed Provincial Masonic fund, and it is to be hoped that they will change it once more at the general meeting which is to take place in July, and build it up on the broad basis of philanthropy.

The educational scheme is pretty as far as it goes, but it is like giving a man a stone when he asks for bread. Three children, it is said, are now in this province whom they can assist. I know not, but presume that these children have parents, to who, if aid was given to ameliorate their condition in life, might be able to educate them without other assistance. But if this were not practicable, the education of these children would still be a legitimate way in which to apply the funds of more extended benevolence than one exclusively educational.

The notion of the fund of benevolence being one that is likely to encourage idle and improper Masons, is to be deprecated. I anticipate that nothing could be farther from the founders' ideas than the bestowal of charity in the doling of alms. In our locality this is already provided for by the association of the seven Lodges of the three towns, who have a joint fund for the purpose of such casual relief.

The Provincial Fund of Benevolence would aim at something more satisfactory. Why might it not send the widow's son forth into the world in a trade or calling? Why might it not assist the family of the sick Mason, by relieving him of the onerous claim of a medical attendant, or by a temporary loan to the man tottering on the verge of commercial ruin, to be paid back by instalments or not? None of these, perhaps, would ever occur; but for such as these I firmly believe that a large fund would soon be raised in Devonshire. Why do I think so? When the educational scheme was first suggested, the Lodges in this locality received it very coldly; but when the proposition, including the larger scope of benevolence was mooted, most, if not all, in the neighbourhood approved the scheme and voted fees of honour. But now that the character has been reversed, I can only state how it was received in the Lodge to which I belong, the time being so recent that few others have been since held.

Propositions stood upon the books that fees of honour should be imposed upon the I.G., S. and J.D., S. and J.W., and the W.M. That the local non-

masonic charities should be discontinued, and that a list be opened in the Lodge for voluntary subscriptions, from which list alone at least twelve pounds per annum might be calculated, making a total of about thirty pounds per annum. But as soon as it became known that a change had taken place in the counsels of the Provincial Grand Lodges, the minute standing upon the books relative to the fees of honour was not confirmed, most of the subscriptions to the local charities were ordered to be paid, and no subscription list is talked of. You will perceive in the raising of this fund, as far as Lodge No. 224 is concerned, and I believe most, if not all others, that the materials were to have been drawn from sources that would not affect the general charities, to which the subscriptions are to be continued, that to the widows' fund being considerably increased.

It is true that the sum of about eighteen pounds would have been withdrawn from the local non-masonic charities, but this was considered legitimate while the charities assumed a similarity of expression.

It is stated in a recent communication to the *Freemasons' Magazine*, that "although many wished the larger scope of the association to be carried out, yet they yielded to the express wish of the Provincial Grand Master." Considering that the resolution was carried by a majority of nineteen against a minority of fifteen, it is pretty clear that if those who yielded out of courtesy to the Provincial Grand Master had been less pliant there would have been a majority in favour of the more extended scheme, and this I anticipate will be found to be the state with the Lodges in the province. I would repeat, what I stated in a former communication, that the Fund of Benevolence includes education—the Educational Fund excludes all but education. Considering that the latter carries with it the sympathies of but a small (even if there be a) majority, it is to be hoped that the Provincial Grand Lodge will, ere it be too late, so modify their scheme as to enlist the interest and sympathy of every true Mason in the province.

I have the honour to be, Sir, yours fraternally,

C. SPENCE BATE.

Plymouth, April 20th, 1859.

MASONIC HALLS.

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

DEAR SIR AND BROTHER,—As you appear to take great interest in Masonic Halls, and as in your Architectural Chapter of the 13th instant you enumerate some towns not under the constitution of the Grand Lodge of England, possessing such buildings, perhaps you will allow me to add another to the list.

At Stuttgart, the Lodge *Wilhelm zur aufgehenden Sonne*, of which I was one of the founders, built some years ago a Lodge house or hall (devoted entirely to the use of the Lodge, and the social intercourse of its members), the cost of which was about two thousand five hundred pounds. This sum was raised in shares of ten pounds, bearing four per cent. interest, which were taken up by the members of the Lodge, and gradually, year by year paid up, according to the state of the finances. The whole sum I believe is now redeemed. They were the better enabled to do this as the fees are rather high, viz., five pounds for initiation, three pounds for passing, and five pounds for raising; the subscription is only sixteen shillings and sixpence. All these payments go to the Lodge funds, refreshments being provided by the house steward (one of the Tylers), who, with his family lives in the

house; and every brother pays for his own refreshment, the cost of which however is, comparatively speaking, a mere trifle as banqueting is considered a subordinate matter. There is a second Lodge in Stuttgart which meets in private apartments.

I remain, dear Sir and Brother, yours fraternally,

J. W. BRETLING.

6, Fen Court, April 23rd, 1859.

MASONIC ANTIQUITIES.

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

DEAR SIR,—From an ancient MS. in my possession, it appears that Masonic institutions were proscribed by the British parliament in A.D. 1425, the Archbishop of Canterbury being then Grand Master; and also in 1561, when Sir Thomas Sackville filled that high office. Can you inform me if those proscriptions have ever been removed?

It appears that in the year 1327 all the peers of parliament were brethren of our ancient Order.

Your faithful servant,

R. E. X.

20th April, 1859.

[We have no doubt some of our correspondents will be able to give us a fuller answer to the above, than we are enabled at this moment to do. As to the proscription, if it had never been taken off before, that must have been done by the act of parliament which acknowledged the existence of Freemasonry as a legal body. Will R.E.X. let us see the MS. ?—ED.]

MASONIC MISSIONS.

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

DEAR SIR AND BROTHER,—In my communication under this head in the *Magazine* of last week, I referred to the well deserved appointment which had been conferred upon the brother who was mainly instrumental in resuscitating the Lodge at Newbury.

Bro. Cousens, of Newbury, (the individual alluded to), was appointed Provincial Grand Steward, not Provincial Grand Secretary, as it appeared at page 743, I presume by a typographical error. Your insertion of this correction will oblige,

Reading, 23rd April, 1859.

Yours fraternally, P.P.

MASONIC JURISPRUDENCE.

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

SIR AND BROTHER,—At page 14 of Dr. Oliver's recently published *Masonic Jurisprudence*, I find a paragraph consisting of what purports to be

a law affecting the Craft, and which law requires the name, address, profession, &c. of each member belonging to every Lodge to be registered with the clerk of the peace at quarter sessions.

Now this regulation is new to me, and to one or two P.Ms. to whom I have mentioned the subject, and as it of some importance, if correct, I trust you will kindly inform me whether any such regulation really exists, and, if so, what action had better be taken in the matter.

I am, Sir and Brother, yours fraternally,
S. W.

[The regulation does exist under the Secret Society's Act, from the operation of which Freemasons' Lodges are exempted, on the condition stated by Dr. Oliver. The practice has, however, now generally fallen into disuse, although some few Lodges, we believe, still continue to follow out the law to the letter.—ED.]

THE TRIALS OF LITERARY MEN.—Talent of any sort is generally accompanied with a peculiar fineness of sensibility; of genius this is the most essential constituent; and life in any shape has sorrow enough for hearts so formed. The employments of literature sharpen this natural tendency; the vexations that accompany them frequently exasperate it into morbid soreness. The cares and toils of literature are the business of life; its delights are too ethereal and too transient to furnish that perennial flow of satisfaction, coarse, but plenteous and substantial, of which happiness in this world of ours is made. The most finished efforts of the mind give it little pleasure; frequently they give it pain, for men's aims are ever beyond their strength. And the outward recompense of those undertakings, the distinctions they confer, is of still small value; the desire for it is insatiable, even when successful; and when baffled, it issues in jealousy and envy, and every pitiful and painful feeling. So keen a temperament, with so little to restrain or satisfy, so much to distress or tempt it, produces contradictions which few are adequate to reconcile. Hence the unhappiness of literary men; hence their faults and follies.—*Carlyle's Life of Schiller.*

LADY MORGAN A FREEMASON.—January, 1819.—“Well, here I am, a free and accepted Mason, according to the old Irish Masonic song. When we drove to the solitudes of the Rue Vaugirard, Faubourg St. Germaine, we found the court of the Hotel la Vilette and all the premises full of carriages: Belle et Bonne magnificently dressed in white satin and diamonds, with Voltaire's picture round her neck, set in brilliants, received us in the salon with a sort of solemn grace, very unlike her usual joyous address. Madame la Generale Foy, the wife of the popular *militaire*, stood beside her; his Royal Highness Prince Paul of Wurtemberg, the Bishop of Jerusalem, Talma, Count de la Rochefoucault, in full dress, looking very like his illustrious ancestor of Les Maximes; De nou, the Count de Cazes, pair de France (brother to the premier, the Duc de Cazes), General Favier, and many others whom we knew, were assembled, and muttered their conversation in little groups. At half-past eight they all proceeded to hold the Chapter for the installation of the Dames Ecosaises du Temple, according to the programme, we, les dames postulantes, remaining behind till we were called for. I really began to feel some trepidation, and the stories that I had heard from my childhood upwards, of the horrors of the trial of a free Masonic probation, rose to my mind, red hot poker included. At nine o'clock we were summoned to attend the “Ouverture de la Cour des Grands Commandeurs.” When the battants were thrown open, a spectacle of great magnificence presented itself. A profusion of crimson and gold, marble busts, a decorated throne and altar, a profusion of flowers, incense of the finest odour filling the air, and, in fact, a spectacle of the most scenic and dramatic effect ever presented itself. Such of the forms as are permitted to reach the ears profane are detailed in the programme. We took the vows, but as to the Secret, it shall never pass these lips, in holy silence sealed.”—Extract from *Lady Morgan's Diary*, just published.”

THE MASONIC MIRROR.

MASONIC MEMS.

THE APPOINTMENT OF NEW GRAND OFFICERS.

We understand that at the meeting of Grand Lodge this evening, the M.W.G.M. will make the following appointments: those offices which we have not mentioned will continue to be filled by the brethren who hold them at present.

Bro. Lord de Tabley, S.G.W.

„ Sir Thomas Hesketh, Bart., J.G.W.

„ Rev. Wentworth Bowyer, Rector of Clapham, Prov. G. Chaplain, *vice Moore*.

„ John Savage, S.G.D.

„ Frederick Slight, J.G.D.

„ Gavin E. Pocock, G.S.E.

We believe that the Grand Master will also bring under the consideration of Grand Lodge a proposition for appointing an Assistant Grand Pursuivant, it being felt that the duties of the office cannot be performed both within and without the Grand Lodge at the same time, by the same person, without great inconvenience. Should the recommendation be approved by Grand Lodge, we believe the new appointment will be bestowed on one of the most popular brethren of the Order.

THE Grand Conclave of Masonic Knights Templar has been postponed until June, in consequence of the severe indisposition of Colonel Kemeys Tynte, the M.E. and Supreme Grand Commander.

We learn from the *Masonic Mirror and Keystone* (New York and Philadelphia), that a "Supreme Council and Grand Orient of New Granada," has been recently formed; as also a "Grand Lodge of Santo Domingo," by "the seven Lodges established there, who hold charters from different Grand Masonic bodies in Europe and South America." A Grand Orient and Supreme Council is stated to be also forming in Cuba.

We learn from a recently published report of the Grand Lodge of North Carolina, that it has within the limits of its jurisdiction, 4,994 affiliated Masons, and 490 non-affiliated.

THE annual festival of the Stability Lodge of Instruction, will be held at Radley's Hotel, on Friday next, under the presidency of Bro. Beadon, P.G.W. The Lodge will meet at six o'clock, when the lecture of the second degree will be worked by the following brethren—1st section, Bro. Samuel G. Myers, S.W., No. 1017; 2nd section, John S. Boughey, S.W., No. 22; 3rd section, Alfred Pratt, J.W., No. 22; 4th and 5th sections, Henry Muggerridge, P.M. (Lodge Board), No. 227.

METROPOLITAN.

APPOINTMENTS.

Wednesday, April 27th.—GRAND FESTIVAL.

Thursday, 28th.—Lodges, Neptune (22), Radley's Hotel; Grenadiers (79), Freemasons' Tavern; Shakspeare (116), Albion Tavern. *Chapters.*—St. Alban's (32), London Coffee House; Domestic (206), Falcon Tavern; Friendship (218), Ship and Turtle; Polish (778), Freemasons' Tavern. General Committee Girls School.

Friday, 29th.—House Committee Boys School.

Monday, May 2nd.—Lodges, Robert Burns (25), Freemasons' Tavern; Royal Jubilee (85), Anderson's Hotel; St. John's (107), Radley's Hotel; St. Luke's (165), Commercial Hall, Chelsea; Joppa (223), Albion Tavern; Unions (318), Freemasons' Tavern.

Tuesday, 3rd.—Lodges, Albion (8), Freemasons' Tavern; Old Dundee (18), London Tavern; Temple (118), Ship and Turtle; St. John's (196), Holly Bush, Hampstead; Old Concord (201), Freemasons' Tavern; Euphrates (257), White Hart, Bishopsgate Street; Stability (264), Green Dragon, Bishopsgate Street; La Tolerance (781), Freemasons' Tavern. *Mark.*—Florence Nightingale, Freemasons' Tavern, Woolwich, at 6.

Wednesday, 4th.—GRAND CHAPTER, at 8. Lodges, Westminster and Keystone (10), Freemasons' Tavern; Florence Nightingale (1009), Freemasons' Tavern, Woolwich.

Thursday, 5th.—Lodges, Egyptian (29), George and Blue Boar; Strong Man (53), Falcon Tavern, Fetter Lane; Lion and Lamb (227), Bridge House Hotel; Ionic (275), Ship and Turtle; St. Andrew's (281), Freemasons' Tavern; Yarborough (812), George Tavern, Commercial Road East; Crystal Palace (1011), Crystal Palace. *Chapter.*—St. James's (2), Freemasons' Tavern. *Encampment.*—Mount Carmel, London Tavern.

Friday, 6th.—*Chapters.*—Fidelity (3), London Tavern; British (5), Freemasons' Tavern.

Saturday, 7th.—Lodge, London (125), Freemasons' Tavern. Committee Boys School, at 4.

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

ROYAL YORK LODGE OF PERSEVERANCE (No. 7).—This long-established Lodge closed its season on Wednesday, April 20th, at Freemasons' Tavern. Bro. Jenkins, W.M., was prevented attending by important business, but the chair was ably filled by Bro. I. Levinson, P.M., who raised Bro. Walker to the third degree. There being no other business, the brethren adjourned to banquet early, Bro. Collins, the immediate P.M., presiding. There were some visitors, amongst whom we noticed Bro. F. Binckes, P.M., No. 11; and Bro. Henry Garrod, of the same Lodge, as also Bro. Stone, P. Prov. G.D., Essex. Bro. Hopwood, P.M. and J.G.D., on proposing the health of Bro. Collins, said his presence revived their pleasing recollection of the last year, when he filled the chair with so great satisfaction to the Lodge. Bro. Collins, in responding, said it afforded him much pleasure to attend as the representative of their W.M. Bro. Jenkins, he remarked, was but a young Mason, and had worked very hard to attain the high position he held. He regretted that he had been unable to attend the Lodge to witness the working of their W.M., of which he had heard such good report. He referred to the unanimity and good feeling that existed in the Lodge, and devoutly wished all the world had the hearts of the Royal York Masons, who at all times took a charitable view of the intentions of others. For himself he could say, that should he live twenty-five or thirty years longer, it would give him pleasure to again work through all the offices, from I.G. upwards, and concluded by expressing his thanks for the kindness exhibited to him on that and all other occasions. Bro. Collins next proposed "The Charities," and in connexion with it, Bro. Adlard, who had undertaken to represent the Lodge at the Girls School festival, and their visitor, Bro. Binckes. The latter brother said, the cause with which his name had been associated was so glorious in itself, that he would not complain of its not being left to one of their own members, quite as energetic as himself in the cause of the charities—he meant Bro. Adlard. That worthy brother had been chosen as secretary to the stewards at the approaching festival for the Girls School, and hence it would have been more proper for him to have responded to the toast, but with his innate modesty he had transferred it to his (Bro. Binckes,) hands. Bro.

Adlard said he must personally thank Bro. Binekes for ably elucidating the principles of the charities; and he remarked that when steward, in 1853, for the Boys School festival, his list realized £113, and he trusted the support he would receive on the coming occasion would enable him to hand in as good an amount for the Girls School. The W.M., in proposing "The Past Masters of Lodge, No. 7," referred to the fact that that day was the twenty-fifth anniversary of Bro. Adlard's becoming a member, and he was pleased to see him looking as well as ever, and as likely to be amongst them for another twenty-five years. The manner in which Bro. Adlard laboured for their comfort entitled him to their esteem and regard. Bro. Harry May, as senior P.M., acknowledged the toast, but said that as the W.M. had especially alluded to Bro. Adlard in his observations, he should leave the task of reply to the worthy Director of Ceremonies. Bro. Adlard said, that among his pleasurable recollections was the introduction of Bro. May into the Royal York Lodge. With regard to his own long membership it had been uniform happiness and satisfaction, and during the twenty-five years there had never been a dark spot to mar the gratification he felt from his connection with the Lodge. With reference to the prosperity of the Lodge, he might say that its cause was found in the fact that in the appointments, the rule had invariably been acted upon, that he who worked best was appointed to office.

CONSTITUTIONAL LODGE (No. 63).—This Lodge held its meeting at the Ship and Turtle Tavern, Leadenhall-street, on Thursday, the 21st of April. The W.M., Bro. Joseph Smith, not being present, Bro. John W.M. Dosell, immediate P.M., took the chair, when two brethren were raised to the degree of M.M., and two other brethren passed to the degree of Fellow Craft. Bro. John Shirley, P.M., and Treas., then initiated three gentlemen into the mysteries of the Order. The votes of the Lodge for the Royal Benevolent Institution for the females were given to the widow of Bro. J. Chase, and those for the males, to Bro. J. Jardine; all business being concluded, the Lodge was closed in due form. The brethren then adjourned to the banquet, and the evening was passed in a truly Masonic manner, enhanced by the vocal abilities of many of the brethren.

THE ST. GEORGE'S LODGE (No. 164).—The members of this Lodge held their monthly meeting at the Globe Tavern, Royal Hill, Greenwich, on Wednesday, April 20th. Bro. Robinson, W.M., passed Bro. Scott to the second degree. There being no other business, the brethren adjourned to banquet. Among the numerous visitors we noticed Bro. Capt. Hudson, No. 1,955; Bro. F. C. Danvers, No. 1,955; and Bro. Chevalier, No. 187, Halifax, N.S.

LODGE OF TEMPERANCE (No. 198).—This Lodge held its monthly meeting at the Plough Tavern, Rotherhithe, on Wednesday, April 20th, under the presidency of the W.M., Bro. I. W. Barrett. The summons for the evening specified that there was a brother to be passed to the second degree, but as he did not present himself, the W.M. called on the brethren to work some of the sections of the first lecture, a command which was freely and zealously obeyed by them; and with the able assistance of Bro. Whitaker of the Justice Lodge, and Bros. Thompson and Oliver of the Crystal Palace Lodge, the sections were worked in a manner that reflected great credit on the brethren. Three gentlemen were then proposed for initiation at the next meeting. The business of the evening being concluded, the brethren retired and partook of an excellent banquet provided by Bro. Holman. The usual loyal and Masonic toasts were given and responded to, the evening being spent in the most agreeable manner. The visitors expressed their high admiration of the excellent manner in which the business of the Lodge was conducted.

PANMURE LODGE (No. 1,022).—The opening meeting of this Lodge for the season was held on Monday, April 18th, at the Swan Tavern, Stockwell. Bro. Thomas, P.M., of No. 745, in the unavoidable absence of the W.M. (Bro. J. R. Warren), officiated as W.M. Bros. Charnock, Braham, Garrod, Green, and Stevens, the officers, were present. The visitors were Bros. Burt, No. 25; Keene, No. 206; Smith and Drummond, No. 206; and Smith, No. 191 (Gravesend). A ballot for five candidates for initiation then took place, which was declared to be unanimous. Bros. Hughes and Johnson were passed to the second degree. The next business

was the election of the W.M. for the ensuing year, when Bro. Charnock, S.W., was unanimously chosen to fill that important office. Bro. Farmer, P.M., was unanimously re-elected Treasurer; and Bro. Bradley, Tyler. The Lodge was then closed, and the brethren sat down to dinner. The usual loyal and Masonic toasts were given, Bro. Burt, of the Royal Burns Lodge, responding on behalf of the visitors. The pleasures of the evening were greatly increased by the vocal abilities of Bros. Braham, Silvester, Johnson, Wardell, and Drummond.

BELGRAVE LODGE (No. 1,051).—This Lodge held an emergency meeting on Wednesday, April 20th, for the purpose of initiating three candidates into the ancient mysteries of the Order. After the performance of the ceremony, Bro. W. Grogan was raised to the degree of M.M., by Bro. Woodstock, W.M., assisted by Bro. Froud, S.W., and Bro. Runting, J.W. This Lodge, not yet twelve months old, is rapidly increasing its members.

INSTRUCTION.

ENOCH LODGE (No. 11).—This Lodge held its second meeting (since the sanction of the mother Lodge had been obtained) on Thursday evening, at the Newton Hotel, St. Martin-street, Leicester-square, Bro. Garrod presiding on that occasion as W.M., supported by Bros. Watson, S.W., and Sewell, J.W. The Lodge being opened in due form, the by-laws were agreed to, and upon the motion of Bro. Fred. Binckes, P.M., were unanimously adopted. Being somewhat different from those usually made for the government of Lodges of Instruction, we will instance, for the information of the brethren, that any brother wishing to join, must be proposed and seconded at one meeting, and balloted for at the next, three black balls to exclude; the entrance fee is half-a-crown; annual subscription, half-a-crown; attendance fee, sixpence; and visitors' fee, one shilling. There are also fines imposed upon any officer absenting himself upon his night of office. The Lodge was then closed, and adjourned to Thursday, the 23th, at seven o'clock.

CRYSTAL PALACE LODGE (No. 1,055).—The announcement of the intention to work the fifteen sections at this favourite Lodge on Monday the 18th inst., resulted in the attendance of nearly forty brethren, amongst whom were several distinguished W.Ms. and P.Ms. of the Craft. Bro. Anslow took the chair at seven o'clock, supported by Bro. Watson as S.W., and Bro. Handford as J.W., and at once proceeded to open the Lodge in the three degrees. The fifteen sections were then admirably worked by the following brethren:—First lecture—first section, Bro. Lascelles; second, Bro. J. Smith; third, Bro. Parbrook; fourth, Bro. Oliver; fifth, Bro. Webb; sixth, Bro. H. T. Thompson; seventh, Bro. Watson. Second lecture—first section, Bro. Hollings; second, Bro. Hill; third, Bro. Thomas; fourth, Bro. W. Blackburn; fifth, Bro. Brewer. Third lecture—first section, Bro. Newman; second, Bro. Bertram; third, Bro. R. M. Smith. At the conclusion of the lectures, six members were elected, several of whom expressed their admiration of the excellent working they had heard, and a vote of thanks to the W.M., which he acknowledged in his usual courteous manner, terminated a delightful evening. It was mentioned that owing to the great support awarded to this Lodge, the members had thought it necessary to continue their meetings during the summer months, and that accordingly, on and after the 2nd of May, the Lodge will be opened at eight o'clock.

ROYAL ALFRED LODGE (No. 1,082).—The opening of this Lodge was held at the Princes Tavern, Princes-street, Soho, on Thursday, April 21st, a large number of brethren being present. At seven o'clock Bro. Watson opened Lodge, and having appointed his Wardens, proceeded with the ceremony of consecration. Bro. Smith, P.M., No. 206, Grand Purst. and W.M. of the parent Lodge, was installed W.M. for this occasion.

PROVINCIAL,

BRISTOL.

APPOINTMENTS.—*Lodges*.—Tuesday, May 3rd, Beaufort (120), Freemasons' Hall, at 7; Wednesday, 4th, Moira (408), ditto, at 7; Friday, 6th, *Instruction*.—Ditto, at 7½. *Chapter*.—Thursday, 5th, Hospitality (221), Freemasons' Hall, at 7.

CHANNEL ISLANDS.

APPOINTMENTS.—*Lodge*.—Wednesday, May 4th, Hammond (829), Masonic Hall, Guernsey, at 7½. *Chapter*.—Tuesday, 3rd, Hammond (829), ditto, at 8.

CHESHIRE.

APPOINTMENT.—*Instruction*.—Friday, May 6th, Mersey (701), Angel Inn, Birkenhead, at 8.

DEVONSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, May 2nd, Harmony (182), Swan Inn, Plymouth, at 7; Fidelity (280), Three Tuns, Tiverton, at 7; Bedford (351), Private Rooms, Tavistock, at 7; Tuesday, 3rd, St. John's (83), Masonic Hall, Union Road, Plymouth, at 7; Wednesday, 4th, Brunswick (185), Masonic Hall, Plymouth, at 7; Perseverance (190), London Hotel, Sidmouth, at 7.

DORSETSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, May 4th, Amity (160), Masonic Hall, Poole, at 7; Faith and Unanimity (605), Freemasons' Hall, Dorchester, at 6; Thursday, 5th, Unity (542), Town Hall, Wareham, at 7.

DURHAM.

APPOINTMENTS.—*Lodges*.—Monday, May 2nd, Wear (618), Lambton Arms, Chester le Street, at 7; Union (307), Railway Hotel, Barnard Castle, at 7; Tuesday, 3rd, Granby (140), Freemasons' Hall, Durham, at 7; Wednesday, 4th, Phoenix (111), Phoenix Hall, Sunderland, at 7; Thursday, 5th, Tees (749), Mason's Court, Stockton, at 7; St. Heleu's (774), Masonic Hall, Hartlepool, at 7½; Friday, 6th, Lambton (521), Lambton Arms, Chester le Street, at 2.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, May 3rd, Sherborne (1004), George Hotel, Stroud, at 5½; Wednesday, 4th, Royal Union (307), Freemasons' Hall, Cheltenham, at 6.

HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, May 2nd, Oakley (995), Black Boy, Basingstoke, at 6; Thursday, 5th, Panmure (1025), Royal Hotel, Aldershot, at 6. *Chapter*.—Wednesday, 4th, Southampton (555), Freemasons' Hall, Southampton, at 7; Thursday, 5th, Royal Gloucester (152), ditto, at 7.

ISLE OF WIGHT.

APPOINTMENT.—*Lodge*.—Wednesday, 4th, Yarborough (809), High Street, Ventnor, at 7.

KENT.

APPOINTMENTS.—*Lodges*.—Monday, May 2nd, Peace and Harmony (235), Royal Oak, Dover, at 7; Tuesday, 3rd, Adam's (184), Masonic Hall, Sheerness, at 6; Wednesday, 4th, Royal Naval (821), Royal Hotel, Ramsgate, at 7; Invicta (1011), George Hotel, Ashford, at 8; Thursday, 5th, United Industrious (34), Freemasons' Tavern, Canterbury, at 8; Friday, 6th, Union (149), King's Head, Margate, at 7.

GRAVESEND.—*Lodge of Freedom* (No. 91).—A meeting of this Lodge was held at the Town Hall, on Monday, April 18th, Bro. Wates, W.M., presiding, when a candidate was initiated into the Order, and a brother duly raised. The brethren afterwards retired to refreshment, and spent a pleasant evening.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Monday, May 2nd, Cheetham and Crumpsall (923), Crumpsall Hotel, Manchester, at 6; Thursday, 5th, Affability (399), Cross Street Chambers, Manchester, at 6½; Friday, 6th, Anchor and Hope (44), Swan Hotel, Bolton, at 6.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Monday, May 2nd, Harmony (267), Wellington Hotel, Garston, at 5½; Tuesday, 3rd, Alliance (965), Stanley Arms, Roby, at 4½; Wednesday, 4th, St. John's (971), Caledonian Hotel, Liverpool, at 6½; Ellesmere (1032), Red Lion Inn, Chorley, at 6; Thursday, 5th, Mariners (310), Masonic Temple, Liverpool, at 6. *Instruction*.—Tuesday, 3rd, Merchants (294), Masonic Temple, Liverpool, at 5; Friday, 6th, Mariners (310), ditto, at 7.

LEICESTERSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, May 4th, St. John's (318), Bell Hotel, Leicester, at 7.

NORFOLK.

APPOINTMENT.—*Lodge*.—Monday, May 2nd, Friendship (117), Duke's Head, Great Yarmouth at 7.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges*.—Monday, May 2nd, Northern Counties (536), Bell's Court, Newcastle, at 7; St. George's (624), Commercial Hotel, North Shields, at 8; Tuesday, 3rd, St. David's (554), Salmon Inn, Berwick, at 8; Thursday, 5th, Newcastle-on-Tyne (24), Freemasons' Hall, Newcastle, at 7.

OXFORDSHIRE.

APPOINTMENT.—*Chapter*.—Tuesday, May 5th, Alfred (427), Masonic Hall, Oxford.

SHROPSHIRE.

APPOINTMENT.—*Lodge*.—Friday, May 6th, St. John's (875), Bull's Head, Wellington, at 4.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, May 2nd, Royal Sussex (61), Amery's Hotel, Bath, at 7½; Thursday, 5th, Royal Cumberland (48), Masonic Hall, Bath, at 8; Benevolent (653), Town Hall, Wells, at 7.

YEOVIL.—*Lodge of Brotherly Love* (No. 412).—The regular monthly meeting was held on Wednesday, 13th inst., when the minutes of the preceding Lodge were put and confirmed, with exception of a portion relating to a proceeding about the regularity of which doubts had been expressed. The minutes of a Lodge of emergency subsequently held, and at which Bros. Lundie, Budge, and Webber had been passed, were also put and confirmed. The ballot was then taken for Mr. James Lambe (who is about to leave the country), as a candidate for Masonry; and for Bro. Pullman, as a joining member, both being declared duly elected. Mr. Lambe was then admitted in due form, and efficiently initiated by Bro. Edwards, W.M. Amongst other business, the appointment of a committee to revise the by-laws (in accordance with a previous resolution standing on the minute book) took place, and a resolution was passed to purchase a copy of Bro. Dr. Oliver's "Masonic Jurisprudence," to be kept in the Lodge for reference. At the close of the Lodge, some of the brethren adjourned to refreshment, and after the usual toasts had been given, the W.M. gave the health of a visitor, Bro. Lathan, P.M., who responded in fraternal terms, thanking the brethren for the hearty reception accorded to the proposition of his health, and complimenting the Lodge upon its working in the ceremony he had just witnessed. The health of the W.M. was greeted in the usual enthusiastic style, so well merited by his unvarying suavity and the strictly Masonic character he bears, as well without as within the Lodge. Bro. Edwards returned thanks in few but feeling words, and announced the fact of the present being in all probability the last occasion on which he would preside as W.M., but intimated his hope of visiting the Lodge from time to time, and his intention of watching with interest its proceedings and progress.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, May 2nd, St. James (707), New Inn, Handsworth, at 7; Thursday, 5th, St. Peter's (607), Star and Garter, Wolverhampton, at 7; Portland (920), Town Hall, Stoke-upon-Trent, at 7.

BURSLLEM.—*Sutherland Lodge* (No. 660).—The festival of St. John was celebrated by this Lodge on Wednesday, April 20th, at the Town Hall, Burslem. The Lodge was duly formed at four o'clock, when the R.W.D. Prov. G.M., Bro. Ward, made his official visit. The business having been concluded, Bro. Baker, P.M., delivered a lecture on Masonry, after which two candidates were proposed. At five o'clock the brethren adjourned to the banquet, which was held in the magistrates' room, decorated for the occasion. Bro. R. Hales, W.M., presided, supported by the R.W.D. Prov. G.M., Bro. Ward; Bros. G. Baker, P.M.; W. Harding, P. Prov. G. Reg.; C. Davenport, Prov. S.G.W.; G. Sergeant, P.M.; the Rev. Dr. Armstrong, &c., &c. The vice-chair was filled, in the unavoidable absence of Bro. J. S. Forbes, S.W., by Bro. Lowndes, P.M. There was also a full attendance, including visiting brethren from several Lodges, amongst whom we observed Bros. J. Ford, W.M., No. 115; J. Butterworth, W.M., No. 606; J. Higginbottom, and J. Cheadle, No. 920; H. Hyatt, and W. Hyatt, No. 674; J. Clarke, P.M.; G. Tunnicliff, S.W.; G. Landor, J. T. Smith, J. Bennett, J. Knight, F. T. Povey, P.M., No. 115; J. Emery, P. Prov. G. Org.; J. S. Meigh, and W. Smith, No. 606. The usual loyal and Masonic toasts were duly given and ably responded to, and the harmony of the meeting was considerably enhanced by the exertions of Bro. Emery, who ably presided at the pianoforte, and sang several songs in his usual characteristic style. Bros. C. Davenport and G. Landor also sang excellent songs.

SUFFOLK.

APPOINTMENT.—*Lodge.*—Wednesday, May 4th, Doric (96), Private Rooms, Woodbridge, at 7.

SUSSEX.

APPOINTMENTS.—*Lodges.*—Tuesday, May 3rd, Royal York (394), Old Ship Tavern, Brighton; Wednesday, 4th, South Sussex (390), Freemasons' Hall, Lewes; Thursday, 5th, Union (45), Council Chamber, Lewes. *Chapter.*—Friday, 6th, Lennox (338), Old Ship, Brighton.

WALES (SOUTH).

APPOINTMENT.—*Lodge.*—Prince of Wales (969), Thomas Arms, Llanelly, at 7.

WARWICKSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, May 2nd, Trinity (316), Castle Inn, Coventry; Thursday, 5th, Temperance (1044), Masonic Rooms, Birmingham, at 5.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, May 2nd, Semper Fidelis (772), Crown Hotel, Worcester; at 6½; Tuesday, 3rd, Harmonic (313), Freemasons' Tavern, Dudley, at 6½; Wednesday, 4th, Worcester (349), Bell Hotel, Worcester, at 6½.

YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges.*—Monday, May 2nd, Union (287), Masonic Hall, York, at 7; Tuesday, 3rd, Camolodunum (958), Freemasons' Hall, New Malton, at 7; Thursday, 4th, Constitutional (371), Assembly Rooms, Beverley, at 8; Friday, 5th, St. Germain (827), The Crescent, Selby, at 7.

YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges.*—Friday, May 5th, Alfred (384), Griffin Hotel, Leeds, at 7; Truth (763), Freemasons' Hall, Huddersfield, at 7. *Chapters.*—Monday, 2nd, Paradise (162), Music Hall, Sheffield, at 7; Thursday, 5th, Sincerity, (874), Freemasons' Hall, Bradford, at 8.

ROYAL ARCH.

PROVINCIAL CHAPTER.

CONSECRATION OF THE ROYAL SUSSEX CHAPTER.

BRIGHTON.—*Royal Sussex Chapter* (No. 1034).—A warrant for this Chapter, to be attached to the Brunswick Lodge, having been granted, it was decided by the

founders to open it on Monday, April 18th, at the Old Ship Hotel. A deputation from the Supreme Grand Chapter, in the persons of E. Comp. John Havers as M.E.G.Z.; E. Comp. Furner as G.H.; and E. Comp. Rev. John Edmund Cox as G.J., assisted by E. Comp. Stuckey as G.S.E., and Comp. Langton as G.D.C., opened a Grand Chapter. They then withdrew to the ante-room where about twenty other Companions were in attendance, and a procession being formed they moved into the Chapter room. The ode "Let there be light," was sung by Comps. Matthew Cooke and John Scott, followed by an appropriate prayer, delivered by the Rev. Comp. Cox. The petition and warrant were then read, and the imposing ceremonial of consecration agreeably to ancient usage performed; the odes and appropriate psalms being sung by Comps. Cooke and Scott, accompanied on the harmonium. The Rev. Comp. Cox delivered a preliminary address on the duties Masons owed to society generally and to their brethren particularly, especially the Masonic duty of charity—not almsgiving from their abundance, but that Christian virtue of kindness of assisting and aiding by kind words, and mutually passing over the failings of our brother men. He could not help expressing his regret that Royal Arch Masonry had not kept pace with that of the Craft. He was sure, if the brethren would but carefully study this degree they would find much to reward them for their exertions. The paucity of attendance in the Grand Chapter evinced the apathy of Masons on the subject. He was sure a more familiar knowledge of this sublime degree would lead to a better appreciation of it, would not only make them happier men, but eventually prepare them for that great event we must all look to. This address was followed by the ode "Hail! almighty Lord." The consecration ceremony appropriately concluded with the 133rd Psalm, most effectively chanted by Comps. Cooke and Scott.

The three Excellent Companions named as the Principals in the warrant, were presented, and Comps. Peter Richard Wilkinson and Gavin Edward Pocock were placed in the respective chairs of Z and H, (both being past First Principals), and Comp. John Bacon was installed in the chair of J. by Comp. Havers, the scriptural extracts and prayer being given by Comp. Cox. The Companions were then called upon to select their officers; the result was the election of Comp. Angelo Ambrosini, Scribe E.; Comp. John Dixon, Scribe N.; Comp. John Scott, P. Soj.; Comp. Rugg, Treasurer.

A ballot was taken for the admission of six brethren, viz., Edward Martin, Vincent Freeman, Thomas Poole, James Emary, Chittenden, and Alfred Moppet, all being members of the Brighton Lodges, which was unanimous, and they being in attendance, were exalted into the sublime degree by Comp. Wilkinson, M.E.Z.; G. Alcock was elected the Janitor. Comp. Scott proposed and Comp. Ambrosini seconded a vote of thanks to E. Comps. Havers, Turner, and Cox, for their kindness in undertaking, and for the able manner in which they performed the ceremony of consecration. A like vote was also given to Comps. Langton and Stuckey for their valuable services. Comp. Dixon moved that the three Principals be requested to draw up a code of by-laws for the government of the Chapter, which was agreed to. Comp. Ambrosini proposed a brother of No. 1034, for exaltation at the next convocation.

All business being ended, the Chapter was closed, and the Companions adjourned to the banquet, which was served in the usual excellent style of the host of the Old Ship. Besides those already named among the visitors were, Comps. Capt. Dalbiac, D. Prov. G.M.; Smithers and Verrall, P.Zs. of No. 334; W. R. Wood, J., and Capt. Creaton, P.Soj. of No. 2. The cloth being removed, the M.E.Z. called on the Companions to duly honour the loyal toast of "Her Majesty," and Comp. Cooke gave with good effect his own song "The Queen and the Craft." Next followed "The M.E.G.Z. the Earl of Zetland," and then "The G.H. Lord Panmure and the rest of the Grand Officers past and present," uniting with it the names of their distinguished visitors, Comps. Havers and Cox.

Comp. Cox replied, and after thanking the Companions for himself, Comp. Havers and the rest of the Grand Officers, said that he had derived much pleasure from the visit, as he had witnessed a richly instructive Masonic ceremonial which he should not forget for many a day. It afforded much pleasure to both Comp. Havers and himself to see the admirable way in which Masonry was conducted in the province of Sussex. The Grand Lodge and Grand Chapter were always desirous of seeing the

principles of the Order carried out with integrity, and he was sure such was the case with those of its members present on that occasion. It had been rightly said that but for Freemasons those noble and venerable structures that covered Europe would never have been erected. But now Masonry was destined for higher ends, its mission was to enlighten and to educate mankind. Seeing how well Masonry was established in their province, he would yet urge the Companions not to rest satisfied with their present position, but by increased exertions make themselves an example for others.

Comp. Havers then rose, having been requested to propose the next toast, "The health of the Three Principals and success to the Royal Sussex Chapter." After some observations upon the merits of those excellent Companions, he proceeded to congratulate the Companions generally on the formation of their new Chapter under such favourable auspices; he remarked that the formation of another Lodge or Chapter was another hostage given to the fraternity at large, and he warned them of the serious responsibility attaching to the founders and promoters of new Lodges for the strict fulfilment of the duties of their office. Referring to the gigantic strides which the society has been making, he begged them to bear in mind that the success of the institution was not to be measured by the mere numerical amount of those who joined it, but the position, the capacity, and the intelligence of those who were admitted to the Order, and he added an earnest exhortation to inquire duly into the character of all who sought admission. The fraternity were now becoming wealthy beyond expectation; taking the income of Grand Lodge and of the several charities (which were but part of the system), the amount now reached many thousands per annum. Their funded and freehold property was also very large, and they must all be aware Freemasonry was not converted into a benefit society. He next referred to the share the provinces should take in the general management of the affairs of Grand Lodge: there were excellent Masons in all parts of the country, and he was glad to learn that the Grand Master had sought in Sussex for one of those excellent Masons, to advance him to Grand office. He believed that honour more deserved had rarely been conferred than that which was about to be bestowed upon Comp. Gavin Pocock (much applause). He then briefly referred to some circumstances recently before the Craft, expressing his regret that some who had apparently begun as practical reformers had permitted themselves to degenerate into an unmeaning opposition; he trusted that the day was nearly arrived when all would again unite in promoting the cause of Masonry alone, and in order to effect this he called upon all good Masons to take upon themselves the fair share of the work, to form their opinions for themselves, and fairly and honourably to express their judgment upon anything which might be brought before them. He concluded by remarking that the Companions, in opening their Chapter, had before them all the elements of success, a wealthy town, numerous and well supported Lodges, from which fresh life blood could be drawn, and well skilled brethren and Companions to assist them; above all they appeared to have a kindly good feeling existing among them which was delightful to witness, and he was bound to say he had rarely seen the beautiful ceremony of the Royal Arch more perfectly and more impressively performed than on that evening. The toast was drunk enthusiastically.

The M.E.Z. in acknowledgment of the toast, briefly entered into an explanation of the causes that led to the establishment of the Chapter.

The M.E.Z. again rose to propose the health of the three eminent Companions who had undertaken, and so admirably performed the imposing ceremonial of consecration. He alluded to Comp. Havers's great attainments in Masonry, his energy and services to the Order, and more especially the active duties of that day, of which they had been witness; of Comp. Furner, so much respected in Sussex; and of the Rev. Comp. Cox, who had endeared himself to all by his attention to the Masonic charities, and whose position in the esteem of those present was much enhanced by his services on this occasion. These three Excellent Companions had come readily, and at a short notice, to consecrate the Lodge, and the founders of the Chapter were the more obliged to them, as they knew, that had they searched England through, they could scarcely have met with their equals.

Comp. Furner in responding said, it gave him much pleasure to be present on

so important an occasion, and to assist in the opening of the Chapter. It was but seldom now he could be of use in Masonry, as he had "fallen into the sear and yellow leaf," and there had recently sprung up many energetic men and excellent Masons; hence for the opportunity of being present that day he was indebted to them, not they to him. The Companions presiding over the Royal Sussex Chapter possessed the attainments and industry essential to success; and he and his two eminent friends were satisfied that the structure raised that evening would not only be creditable to all concerned, but honourable to the builders.

The next toast was "The Visitors, particularly Comp. Smithers," who briefly acknowledged the compliment.

"The health of Comps. Stuckey and Langtree, who had assisted in the opening of the Chapter," was the next toast, which the former acknowledged, and said that it gave him much pleasure to find, that in the part they had taken their names would be handed down to future ages as associated in the foundation of the Royal Sussex Chapter.

The M.E.Z. then proposed the newly exalted Companions, who were well known, every one being an officer in some one or other of the Lodges in the province; which toast was acknowledged by Comp. Martin.

The M.E.Z. next "The Officers of the Royal Sussex Chapter," whose energy and attainments were such as to ensure a proper discharge of the duties of their respective offices.

This toast was responded to by Comp. John Scott, P.Soj., who said on behalf of the officers he had to thank them for so cordially responding to the last toast. The officers of a Chapter naturally took much interest in its welfare, but those with whom he was associated felt more than ordinary interest in all that concerned the well-being of the Sussex Chapter, because they were not only its officers, but for the most part its parents and originators. He could assure the M.E.Z. and the Companions that they were most anxious to train up their child in the way it should go. They would be very jealous of its honour and reputation—jealous, not in that pitiful spirit which was envious and suspicious of the success of others, but jealous with that jealousy which prompted to watchfulness and carefulness of their own conduct—that they might preserve the honour of their Chapter unsullied, and keep its reputation without a flaw. They hoped, by attention to their duties, by faithfully adhering to the principles and practice of the Order, not only to merit the approbation of the Companions, but to place their young Chapter on such a footing that when it was old it should not be found departing from the guidance and instruction of its youth. (Cheers.)

The benevolent sentiment, "To all poor and distressed Masons," brought the day's proceedings to a close.

In conclusion we may say, that the fitting and regalia of the Chapter was excellent, and that the imposing ceremony of consecration was much enhanced by the professional ability of Comp. Matthew Cooke.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENT.

NEWCASTLE-ON-TYNE.—(*Royal Kent Encampment.*)—This ancient Encampment met on Friday, April 22nd, at the Freemasons' Hall, to install Sir Knight Henry Hotham the Eminent Commander elect for the ensuing year. After the Encampment had been regularly opened, and the minutes confirmed, Sir Knt. Hotham, was introduced by Sir Knt. C. J. Banister, under the arch of steel, to the Installing Commander, Sir Knt. John Barker, who, as Grand Director of Ceremonies, performed the ceremony in his usual effective manner. The eminent Commander then invested the following officers for the year:—Sir Knts. Henry Bell, P.E.C.;

Wm. Punshon, P.E.C., Prior; Wm. Dalziel, P.E.C., Sub-Prior; Rev. C. Ogle, P.E.C., Prelate; Wm. Berkley, P.E.C., Chauncellor; George Weatherhead, 1st Capt.; A. Gillespie, 2nd Capt.; F. P. Ionn, P.E.C., Treasurer; C. J. Banister, Vice-Chauncellor; H. G. Ludwig, Registrar; F. Stead, Almouer; J. G. Wilson, Capt. of Lines J. Rutter, Expert; J. S. Hoyle, and C. O. McAllum, Heralds; J. S. Trotter, Equerry. The business of the Eucampment being finished, it was closed in ancient form, and the Knights dined together in the old hall, enjoying that interchange of kind feeling and brotherly love which is at all times the characteristic of true Knights of the Order.

SCOTLAND.

ROYAL ORDER.

THE Knights Companions of the Rosy Cross held their quarterly communication in their Hall, Edinburgh, on Monday, the 3rd instant. Sir Knight John Whyte Melville, of Bemochy and Strathkiness, Deputy Governor of the Order, opened the Grand Chapter, and conferred the degrees upon Sir George Beresford, Bart., and two other candidates. In the absence of Lord James Murray and Lord Loughborough, their duties were ably performed by Sir Knights Gaylor and Macritchie. Sir Knights Murray and Law ably delivered the various beautiful sections of the degrees. The principal business for discussion was the removal to the new Freemasons' Hall.

EDINBURGH.

LODGE ST. ANDREW (No. 43).—This ancient Lodge held its first monthly meeting in the new Lodge room, Freemasons' Hall, on Friday, the 8th instant, R.W. Bro. Charles Stuart Law, W.M., in the chair, assisted by his Wardens and other office bearers. The Lodge was opened in due form by the W.M., who ably initiated a candidate into the mysteries of the Craft. The new Lodge room, fitted up by the Grand Lodge of Scotland for the accommodation of Lodges in Edinburgh who have not halls of their own, excited the admiration of all the brethren, even in its unfinished state. It will be decidedly the finest in Scotland, and reflects great credit upon Bro. Lawrie, the Grand Secretary, who has spared no expense to render it complete in every respect; his vast experience in such matters ensuring that it will be perfect.

AYRSHIRE.

KILWINNING.—On Wednesday, the 30th ultimo, a meeting of the brethren of the "mystic tie" was held at Kilwinning. Sir James Ferguson, Bart., Prov. G.M., was to have occupied the chair, but was prevented by public business. Bro. Conn, Deputy Master of the Kilwinning Lodge presided. Representatives from the following Lodges were present:—St. John, Kilmarnock, No. 22; Ayr, Kilwinning, No. 124; St. Andrew, Kilmarnock, No. 120; Operative, Ayr, No. 135; St. Andrew, Irvine, No. 140; Royal Arch, Ayr, No. 165; St. Clement, Riccarton, No. 202; and St. Barnabas, New Cumnock, No. 334. The Lodge having been constituted in the usual way, the following Provincial Grand Lodge office-bearers were chosen, viz., Bro. Bowie, R.W.M., of St. John's, Kilmarnock, D. Prov. G.M.; Bro. Caldwell, R.W.M., of St. Andrews, Kilmarnock, Substitute Prov. G.M.; Bro. Davidson, R.W.M., Ayr, Kilwinning, Prov. S.G.W.; Bro. Campbell, R.W.M., of St. Andrew, Irvine, Prov. J.G.W.; Bro. Henderson, of the Kilwinning Lodge, Prov. G. Secretary; Rev. Bro. Corsan, Prov. G. Chaplain. The other office-bearers who hold the minor offices in the Kilwinning Lodge were appointed to fill the same in the Prov. Grand Lodge. Meetings were arranged to be held every four months: at Kilmarnock, on the first Monday in August; at Ayr, on the first Monday in December; and at Kilwinning, on the first Monday in April, 1860.

IRELAND.

ARMAGH.

LURGAN.—On Monday evening, the 19th inst., Lodge No. 134, of this town (the antiquity of which will be understood when we mention the date of its warrant is 1743, on the registry of the Grand Lodge of Ireland, as working in Lurgan uninterruptedly ever since that date), held its usual quarterly meeting, when a large attendance of the brethren was present, not only of those immediately connected with the Lodge, but also a goodly number of distinguished brethren from the surrounding district. One of the most enterprising of the linen and yarn merchants of Lurgan was initiated on the occasion. After labour the brethren adjourned for refreshment to the Brownlow Arms Hotel. The festive board was presided over by Bro. S. G. Getty, of Belfast (an old and honoured member of No. 134), in his usual happy style; he was supported on the right by Bro. M. C. Close, *M.P.*; and on the left by Bro. Lieut.-Col. Ffiorde, *M.P.*, Prov. G.M. of South Down. Bros. W. S. Tracy, of Belfast, D. Prov. G.M. of Belfast and North Down; Capt. Hutchinson, and other visitors, were present, and the following brethren, members of No. 134, viz., Rev. H. B. St. George, Hillsborough; Beecher Hungerford, Joseph Mathews, Armagh; S. Greer, S. W. Neill, S. McCullough, Joseph Wilson, Henry Greer, Joseph McCallister, John Hazelton, Isaac Lockhart, Hamilton Pelan, William Girdwood, William Macoun, William Crossley, R. Irwin, James Armstrong, and James Girdwood, Belfast. Bro. Francis Watson occupied the vice-chair. The usual loyal and Masonic toasts were given and received with the utmost enthusiasm, and the reunion was in every respect of the most pleasing and gratifying description, and will be long remembered with pleasure by the brethren who took part in the proceedings of the evening.

TANDRAGEE.—On the 22nd inst., some members of the Masonic body assembled at Harcourt's Hotel, where they had invited Bro. Thomas McDermott to supper. They took this opportunity of showing their respect for, and taking their leave of Bro. McDermott, who is about to emigrate to America. The health of the guest of the evening was received with all the honours. Several choice songs were sung during the evening. The following Lodges were represented by several members, Nos. 79, 105, 119, 336.

AUSTRALIA.

NORTH ADELAIDE.

OPENING OF THE NEW MASONIC HALL.

[We have received a detailed account of the proceedings on this occasion, which were alluded to in a former number of the *Magazine*.]

On Monday, the 27th December, the Provincial Grand Lodge met at the Lodge-room of the Lodge of Truth, Queen's Head, Kermode-street. The D. Prov. G.M., Bro. Lazar, presided, assisted by Bro. Haire, Prov. S.G.W., and Bro. Fivesh, Prov. J.G.W., between twenty and thirty officers and members of the Grand Lodge were in attendance.

The ordinary business of the Grand Lodge having been gone through, Bro. W.A. Hughes, W.M. of the Lodge of Truth, addressed the D. Prov. G.M., informing him that the brethren of the Lodge of Truth, being animated with a desire of promoting the honour and interests of the Craft, had, at great pains and expense, erected a Masonic Hall for their convenience and accommodation; that they were anxious that the same should be examined by the Provincial Grand

Lodge; and, in event of its meeting their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form.

The D. Prov. G.M. having consulted the members of the Provincial Grand Lodge, and having ascertained their willingness that the hall should be consecrated, informed the Worshipful Master of the Lodge of Truth that his request would be complied with, and the Provincial Grand Lodge was then closed in due form.

The D. Prov. G.M., and the officers and members of the Grand Lodge, and a large number of the brethren, proceeded immediately to the new Masonic Hall. That portion of the building which is completed comprises a fine entrance hall, 27 by 8 feet, with the supper room, 27 by 14 feet, on the right hand; and on the left hand the Tyler's room, 14 by 9 feet, with cellar of the same size under, and the waiting room, 14 by 13 feet. Upstairs is the apartment at present called the hall, 40 by 27 feet, and 13 feet 3 inches high. The actual hall, at present unfinished, will measure 80 feet by 40, with a height of 24 feet.

The elevation of the building is handsome, and will, when completed, form a great ornament to that part of the city.

The members of the Prov. Grand Lodge and the various Craft Lodges having assembled in the hall to the number of about eighty, and the officers of the Grand Lodge having taken their seats, the Deputy Provincial Grand Master opened the proceedings by pronouncing the following prayer:—

“O Thou, whose temple we are, on the mountain of thy truth let our sublime edifice display its glory. Let the eye of the Master meet the son of light as he enters. Let the greater lights, by the help of the less, illuminate the whole scene of his duty and of his pleasure. Behold us with Thy brightness at this hour consecrating and dedicating a temple to Thy holy service. Like this temple, let the Master be beauteous without and all glorious within. Let his soul be capacious as Thy truth, and his affections pure as the serene heavens when the silent moon gives her light. Let him obey as the sun, who labours until perfect day, with increasing strength and let all the purposes of his heart be as the stars which tell of worlds unknown, and are notices of boundless benevolence. Let him move, like the heavenly orbs, in harmony; and should he stretch across the universe may he disturb no soul in his course. Within this temple may he be sacred as the altar, sweet as the incense, and pure as the most holy place. Among Thy ministering servants may he be ready as an angel of God, and faithful as a beloved son; and when his service is finished, may his memory be celebrated by love on the durable monuments of eternity; and his reward, in the silent, solemn joy of heaven, be sure from the hand of God, the Grand Master of us all!”

Brother E. W. Wright, the architect of the Masonic Hall, then advanced to the centre of the room, and addressing the Deputy Provincial Grand Master, said, “Right Worshipful Sir,—Having been entrusted with the superintendance and management of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honour of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid, humbly hoping that the exertions which have been made upon this occasion will be crowned with your approbation and that of the Most Worshipful Grand Lodge.”

To which the Deputy Grand Master made the following reply—“Brother Architect, the skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and they sincerely pray that the edifice may continue a lasting monument of the taste, spirit, and liberality of the founders.”

The Deputy Provincial Grand Master then said—“The hall in which we are now assembled, and the place upon which it has been constructed, having met with your approbation, it is the desire of the fraternity that it should be now dedicated according to ancient usage.”

When the procession had passed once round the hall, the Junior Grand Warden presented the pitcher of corn to the Deputy Grand Master, who, striking thrice with his mallet, poured it out upon the floor, pronouncing—“In the name of the great Jehovah, to whom be all honour and glory, I do solemnly dedicate this hall to Freemasonry.” The grand honours were given.

The second procession was then made round the Lodge, and the Senior Grand Warden presented the pitcher of wine to the Deputy Grand Master, who sprinkled it upon the floor, at the same time saying—"In the name of Jehovah, I do solemnly dedicate this hall to virtue." The grand honours were twice repeated.

The third procession was then made round the Lodge, and the Deputy Grand Master sprinkled the oil upon the floor, saying—"In the name of the whole fraternity, I solemnly dedicate this hall to universal benevolence, brotherly love, relief and truth, faith, hope, and charity."

A solemn invocation was then made to heaven, and the ceremony was concluded in the usual Masonic form.

The Lodge of Truth, No. 953, then held the first regular Lodge meeting in the new hall, the officers being installed by the D. Prov. Grand Master, viz.: Bro. W. A. Hughes, W.M.; Bro. Cope, S.W. and Bro. England, J.W.

This Lodge was opened December 6th, 1854. Its Masters have been Bros. R. McClure, U. N. Bagot, and W. A. Hughes (who has just been a second time elected to the chair).

Immediately afterwards a convocation was held of Past Masters of Lodges, and the following brothers were installed with the customary ceremonies;—Bro. Duncan as Master of the Lodge of Unity, Port Adelaide, and Bro. Downer as Master of the United Tradesmen's Lodge, Adelaide.

The business of the day being ended, the brothers drew off from labour to refreshment, a very excellent lunch having been provided for that purpose.

The hall was decorated by a large number of flags, some of them very handsome. A beautiful piece of engrossing in a suitable frame was also much admired. It is the work and gift of Mr. Samuel Lazar, son of the Deputy Prov. Grand Master, and contains a complete copy of the inscription upon the foundation of the hall, which was laid, as already mentioned, by His Excellency the Governor, in August last.

In the evening a number of Craftsmen celebrated St. John's Day by a dinner in the new Masonic Hall, Bro. W. A. Hughes, W.M. of the Lodge of Truth, presiding

C H I N A.

HONG KONG.

ZETLAND LODGE.—On St. John's day, December 27th, the brethren attended Lodge to receive the D. Prov. G.M., the Hon. N. T. Mercer, upon his return from England, who, upon this occasion, acted as installing Master, and installed as W.M. for the ensuing year, Bro. Philip Cohen. After the ceremony, which was most beautifully performed, and was duly appreciated by the brethren, the W.M. appointed his officers:—Br. G. A. F. Norris, S.W.; Bro. W. M. Richards, J.W.; Bro. E. K. Stace, Treas.; Bro. J. M. Armstrong, Sec.; Bro. T. D. Bousdaille, S.D.; Br. W. H. Foster, Jun., J.D.; Bros. G. R. Lawrence and E. K. Blakenay, Stewards; Bro. A. Grandpré, Dir. of Cers.; Bro. F. I. Hazeland, I.G.; Bro. A. Leigh, Tyler. In the evening a grand ball and supper were given, to welcome the D. Prov. G.M., Bro. Mercer, at the residence of Bro. Sassoon, who generously placed his handsome saloon at the disposal of the Stewards, and bestowed great pains in the decorations, which were of the most attractive and pleasing kind—banners and flags of all nations tastefully interspersed with evergreens and flowers. The magnificent band of the 1st Royals, together with the band from H.M.S. *Calcutta*, were in attendance, and dancing was kept up with great spirit. The supper was most *recherché*, and loud was the well deserved praise bestowed upon the stewards, Bros. Maclean, Richards, Bousdaille, Armstrong, Grandpré, and Hazeland, for their unwearied attention to the numerous guests. [Bro. Mercer is now the Prov. G.M. for China.]

INDIA.

BOMBAY.

CONCORD LODGE (No. 1059).—The first meeting of this Lodge was held in the Lodge room, on the banks of the Baboola Tank, on the 18th February. At the request of the W.M. elect, and the members of the Lodge, the chair was taken by W. Bro. G. S. Judge; Bros. J. Sandford, and H. P. Owen, the Wardens elect, acting as Wardens; Bro. J. G. Laurence, as Secretary; Bro. E. Keily, as S.D.; Bro. H. Hazells, as J.D.; Bro. Marshall, as I.G.; and Bro. A. Nelson, as Tyler. A large concourse of brethren, members of other Lodges in Bombay, were also present; among the most distinguished of whom were R.W. Bros. W. Blowns, Prov. G.W. of Western India; V.W. Bro. A. Jordan, Prov. G. Sec. of Western India; and Bros. W. H. S. Crawford, J. McKinlay, Manockjee Cursetjee, and J. Ward; Mirza Ali Mahomed Shoosty, the Turkish consul; and Bros. Bowen, Rich, Jamieson, and Hodgart. The Lodge having been opened, and the Warrant or Charter of Constitution being read, the officiating Master, W. Bro. G. L. Judge, addressed the Lodge as follows:—"Brethren, It is customary at the consecration of a new Lodge, for some brother to deliver an oration in honour of Masonry; but I wish for your sakes that on this occasion that pleasing duty had fallen into worthier hands than mine. I will, however, by the brevity of my discourse, endeavour to compensate for my deficiency in eloquence. Masonry, as every brother knows, is 'a beautiful system of morality veiled in allegory, and illustrated by symbols.' Such being the true definition of our noble art, it naturally follows as a corollary therefrom, that wherever Masonry increases, there must then necessarily be a proportionate increase of morality and virtue. How greatly, then, ought every brother to rejoice in the formation of a new Lodge, for it is by means of our Lodges that the principles of our art, or, in other words, of morality and virtue, are propagated throughout the world. With mingled feelings, then, of pride and pleasure, I call your attention to the steady progress that Masonry has long been making over the whole face of the globe—marching hand in hand with civilization, and freely offering her hidden treasures to all who possess the key—the tongue of good report. Wherever liberty and enlightenment prevail, there Masonry flourishes; and though she generally shuns the haunts of despotism and superstition, yet even in regions darkened by them favoured spots—like oases in the desert—are found illuminated by her presence. In order that we may form some faint idea of the excellence of our institution, let us contemplate a few only of the innumerable virtues by which it is adorned. Its brotherly love, like good cement, firmly unites all true members of the fraternity into an impenetrable rampart of mutual defence and support. Its charity comforts and relieves the distressed and oppressed. And its benevolence, extending its genial influence beyond the pale of the Craft, enfolds in its ample embrace the whole family of man. In short, as that admirable Masonic writer, Dr. Oliver, most piously and justly remarks—'This holy feeling unites earth to heaven. With this love our profession will never be in danger of acquiring the appellation of hypocrisy; but will bear the strictest scrutiny; and, however severely tried, will be found a firm possession. With this love our devotion will be the true devotion of the soul, in all its native simplicity and sincerity. This heavenly spark within our bosoms will catch that heavenly flame of divine and seraphic love, which alone can unite the creature with the Creator; and thus alone can be formed and completed that true felicity of the human soul, the union to its divine original.' This being the opinion of our talented and reverend brother, is it then, I ask, assuming too much to say, that our Brother Milton alluded to Masonry, when he so grandly and beautifully sung:—

" 'Hail, holy light! offspring of heaven first-born!
Or of the Eternal co-eternal beam,
May I express thee unblamed? since God is light,
And never but in unapproached light

Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence increate!

"And then, after deploring his loss of sight, and consequent deprivation of the blessings of material light, he proceeds:—

"So much the rather thou, celestial light,
Shine inward, and the mind through all her powers
Irradiate; there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight."

"If any brother think I have assumed too much, I can only say, that, if in those magnificent passages Milton did not intend to allude to Masonry, he alluded to it without intending to do so. Let us then, brethren, with God's assistance, endeavour faithfully to perform all the duties that Masonry inculcates; for, if we succeed, this, our new Lodge 'Concord,' will become, what every Lodge ought to be, a real blessing to the human race." The ceremonies of consecration and dedication were then performed, after which Bro. David Hepworth, W.M. elect, appointed by warrant to be the first Master, was duly installed, and the Warrant of Constitution, the volume of Sacred Law, the square and compasses, the Book of Constitutions, the minute book, the rule and line, the trowel, the chisel, the mallet, the moveable and immovable jewels, and the insignia of his officers, were separately presented to him with a suitable charge to each. The W.M. then appointed Bros. J. Sandford and H. P. Owen respectively, S.W. and J.W.; Bro. Firth was elected and invested as the Treasurer, and the W.M. appointed and invested W. Bro. Lawrence, Sec.; W. Bro. E. Keily, S.D.; Bro. H. Hazells, J.D.; Bro. Marshall, I.G.; and Bro. A. Nelson, Tyler. A vote of thanks was then unanimously given to W. Bro. G. S. Judge, for the manner in which he had performed the ceremonies, and the Lodge was closed in peace and harmony. The brethren then sat down to a sumptuous banquet, provided by the members of the Lodge; and after the cloth was removed, the W.M. gave the usual toasts of "The Queen and the Craft," and "The healths of the Grand Masters and Grand Lodges of England, Ireland, and Scotland." Bro. G. S. Judge then gave "The Right Worshipful Bro. H. D. Cartwright, Prov. Grand Master of Western India, under the Grand Lodge of Scotland, and his Prov. Grand Lodge," prefacing his toast with an appropriate speech in honour of the zeal and talent of Bro. Cartwright. The toast was received and drunk with enthusiastic cheers, and all the honours. Bro. Judge then, in a speech deservedly eulogistic of the W.M., proposed his health, and the toast was received and drunk with enthusiasm. The following toasts were then given by the W.M., "The Masters of Lodges," "The Past Masters of Lodges," &c. Bro. G. S. Judge then gave "The Health of Bro. Mirza Ali Mahomed Shootstry," who had kindly given the Lodge the house in which it met free of rent until it should become established. "The Officers of the Lodge" was then given by the W.M., after which the Tyler gave "All poor and distressed Masons," when the brethren separated. Some capital songs were sung by the W.M., and Bros. E. Keily, Rich, Marshall, and Hodgart.

A M E R I C A.

BURTON, OHIO.—A Masonic celebration was held here on the 23rd of February last, in which an address, by the talented Professor E. A. Guilbert, J. G. Warden of Iowa, was a distinguished feature. He added much to the reputation of the Order and secured for himself great praise for his scholastic and oratorical abilities. A *recherche* spread at the Carlton House was the scene of much good toast, anecdote, and repartee.

CHARLESTON, S.C.—A just recognition of the talent, zeal, and learning of Dr. A. G.

Mackey was rendered during the late sessions of the Grand Chapter of South Carolina, by the presentation from his numerous pupils and admirers of a silver pitcher, a beautiful specimen of decorative silver work enriched with lotus work, and various tasty embosses upon its contour. The outside is divided into six compartments, two of which contain the following inscription:—"To Albert G. Mackey, M.D., the Gamaliel of American Freemasonry. From the Grand R. A. Chapter of South Carolina, 5859." The other compartments bear specimens of the engraver's art, the one enclosing the Masonic mark of Dr. Mackey, and the other a representation of a grand high priest in full robes. The presentation was made by the Rev. Comp. B. Johnson, Grand Chaplain, who briefly and happily expressed the regard entertained for Dr. Mackey by his associates in the Order. The testimonial is most fitting, and the act will be hailed by all patrons of the royal art as an evidence of appreciation, only excelled by the worthiness of its object.

CALIFORNIA, GRASS VALLEY.—A presentation of an interesting and affecting character, evinced the gratitude of Madison Lodge, No. 23, to Bro. William McCormick. A Past Master's jewel was presented at the hands of Bro. A. B. Dibble, on the 27th December last. It is of gold, weighs over three ounces, and cost one hundred and twenty dollars; in form it is like that represented in Macey's Manual. Inscription—"Presented to our beloved Brother and Past Master, R. W. Wm. McCormick, S.G.W. of the Grand Lodge of California, as a token of our fraternal regard and esteem by the brethren of Madison Lodge, No. 23, F. & A. M., Grass Valley, California, December 27, A.D. 1858; A.L. 5858."

NEW ORLEANS, LA.—During the late sessions of the Grand Lodge of Louisiana a goblet of pure gold was presented to M. W. Bro. Perkins, as a testimony of the esteem and regard entertained for him, who for four successive years had held the highest offices in their gift.

WISCONSIN.—The Grand Chapter met at Madison, February 2nd, 1859; seven-teen Chapters were represented. The G. H. P., Henry L. Palmer, delivered an address abounding in animating sentiment. With scarcely an exception, he says, the "purple banner" floats triumphantly over the Chapters of Wisconsin. The membership of the seventeen Chapters is five hundred and forty-six, of whom one hundred and twelve were exalted last year.

INDIANA.—The hall of Wayne Lodge, No. 25, was dedicated by the G.M., Bro. Bayles in person, December 27th, last, a detailed report of which appears in the *Indiana Freeman*, of January 9th. This hall is 40 feet by 52 feet, 14 feet ceiling, well and emblematically lighted with gas, carpeted with tapestry ingrain, fitted with chairs and sofas, and capable of accommodating 300 persons. The dedication ceremonies were conducted in ample form, concluding with the song "We meet upon the level," &c., and Burns's "Adieu, a heart warm," &c. The address, by the Rev. G. C. Beeks, Grand Orator, is an eloquent production, and published in full by request of the Lodge.

GRAND LODGE OF MICHIGAN.—The Grand Lodge of this state met on the 12th of January, 1859. Nearly all the Lodges were represented. The Grand Master recommended that all communications to him, should come from a Lodge accompanied with the seal thereof. This was concurred in. We are gratified to find that the brethren exercise due precaution in the selection of material. Of 1,054 applicants during the past year for the degrees in Masonry, 229 were rejected.

NEWARK, N.J.—The hall appertaining to St. John's Lodge, was dedicated on the 22nd February last. Nearly 400 brethren were present, including many distinguished guests, A. T. C. Pierson, G.M. of Minnesota; W. H. Stevens, P.G.M. of Mississippi, &c. The exercises were conducted under the personal direction of G. M. Jos. W. Trimble. An address of a historical character was pronounced by Bro. G. Grant, in which he spoke of the institution of St. John's Lodge, in 1761, and one of its acts, the donation of £60 to the poor of the city. An oration followed from the classic pen of Bro. Charles R. Waugh, appropriate to the day (Washington's birthday), concluding with a thrilling invocation to the assembled craftsmen to follow the model which the character of Washington affords for their

imitation. A fine banquet concluded the pleasures of the day, and stamped it as a sociable and happy festival, the whole constituting an era in the history of Masonry in the State of New Jersey.

TURKEY.

CONSTANTINOPLE.—*Oriental Lodge* (No. 988).—On Thursday, February 24th, this Lodge gave their first anniversary ball at the Teutonic Society; the proceeds of which were to be applied to the local charities. At the hour of nine, the company began to assemble, and a numerous and brilliant company thronged the ball-room. The spacious chamber was decorated, from floor to ceiling, with a profusion of flags, shields, and other Masonic emblems, all ranged and grouped with an artistic effect that left nothing to be desired. The whole decorative display of the hall below, the staircase and the *salle de danse* was, in fact, in the highest degree creditable to the good taste and ornamental skill of the committee of management. Of the company, it is needless to say more than that genuine English hilarity, blended with faultless decorum, pervaded the whole; whilst of the ladies, in particular, we may speak in nearly unmeasured eulogy. The brethren present were, of course (a dispensation having been granted), habited in full Masonic costume. At one o'clock, the company sat down to supper, which was barely over when his excellency the ambassador, Sir H. Bulwer, and Lady Bulwer, who had consented to honour the ball with their presence, arrived. Their excellencies were received with full Masonic honours, Sir Henry being a member of the mystic brotherhood, and, on their entering the ball-room, the band struck up "God save the Queen." The ambassador's health was then drunk with all the honours, and, amid the most enthusiastic cheers of the company, having been conducted to the head of the ball-room by the worthy W.M., Bro. S. Aznover and officers, Sir Henry said:—"Brethren, ladies, and gentlemen, I return you many thanks for your kind reception of myself and Lady Bulwer. I feel great pleasure in appearing among you in, I may say, a twofold character, as the representative of Her Britannic Majesty, and as a Brother Mason. As the representative of her majesty, I naturally feel an interest in everything that affects Englishmen and English interests in this distant land; and I am proud and happy to avail myself of every opportunity of becoming acquainted with my countrymen here. I trust that the acquaintance thus begun with some of you this night, will not end here; but that all will remember that, apart from my being your ambassador, my private influence and assistance are at all times ready for those of you who should require either. It was with no ordinary pleasure I was informed you were about giving your first annual ball; if I had had prior notice I should have felt great honour, and considered it a duty, to have attended earlier. Continue, brothers, in your fraternal feelings towards each other; and if I feel pleased in attending your first Masonic ball, and seeing so many of my countrymen present, allow me also to express my pleasure in observing that our French brethren also appear in such numbers. Thanking you again for the very kind manner in which you have received Lady Bulwer and myself, allow me to propose the "Health of the Ladies." His excellency's speech was received with cheers from the whole company. A French brother then addressed the ambassador, and testified to his own and his countrymen's good feeling to Englishmen generally, to whom he paid several warm compliments, which elicited hearty acknowledgments from all present. Sir Henry briefly responded to these sentiments, remarking that he "rejoiced to see that the alliance so auspiciously begun at the commencement of the late war between the two governments was still cordially kept up by the people of the two countries; and from this strong popular *entente* between the two nations, he predicted the happiest results, not only for the respective countries but for the peace and prosperity of Europe generally." His excellency concluded these warmly cheered remarks

by proposing the double toast of the "French Emperor and the Alliance," which was drunk with loud and flowing honours. After joining in a quadrille, their excellencies withdrew amid enthusiastic cheers, accompanied to the lower door by the Officers of the Lodge, the band playing "God save the Queen." Dancing was then resumed, and kept up with great spirit till nearly six o'clock, when the assembly broke up, and all retired infinitely gratified with all the details of the first English Masonic ball in Constantinople. The proceeds of the ball amounted to nearly seven thousand piasters, equal to fifty pounds sterling; which sum has been equally divided amongst the charities of Constantinople.

THE WEEK.

THE Court is still at Windsor, and the royal family continue to enjoy good health. The confirmation of the Princess Alice took place on Thursday with great pomp. The *Court Circular* describes the dresses and jewellery with much unction. Among the distinguished visitors to her Majesty this week have been the Duke and Duchess of Saxo Coburg, the Duke of Oporto, and the Cavaliere Massimo Azeglio. The Princess Alice attained her sixteenth year on Monday, and the day was observed at Windsor with marks of loyalty and respect.—It is said that the warlike manifesto of Austria finds the Emperor of the French not quite ready for the field. About six weeks longer would have sufficed to complete his preparations. In the meantime, *La France Centrale* is permitted to announce that, in case of war, the staff of the army will be composed as follows:—The Emperor, Commander-in-Chief; General Canrobert, Major-General; General Neill, General de Service; General Lebouif, Commissioner of the Artillery; General de Martimbrey, Chief of the Staff. In the *Morning Star*, on Wednesday, appeared an extraordinary story of a new plot against the Emperor's life, got up by the terrible "Marianne" association. It was to have come off at the Opéra Comique, had not the tender conscience of a conspirator led him to give information in time. Several letter carriers belonging to the Paris post are said to be implicated in the business. "Gigantic efforts," says our contemporary, "have been made by the police to maintain the strictest secrecy upon the subject. Some bird of the air must surely carry these matters in Paris, for every particular concerning the attempt has transpired." The "bird," we suspect, belonged to the celebrated genus *canard*. Paris letters of Sunday, though full of details of military movements in France, and stating that the declaration of war between Austria and Piedmont was to be officially promulgated that day, say that a faint hope of peace was still entertained, but that that hope rested on no foundation. The *Advertiser*, *Morning* and *Evening Star*, *Leader*, *Court Journal*, *Sun*, *Nation*, and *Emancipation*, of Brussels were seized at Paris on Sunday. The papers have been ordered to be silent as to the military movements; but an exception appears to be made in favour of the semi-official *Patrie*.—It seems questionable whether the combined influence of England and Prussia will be sufficient to prevent Austria carrying out her threats against Sardinia. On Thursday the news arrived that General Gyulai has been ordered to present an *ultimatum* to the Sardinian government, requiring disarmament and the sending away of the volunteers from the various Italian states, amounting, it is said, to 60,000 men. If these terms are refused, war is to be declared in three days. Two more divisions of the Austrian army of 80,000 men have been ordered to the Ticino. The English proposal for a congress upon the same conditions as that of Laybach has been refused. Upon the receipt of this intelligence a cabinet council was held at Downing-street, and the result is believed to have been the transmission of a strongly worded protest against the precipitate course taken by the government of Austria. The effect of the news on the French government was to induce the immediate movement of troops towards the Sardinian frontier, and a part of the army of Paris received orders to hold itself in instant

readiness to depart for the south. The Austrian minister at Copenhagen, Count Karoly, who only returned to Vienna a few days ago on leave of absence, has been sent on a sudden and special mission to St. Petersburg. The object entrusted to this diplomatist is to secure, by a binding treaty, the neutrality of Russia in case of war.—From Piedmont we learn that the legislature has *motu proprio* conferred dictatorial powers upon King Victor Emmanuel. Threatening movements of the Austrian army, on the frontiers of Piedmont, have taken place. The Austrian authorities had directed the managers of the Lombard railway to suspend the usual trains on Thursday, the 22nd inst. All the locomotives have been ordered back for the transport of soldiers. Troops are expected on the road from Milan to the Ticino. On Thursday, a council of the Sardinian ministers was held under the presidency of the king. [A letter from Turin says, "War seems altogether inevitable to every man in Italy, and I have heard of nothing but volunteers hastening to Piedmont. Eight hundred are gone from the little duchy of Massa-Carrara alone. Amongst the Lombard volunteers were two or three Hungarian deserters, who stated that a rumour was spread amongst their brethren in Lombardy that Kossuth is now at Turin, so that the greatest ferment reigns amongst those troops.—A letter from Berlin says, the Archduke Albrecht of Austria is still there, and his mission has been attended with the most complete success. He has signed a military convention with Prussia, by which the latter engages to send to the Rhine an army of 280,000 men, under the personal command of the Prince Regent, if the present negotiations for maintaining peace should fail. The contingent of Bavaria (69,000), and the eighth federal army corps (Württemberg, Baden, and Hesse-Darmstadt, together 60,000 men), with the other contingents, will receive orders to hold themselves in readiness to march. A Belgian paper states that the Emperor of Austria and the Prince Regent of Prussia will shortly have an interview at Teschen, on the frontiers of Bohemia and Saxony. The *Prussian Gazette* of Thursday says, that the assembling of the congress is becoming more and more doubtful, and that the state of affairs having assumed a most serious aspect, induces the Prussian government to think that it is a proper time to make proposals to the Federal Diet for the purpose of taking general measures for its own interest and safety. Government has preceded these proposals by ordering three *corps d'armée* (70,000 men) to be placed on a war footing.—The King of Bavaria left Munich on the 16th for Darmstadt, to attend, as it is alleged, a meeting of several monarchs of South German states. The *Württembergischer Staatsanzeiger*, of Sunday, publishes an extra sheet, containing a ministerial decree concerning the forced levy of horses for military service. The *Frankfort Journal* of the same date states, that the ministers of war of several German states, and the commanders of the eighth federal *corps d'armée*, were to hold another meeting at Heidelberg. The ministry of Cassel have resigned.—Advices have also been received from Naples on the 16th inst. After a terrible attack of his malady, the king received the sacrament, and afterwards blessed and bade farewell to his family. Signor Filangieri has been summoned to Caserta. The king's disease is said to have been a carbuncle, which has defied the efforts of the best surgeons, and has at length begun to mortify. His death is hourly expected; the *Nord* actually announced that event this week, and in Rome and Turin many people will have it that the King of Naples is dead, and that the fact is hidden in order to keep off a revolution. The realisation of the constitution under a new reign appears certain.—According to a Madrid telegram, the ministers had declared that, should the news be confirmed of the capture of a Spanish merchant ship, the *Maria y Julia*, off the coast of Peru, Spain will act energetically. The senate has held a secret sitting to arrange the preliminaries of the trial of M. Esteban Collantes.—From Turkey and the East the news is not of very great interest. The submarine cable to Candia and Alexandria will be laid most likely on the first of May next. The Grand Duke Constantine will accompany King Otho on a visit to the Holy Places.—The frigate *Curacoa*, having on board Lord Lyons, the new British minister to Washington, arrived at Annapolis, Maryland, on the 7th instant. A destructive fire has occurred in New Orleans. The cotton press known as the Lower Levee Press, and about seventy of the adjacent houses, have been burnt down. The Press is said to have contained forty thousand bales of cotton, and ten thousand bales were destroyed.—From Hayti we have accounts

to the 21st of March. During the carnival, masks of all the ex-royal family were seen. One who personated Soulouque was stabbed by an imperialist.—At the Hull police-court, on Wednesday, Betsey Ferguson and Mary Hanson underwent an examination on a charge of attempting to poison the husband of the former. The prisoner Ferguson gave some broth to her husband for his dinner, upon taking which he became very sick. The prisoners were remanded until Wednesday next. At the Court of Bankruptcy, on Thursday, Mr. John Bagshaw, late M.P. for Harwich, was adjudicated bankrupt, as a lodging-house keeper, upon the petition of Messrs. Cox, Cobbold and Co., bankers, of Harwich, whose debt is between 400*l.* and 500*l.* The total amount of liabilities is roughly estimated at between 40,000*l.* and 50,000*l.*—The adjourned inquest on the body of the German who was found dead, with wounds upon his breast and hand, at the bottom of the cliffs at Ramsgate, was resumed last week, when the jury returned a verdict that the deceased died from a wound in the left breast, but by whom inflicted there was not sufficient evidence to show.—Richard Bedford Allen, underwriter at Lloyd's, was charged at the Mansion-house with having forged a transfer for the purpose of defrauding the Bank of England of the sum of 875*l.* Evidence at some length was given in support of the charge, and it seems that the prisoner was arrested by a detective at Altona, where he was residing under an assumed name. The lord mayor intimated his intention of sending the case for trial as soon as the necessary depositions should have been taken.—According to ancient custom the lord mayor, sheriffs, aldermen, &c., went to Christ Church, Newgate-street, on Easter-Monday, to hear the Spital sermon, which was preached by the Bishop of Carlisle. The children of Christ's Hospital sang an anthem composed for the occasion. In the evening the lord mayor gave a grand banquet at the Mansion-house, at which the Earl of Derby and several of her Majesty's ministers and a numerous and distinguished party were present. In the course of the evening the noble premier made one of his usual brilliant speeches, in which he referred to the present state of foreign affairs, and said the government had exhausted every means in their power to preserve peace, but he was sorry to say, up to the present time, without effect. One last step, however, still remained to be taken at the eleventh hour, and that they had taken, which was to propose the resumption of the negotiations carried on by Lord Cowley at the point where they had been broken off, to be conducted under the sole mediation of England. 4

PUBLIC AMUSEMENTS.

AMONG the Easter entertainments this year, Mr. Smith's enterprise at Drury Lane is fairly entitled to the first rank, both as regards its magnitude and its novelty. With such singers as Mongini, Giuglini, Badiali, Graziani, Titiens, Guardacci, Brambilla, and Victoire Balfe (to mention only the most celebrated of the artists engaged) the manager may naturally count on the fullest support, especially when to these attractions is added that of cheapness, playhouse prices being the rule which Mr. Smith has laid down. This gentleman led off on Monday with Miss Balfe, who made a pleasing impression on her *début* at the Lyceum two years since. The band of fifty-five performers, under Mr. Benedict's able direction, and the chorus of sixty, were almost all members of Mr. Lumley's *troupe* at Her Majesty's Theatre. The opera selected for the opening was the ever welcome "Sonnambula." The part of *Amina* was sustained by Miss Balfe; that of the *Count* by Signor Badiali, who gained such great reputation by his performance of various baritone parts at the Drury-lane Opera last season; and that of *Elvino* by Signor Mongini, who for some months past has been generally spoken of as the most richly endowed tenor of modern Italy. The theatre was crowded in every part, and the great success of the evening was decidedly achieved by Miss Balfe, who has improved generally since her appearance at the Royal Italian Opera. She acts with more confidence, her voice is clearer and more open, and her singing is now not that of a highly accomplished student, but of a most promising artiste. Signor Badiali fully sustained his reputation of last year. He is a thorough artist,

and has still a fine voice. The "Vi ravigio" was much applauded, and the popular baritone acted and sang with great care and judgment throughout the evening. The most interesting incident in the performance was the appearance of Signor Mongini as *Elvino*. Unfortunately, the new tenor was suffering so severely from cold, that it is impossible to speak with any decision as to his qualifications. One thing appears to us certain, that he has a magnificent voice, judging from his lower and middle notes. After the opera, Mr. E. T. Smith was called before the curtain to receive the loudly expressed thanks of his highly gratified audience. The evening's entertainment concluded with the ballet or rather divertissement of "Ariadne," in which Mademoiselles Boschetti and Morlacchi appeared with great applause. Last night the "Favorita" was produced, with Signor Giugliini, and was an equally great success.—On Easter Monday the performances at the Haymarket commenced with Mr. Palgrave Simpson's new comedy of "The World and the Stage, in which Miss Amy Sedgwick, Mrs. Buckingham White, Mr. Howe, Mr. Compton, and Mr. Buckstone performed the principal characters in their usual effective style. The house was crowded to excess, no doubt on account of its being the first night of a new burlesque classical extravaganza from the facile pen of Mr. Frank Talfourd, entitled "Electra in a new Electric Light." Mr. Talfourd has turned into a lively burlesque the tremendous tragedy of Sophocles; he has constructed a light, pleasing, and eminently witty extravaganza, literally bristling with puns and *jeux de mots*. *Egisthus* (Mr. Compton) appears in the guise of a moody tyrant, wofully henpecked by his wife, *Olytannestra* (Mrs. Wilkins), *Orestes* is charmingly personified by Miss Maria Ternan, while *Electra* was confided to the very able care of Miss Eliza Weekes. *Chrysothemis* was charmingly played by Miss Louise Leclercq. The scenery was very splendid, the dresses very handsome; the lust tableau reflected great credit on Mr. Frederick Fenton; and the piece was entirely successful.—Mr. Webster has revived the "Serious Family" at the Adelphi Theatre, playing the part of the Irish Captain, *Murphy Maguire* himself, with a gentlemanlike brogue and bearing seldom combined in theatrical representatives of Irish gentlemen; Mr. Toole, as *Aminadab Steek*, elicited abundant laughter, and Mesdames A. Mellon and Chatterley left nothing to be desired. We must candidly say we have witnessed many more amusing extravaganzas than the new Easter piece; at the same time it is true we have seen a vast number much worse. It is called "Asmodeus," and is taken from an episode in the "Diabolo Boiteux" of Le Sage. Mrs. Mellon's *Don Cleophas* is played with much spirit and *aplomb*, possessing a counterpart in the *Don Mendoza* of Miss Kate Kelly; while Miss Keeley and Miss Arden, as *Leonora* and *Fatima*, are graceful in costume and appearance, and clever in their singing. Mr. J. L. Toole's *Asmodeus* is a striking performance of the "Yellow Dwarf" school. Mr. Paul Bedford is a certain *Don Fernando*, "an uncle of little cruelty, but of extreme heaviness." The scenery and costumes are tasteful, and fully in keeping with the subject of the extravaganza. The entertainment concludes with "The Pretty Girls of Stillberg," the great feature of which is Mr. Webster's "make-up" for the Emperor Napoleon I.—At the Olympic Mr. Robson has not produced any spectacle this Easter. The loss will not be felt by the frequenters of his theatre; the witty "Nine Points of the Law," by Mr. Tom Taylor, is the *pièce de resistance* employing the brilliant acting of that evergreen favourite Mr. Stirling; this is followed by the "Porter's Knot" and "Boots at the Swan." A more delightful bill of fare for an audience of taste and discrimination could hardly be selected; high comedy in the first, the most touching pathos in the second, and the broadest fun in the third; and the public appreciates the manager's providing, for the aristocratic stalls, the middle class pit, and the more humble gallery are equally well filled on every evening of performance. No other actor of the day we think has so wonderfully succeeded in acquiring the sympathy (we had almost written, the affection) of his audience as Mr. Robson; whether for "grave or gay," he may truly be called a host in himself.—Next week we propose to notice the remaining novelties of the season; at present we have completely exhausted the space allotted to us in the *Magazine*.

Obituary.

BRO. JOHN SHEDDEN, P.M., No. 313; P.Z., Chapter No. 313.

It is our melancholy duty to record the death of a most excellent and esteemed brother. Bro. John Shedden, P.M. always presented to the Masonic body a lively and pleasing instance of the true zeal and integrity which ought to belong to the Craft. He was a native of Scotland, and when settled in Dudley joined the Harmonic Lodge, No. 313, about twenty-six years ago, at a period when Masonry in Worcestershire was at a very low ebb. With that energy and zeal which belongs to our Caledonian brethren, Bro. Shedden applied himself at once to the practice and promulgation of Masonry, and in 1841 was unanimously elected as W.M. of the Harmonic Lodge. From that period up to the time of his sad affliction (paralysis of the legs), Bro. Shedden was the life and soul of the Craft in Dudley, and the neighbourhood. Endowed with a lively sense of the beautiful and sublime, his rendering and flattery of the solemn services of the Craft was of a very exalted character; and many are the living P.Ms. of the various Lodges in the locality who can bear a grateful testimony to the beauty of conception, and excellency of practice, which he invariably exhibited in his Masonic duties. On the establishment of the Royal Arch Chapter, No. 313, our departed brother, always the foremost in the ranks of Masonic progress, speedily passed through all the chains in the Chapter. As advancing years and infirmity pressed upon the father of Masonry in Dudley, the vital spirit of the Craft shone more brightly upon his character and actions; and the old disabled Masonic patriarch was to be found giving his sublime lessons, acquired in early youth, to the younger brethren in Dudley, teaching them the way they should go, and exhorting them to hold fast the faith and principles of the Craft. Bro. Shedden was followed to "that bourne from whence no traveller ever returns," by a highly influential and exalted number of the Craft in Dudley and neighbourhood. The funeral cortege (in addition to his relatives and friends) comprised, amongst a large number of Masons, the W.M., Bro. Sheppard; Bro. Burton, S.W., and the Officers of Lodge, No. 313; the mayor of Dudley, P.M. No. 313; Bro. Bristow, P.M. No. 313, Prov. G.S.B.; Pattison, P.M., No. 313; Clark, P.M. No. 313, Prov. S.G.D.; Bro. Masefield, P.M. No. 730, Prov. G.J.; Bro. Dennison, P.M. No. 720, Prov. G. Reg.; Bro. Dr. Davidson, J.W., No. 730; P.M. Bro. W. Howells, No. 313, Prov. G. Sec.; Bro. Hollier, W.M. No. 819; Bro. Wigginton, S.W., No. 819, Prov. G.D.C.; Bro. Horton, W.M. No. 839; Bro. Harrison, P.M. No. 838; Bro. Williscroft, P.M. No. 833; and a large number of the brethren from the various Lodges, whose names we could not obtain. Bro. Shedden died on the 16th of April, and was interred in the Methodist chapel burial ground, on Wednesday, the 20th, 1859, an object of our Masonic remembrance, and a truly enlightened apostle on earth of the faith once delivered to the saints.

TO CORRESPONDENTS.

"A COLONIAL BROTHER" asks,—I. Should a Master Mason belonging to a Lodge resign or declare off, can he again become a member of such Lodge without the usual petition, being proposed and seconded, and remaining one month before the

Lodge and then being balloted for?—*He must be proposed and balloted for in the regular manner.*

"2. Should he be re-admitted in any other way and afterwards be elected Master, is he then a legal Master of a legal Lodge?—*Should the brother be installed as master, we hold that he will have a right to act in that capacity. If there is any illegality in the election, the Lodge may be held answerable to the Board of General Purposes.*

"3. Should the Master of a Lodge be absent either for an evening, or out of the country, or dead, can the S.W. take the chair and do all the duties, including the conferring the first, second, and third degrees?—*The S.W. can rule the Lodge, sitting on the right of the Master's chair; but should there be any P.Ms. in the Lodge, they, according to the Book of Constitutions, should undertake the duties of the Master.*

"4. Can a resolution passed at a regular monthly meeting be rescinded, annulled, or amended, simply by objecting at next regular meeting, to pass the proceedings as recorded by the Secretary; or, is it not the proper course, if the minutes are correctly recorded by the Secretary, to pass them, and if any brother wishes to have the question or resolution already passed by the Lodge, taken up or altered, to give notice that on the next regular night he will move that it be taken up, altered, or amended?—*A resolution passed at one meeting may be rescinded (or non-confirmed), but not amended on the motion for the confirmation of minutes.*"

"JOSHUA" wishes to be informed whether John Milton the poet was a Freemason. Can any of our correspondents give us reliable information on the subject?

"CURIOSITY" must remain unsatisfied by us.

"J. B."—The brother referred to has never held Grand office; nor do we believe he ever will.

"MUSICIAN."—Bro. Michael Costa, the leader at the Royal Italian Opera, was the Grand Organist immediately preceding Bro. Ransford. We are not aware that he has ever taken his seat in Grand Lodge as Past Grand Organist, though he is entitled to do so.

LODGE No. 1083.—We are requested to state, that Bro. Blichfeldt, the Master of this new Lodge, is not a German, as supposed by our reporter, but a Norwegian, and that he is particularly proud of the land of his birth. The Senior Deacon and acting Secretary informs us that we have made a mistake in his name, as nearly as we can decipher his signature—it should be Bro. Fairbairns, instead of Fairbairn; but we do not vouch for the accuracy of either spelling.

"AN INQUIRING MASON."—We see no objection to the singing of the "Entered Apprentice's Song" in a mixed company; but it was injudicious to conclude it as is usual in Masonic Lodges. We wonder Bro. Elkington, or Lord Leigh, had not better taste than to call for the song on such an occasion.

"M.M., No. 1036."—The Master elect has no power until after he is installed; the last installed Master continues to have and to exercise full power until his successor is appointed. No matter what the rank of the W.M. elect, he has no power to appoint any person to preside over the Lodge in his absence, until after his installation; and then he must be guided by the Book of Constitutions, which lays it down, that in the absence of the W.M., "the immediate Past Master, or if he is absent, the senior Past Master of the Lodge present, shall take the chair."