

LONDON, SATURDAY, AUGUST 20, 1859.

## MASONIC MISSIONS.

It is our mission at this period of the year to record the sayings and doings at the various Provincial Grand Lodges, and to make such notes upon them as they may seem to merit, with the view, as far as possible, to establish that uniformity of practice which ought to exist throughout the Order. We now, therefore, propose to ourselves briefly to review the proceedings at those Provincial Grand Lodges which have been held and reported since the commencement of our present series.

First on our list comes Surrey—and certainly the business of this province is so well conducted under the direction of the Right Worshipful Provincial Grand Master, Bro. Dobie, Past Grand Registrar, and his excellent and indefatigable Deputy, Bro. Dr. Harcourt—and the proceedings of the Prov. Grand Lodge are marked by such close attention to the laws of the Order, that it would be impossible to do otherwise than commend its working to the attention of the brethren of other provinces. One most gratifying fact was, that the Provincial Grand Lodge met in the town containing the youngest Lodge in the province and which had been only consecrated a few weeks prior to this meeting, and under the direction of the members of which every possible provision had been made for the comfort of the brethren. Perhaps the only noticeable point of the evening to which we need allude is to be found in the observations of the Right Worshipful Provincial Grand Master, on some remarks contained in the *Magazine* condemnatory of ladies having been allowed to take part in the musical ceremonies consequent on the formation of the new Lodge. Bro. Dobie clearly showed that they were not in the Lodge, and stated that he was as convinced as any brother of the importance of sacredly guarding the ceremonies from innovations and the outer world. In our remarks we never intended in the slightest degree to reflect on the R.W. Bro. Dobie, Bro. Wilson, or others taking part in the ceremony—making no doubt that the ladies were so placed as to be heard whilst they could not see; but we felt bound to enter our protest against the innovation whilst it was yet in its infancy, in order to prevent its extending; for had we merely reported that ladies added their voices to swell the harmony of the anthems and choruses, without comment—it might, perhaps, at some distant part of the kingdom or the globe, have been taken as sufficient authority for their being brought more closely into connection with our ceremonies, and the *Freemasons Magazine* and Bro. Dobie would have been alike astonished to find themselves quoted as authorities for an act which they could not too strongly repudiate. Again congratulating the Right Worshipful Provincial Grand Master on the prosperity of his province, we may just hint to the brethren that we should like to hear a little more of the proceedings in their various Lodges, and that if their appointments do not generally appear in our weekly list, it is because we have not received a return from a single Lodge in reply to our application for the dates, places, and hour of meeting.

We will now proceed to Kent, the Provincial Grand Lodge of which was held on the 18th ult.; and here we must be allowed to express our regret that the Right Worshipful Provincial Grand Master should have overruled the proclamation of the Director of Ceremonies, calling upon all brethren below the rank of Warden, to retire prior to the opening of the Prov. Grand Lodge, as a violation of the constitution of the Craft—and we say this with all deference to the learned brother—to whose dictum as regards the law of the land we should readily bow, though we cannot do so as respects the law of Freemasonry. A Provincial Grand Lodge consists only of Past Masters, actual Masters, and Wardens for the time being; and no others should be allowed to be present, either during the opening and closing, though the

Provincial Grand Master may, if he see fit, admit other brethren to be present as visitors during the period of conferring honours and the transaction of other business, in which however they can take no part. Indeed, we believe it is rather desirable that they should be so admitted, in order to induce them to take such interest in the Provincial Grand Lodge as to attend from a distance; but they have no more right to be present during the opening and closing of the Prov. Grand Lodge, than have brethren below the chair during the ceremony of installation. Beyond the appointment of the Provincial Grand Officers but little business was transacted, that being reserved for a Provincial Grand Lodge of Emergency, the day for holding which we believe has not yet been fixed. Amongst the new appointments we notice that of Bro. Harvey Boys (who has long been well known in the province) as Deputy Provincial Grand Master. As regards the proceedings of the latter part of the day, it is not our province here to speak; but we must be allowed to suggest, that the Right Worshipful Provincial Grand Master having once granted his dispensation for the brethren to give a ball in Masonic clothing, should not have at the last moment withdrawn it merely because he was displeased at the shortcomings of one brother in carrying out the arrangements intrusted to him. It was unfair to the rest of the brethren, and caused great disappointment to their fair friends.

Passing onwards we come to Hampshire, where the Provincial Grand Lodge was held on the same day as that of Kent, and here we find that something like business was transacted. That excellent specimen of the old English gentleman and sailor, the Right Worshipful Bro. Sir Admiral Lucius Curtis, presiding, having held the office of Provincial Grand Master for a period of nineteen years with honour to himself and advantage to the Craft. The first business was the confirming the minutes of the previous regular Provincial Grand Lodge, and of a Lodge of Emergency held to consider the report of the committee on charities, the only question arising being, whether the number of thirty-one, as forming the committee, was not too large; but after some discussion, the number as originally agreed to was approved. After a short discussion on the oft mooted subject of the Provincial Lodges being represented by proxy in Grand Lodge, which was very properly allowed to drop, the most pleasing part of the business of the day was proceeded with—that of the presentation of a testimonial to Bro. J. Rankin Stebbing, in acknowledgment of the great services he has rendered to the Craft in the province of which he is so distinguished a member. It is our misfortune, occasionally, to disagree with Bro. Stebbing on questions of policy, but we have ever felt that a more independent, able, and well intentioned brother, does not exist in the Craft; and we therefore may be allowed to congratulate him upon his services being so handsomely acknowledged by the brethren amongst whom he is best known; and the testimonial must be the more valuable from the manner in which it was presented in presence of the Grand Lodge of the province.

Next in order appears to be Somersetshire—the distinctive feature of which was the consecration of a new Lodge in the ancient town of Glastonbury, by the Deputy Provincial Grand Master, Bro. Randolph, in the absence of the venerable Provincial Grand Master, Col. Tynte, in consequence of illness. The remainder of the business transacted does not appear to call for any comment.

We now come to the province of Norfolk, which a short time since occupied a portion of our attention—and our columns were freely opened to our correspondents to prove, if they could, that on some points we were in error. Our articles on Masonic Missions must necessarily, from want of sufficient data, be somewhat deficient in their details, and we may perhaps be occasionally led into false conclusions for the want of those data. As regards Norfolk, however, all the

arguments brought forward at the late Provincial Grand Lodge to prove that we were in error are only, to our mind, so much corroborative evidence of the general correctness of our views. In the first place, we deny that our remarks were made in the "dictatorial" spirit attributed to us by the R.W. Prov. Grand Master—they were in fact merely suggestions intended to direct the attention of the brethren to the Masonic requirements of the province, with a view of stimulating them to greater exertions in improving its position. The Right Worshipful Provincial Grand Master, however, takes us somewhat closely to task, and because we suggested that certain large towns ought to be in possession of Lodges, informs us that "To propose to establish Lodges in places where there were at present no Masons, seemed to him to be a proposal not exactly in accordance with the ordinary line of conduct which any wise man would consider proper for the accomplishment of the object he had in view." Now we deny that we ever suggested that Lodges were to be established where there were no Masons; but we do hold, that were the Provincial Grand Master and his Deputy—ay, and his Grand Secretary—to exert themselves and look around them, they would easily find many Masons who are denied all communion with their brethren because of the distance at which they reside from any Lodge, and who would willingly exert themselves to raise new Lodges and extend the benefits of the Order if they received sufficient encouragement and assistance from those who are placed in authority over them. But our Right Worshipful Brother asks us, "Was it meant that brethren should travel from a distant part of the country to these places to establish Lodges in them, and not only to establish them, but to work them and carry them on?" To some extent it should be so, but only as we have just indicated; and how far that may be successfully done is shown by the results which have attended the exertions of Bro. Dr. Harcourt, in Surrey, and Bro. Gavin Pocock in Sussex. But Bro. Cabbell suggests a plan of his own—a kind of itinerant Lodge, in which we cannot agree—travelling brethren seeking for converts to the Order—the making of new Masons merely for the purpose of creating new Lodges. Here it is—"He would attempt to supply the gap in the problem which had been so ostentatiously started. He would propose that the services of some brethren should be devoted to the making of Masons in those distant places, and then, when the Masons were made, the means would have been provided for making the Lodges." To this we decidedly object. What we wish to see is the bringing back of brethren separated from the Craft by distance from Lodges into closer communion with their brethren, and the making of new members of our Order only through their example and influence as upright men, good citizens, and sincere friends. We could point out many towns in the kingdom in which there are worthy Masons who fancy they have not the power to create new Lodges within themselves, but would readily assist the Provincial Grand Officers in doing so. We make these remarks not in the spirit of dictation attributed to us, but because we sincerely believe that Bro. Cabbell uttered not one word more than he felt when he said, "He could assure the brethren that there was no brother in the Order who felt a more ardent determination to do everything in his power, and to the fullest extent, according to his humble ability, for the promotion of the cause of Freemasonry; because he thought that in the promotion of that sacred cause he was carrying out all the great behests of a kind and all merciful Creator, and doing everything he could to promote the general welfare of mankind."

But it was not the Right Worshipful Grand Master alone who felt bound to reply to the *Freemasons' Magazine*. Bro. Fox, the Provincial Grand Secretary, informing us "It was true that there were but eight Lodges in Norfolk, but from the present aggregate number of their members, they were equal to sixteen average Lodges. So far from Masonry

being retrogressive or stationary in Norfolk, it had materially advanced since the accession to office of Bro. Cabbell, and it was now gradually progressing. Masonry was almost a dead letter in the province till the Provincial Grand Master's installation, but since that time the number of Masons in the county had trebled." We are glad to hear this from so excellent an authority, but then the question naturally arises, how long a period was suffered to elapse between the time of Bro. Cabbell's acceptance of the office of Provincial Grand Master and his installation? It is true there may have been local causes to prevent that installation at an earlier date, unknown to us, but that is no ground for accusing us of misrepresentation or of endeavouring to create by innuendo a feeling against the Provincial Grand Master, as Bro. Fox does in the following passage:—"He could easily understand that from misrepresentations and want of accurate information, the writer of the article in question might in his zeal for the Order reflect in somewhat strong terms on the province, but these should have been confined within charitable bounds, and attempts should not have been made by innuendo and otherwise to create in the minds of the Norfolk brethren a feeling of disrespect if not of hostility to their Provincial Grand Master." Now nothing could be further from the desire of any writer connected with the *Freemasons' Magazine*, as there are no brethren who know better the universal philanthropy of our Right Worshipful Brother, or who can more fully appreciate the value of his services and contributions in aid of our Masonic charities; and we willingly endorse the statement of Bro. Fox, that "the worthy brother by his benevolent actions and universal kindness had merited the love and approbation of the brethren." But is it because we fully appreciate the benevolent disposition of Bro. Cabbell—is it because the poor of every district which he may visit is sure to be remembered and benefited—as they were at North Walsham by the handsome gift of £30, added to the money gathered at the church (and we rejoice that the amount was given to the local charities, as it is not to those out of the Craft that we would appeal for support to our own institutions)—that we are to be tongue-tied, and not point out to our Right Worshipful Brother what we believe to be defects in his administration—defects which we feel tend to the injury of the Craft in his province? Now, in the report of the proceedings on the 5th inst., we are informed, (and the report was received from a brother whose character for accuracy as a member of the local press we know to justly rank very high), "the various officers of the Provincial Grand Lodge were reappointed by the Provincial Grand Master." Surely in the eight Lodges, equal to sixteen in other provinces, there were some brethren whose exertions and positions should have entitled them to some recognition—to some share of those honours which it is in the power of the Provincial Grand Master to bestow. Our Right Worshipful brother may rest assured that there is no course so likely to check the exertion and the just ambition of deserving brethren as to keep the same officers for too lengthened a period. In the Supreme Grand Lodge, at least five of the officers are changed every year; and the feeling has long been gaining ground that, excepting in such offices as those of the Grand Secretary and Grand Registrar, the more frequent the change, the better will it be for the interests of the Craft, and the greater will be the opportunity of the Grand Master to reward deserving brethren by giving them a share in the honours of the Craft which, though many may aspire to, few can of necessity obtain. In a province we hold there is no just ground for deviating from the practice of the Supreme Grand Lodge, unless indeed the members are so few that men of sufficient knowledge and standing cannot be obtained to fill the offices—a contingency which we are sure cannot arise in Norfolk. We have spoken thus freely because we feel we were challenged to it by the Right Worshipful Provincial Grand Master and the Provincial Grand

Secretary—and because having been so challenged, we should neither have been doing our duty to the Craft or to ourselves had we shrunk from entering the lists, and fully explaining our views upon the points mooted at the Provincial Grand Lodge and festival. There is another point upon which we would have said a word, had it not been so strongly deprecated by many of the speakers, and because we are aware it is one for which the Provincial Grand Master can be in no way held responsible—the admission of strangers to the banquet, as a restraint is thus put upon that free intercommunication between the brethren which ought to be the characteristic of a Masonic gathering.

In our last number, in addition to our report of the Provincial Grand Lodge of Norfolk, we also published the proceedings at the Provincial Grand Lodge of Cumberland, over which Bro. Greaves, the Deputy Provincial Grand Master, presided, the actual Grand Master, Sir James Graham, having, from the pressure of political duties and other causes, long ceased to take any active part in Freemasonry. We have heard but little of the province for some time past, and are therefore gratified to find that, under the rule of Bro. Greaves, it is gradually rising in importance and the brethren increasing not only in numbers but in intelligence. The Lodge at Maryport, where the Provincial Grand Lodge was held, was a few months since all but extinct, but is now rapidly increasing; and the Whitehaven Lodge, which five years ago possessed only twenty members, now numbers nearly one hundred and twenty, and Bro. Fletcher, one of its members, has served the office of Steward to the Girls' School. This is the more gratifying to us, because we had the honour of being present at the first Provincial Grand Lodge held by Bro. Greaves, towards the close of 1854—ere our pen had begun to show itself in the *Masonic Mirror*, then on the eve of starting—and we could not but witness with pain that there were dissensions in the province that boded no good for its prosperity. These, under the influence of Bro. Greaves' kindly rule have happily passed away, and he has the satisfaction of feeling that, though not a large, Cumberland is a happy and united province.

The Right Worshipful Bro. Colonel Vernon, the Provincial Grand Master for Staffordshire, has held his Provincial Grand Lodge and congratulated the brethren on the progress which the Order is making in his province, the number of brethren having nearly doubled in the last twelve months—now numbering something like six hundred—a result which we believe may, in a great degree, be attributed to the high estimation in which our gallant brother and his worthy deputy, Bro. Ward, are held throughout the province. Amongst other appointments we notice that of Bro. Major M'Knight as Provincial Grand Superintendent of Works. Can any of the brethren inform us what are the qualifications of the gallant Major for the office? Is he an officer of Engineers—or an architect with the rank of Major in a rifle or other local corps?

The Provincial Grand Lodge of the Eastern division of South Wales has been held, under the presidency of Bro. Charles Kemeys Kemeys-Tynte—the worthy scion of a worthy and truly Masonic house; but we do not notice anything in the proceedings to call for special remark, excepting that the Provincial Grand Master transacted the business of Provincial Grand Lodge in one apartment, and then with his Provincial Grand Officers joined those brethren of the province not yet members of the governing body in another room—they being assembled under the banner of the Neath Lodge. This is as it should be.

In Dorsetshire, (which has for the last two years been under the direction of the Grand Registrar in consequence of the death of Bro. Willett), a new era is opening in the Craft, Bro. Grundy having just been installed, at Bridport, as Provincial Grand Master, by Bro. Cosens, the Worshipful Master of the youngest Lodge in the province—the St. Mary's

(1009). An excellent sermon was preached at Allington Church by the Rev. Bro. Henry Rawlison, and the whole of the proceedings appear to have been marked by the utmost cordiality—the presage, we hope, of a happy and prosperous reign for the new Provincial Grand Master.

Having thus briefly observed on the Provincial Grand Lodges which have been recently held, we proceed to notice some errors into which it appears that we have unwittingly fallen in previous numbers. Thus Bro. Herbert, the Secretary of the St. Outhberga Lodge, No. 905, and Past Master of No. 154, Hants, informs us that we were in error in stating in our number of June, that Bro. C. Rawe of No. 963, was the Provincial Grand Registrar—it should have been Bro. C. R. Rowe, of No. 905—he having been appointed whilst Worshipful Master of his own Lodge by the late Provincial Grand Master, Bro. Willett, in 1857, the year of his death. He further states that he is not aware that Wrexham has a Royal Arch Chapter, and that statement is an evident error of the writer. On other points Bro. Herbert (whose letter is only dated the 12th inst.) shall speak for himself:—

"I hope you will also allow me a word or two on behalf of the Lodge with respect to its place of meeting. We are stated to meet at a tavern, although you believe that Wimborne and other places named 'have town halls in which the Lodge could meet.' Your informant does not appear to have been aware that we have no choice. There are, indeed, in the town, two other rooms, but from the high rent demanded for each, and from other causes affecting one of them, both wholly inevitable, we are obliged to rent a room at the Crown Hotel, of which we keep the key, thus making it, in fact, a private room. Be assured, that we fully agree with you as to the ineligibility of a tavern, if a suitable room could be obtained elsewhere.

"Again, with respect to our name, which you designate as 'fanciful and of no significance.' All I shall say on this point is, that on looking through the list in the *Freemasons' Pocket Book*, I see very many names to which (not knowing the reasons for their selection) I conceive those terms might be applied with much more propriety; and that when our name was proposed by our first W.M., it was considered by the brethren as peculiarly appropriate and significant.\*

"Finally, may I add a word on the working of the Lodge. It has been considered by visiting brethren as respectable and efficient, and has been honoured with the approbation of the D. Prov. G.M. We have music in our ceremonies, and every W.M. hitherto has been able to go through his own initiations, &c. The average attendance for a year and a half to Christmas last was twelve, and, notwithstanding all losses by deaths and removals, we still number twenty-five."

A correspondent also corrects some errors into which we have fallen in our article on Warwickshire. Neither Foleshill or Coleshill have Lodges, the asterisk having been accidentally placed against them. A new Lodge has been or is about to be petitioned for, for Sutton Coldfield, under the auspices of the Rev. Bro. Bedford, rector of that place, Provincial Grand Chaplain, and P.M. of the Lodge of Light, Birmingham, having succeeded Bro. Blake in the early part of 1858. Bro. Dr. Hopkins continues a member of the St. Paul's, and, having paid his fees to the close of the present year, he was a few months since elected an honorary life member, he being now a resident of Jersey. Bro. Weiss was the Worshipful Master of the Howe Lodge in 1858, and was a munificent benefactor to the Lodge. Bro. Hall, erroneously stated to have been the Worshipful Master of this Lodge, was installed as Worshipful Master of the Lodge of Light in May last, as successor to the Rev. Bro. Bedford. The Royal Arch Chapter of Fortitude (No. 51), Birmingham, is still at work, but not with much efficiency; the Howe (No. 857), of which Comp. D. Hopkins is the First Principal, being the favourite, all the officers being well up in their duties, and the furniture and appointments most complete. There is no Chapter at Alcester. We are informed that the Athol Lodge (No. 88), Birmingham, about six months ago purchased a building for many years

\* We shall be happy to receive another letter from Bro. Herbert vining us the reasons.

used as a synagogue, and have converted it into a Masonic hall.

As we shall shortly proceed with our Masonic Missions, we shall be obliged by any information or statistics with which the brethren may favour us, in order to ensure the utmost possible accuracy.

### MASONRY IN INDIA.

GREAT and important changes are taking place in our Indian empire, and at such a critical period of its history a brief review of the present condition of Masonry, with a few remarks on the practical inefficiency of existing Masonic institutions, may not be amiss.

The several presidencies constitute Masonic districts, though one of them (Bombay) has not yet been entrusted to a Provincial Grand Master. Lodges, however, working therein under Scotch warrants, enjoy provincial government. Bengal, comprising a vast extent of country, in which there are considerably more European stations than in either of the subordinate presidencies, whilst possessing a District Grand Lodge, has not established it in a central position so as to ensure a speedy communication with the numerous Lodges under its control, nor indeed as at present constituted would such an arrangement be feasible. Calcutta with its nine Lodges demands a separate government, and until additional provinces are formed, must imperatively remain the head quarters; but the remoteness of so many Lodge stations from the seat of authority renders highly expedient the creation of additional provinces. If correspondence were the only subject for consideration, no alteration in existing institutions would seem necessary; the almost unrivalled postal arrangements of India, which combine speed with economy, making such objection invalid. But the personal supervision of the Provincial Grand Master or his deputy, ought to be experienced by every Lodge in the district, and these brethren must be enthusiastic Masons as well as travellers, to favour the Peshawar or Lahore Lodges with even an occasional visit, that is to say, of course if residing (as such officers are wont to do) in the vicinity of Calcutta.

Bengal should be subdivided into at least three provinces, though more are really requisite; these ought to comprise, respectively, the northern, midland, and southern Lodge stations, and might be named the District Grand Lodges of the Punjab, of Meerut, and of Calcutta. In the event of such a project being seriously entertained, it would be a matter of but slight difficulty to arrange and determine the limits and extent of each jurisdiction. A further solidity and durability could be cemented by the selection of Deputy Provincial Grand Masters from brethren situated at a distance from the stations inhabited by the Provincial Grand Masters, a greater number of Lodges being thus brought under the direct notice of, and amenable to, high Masonic authority.

The presidency of Madras should possess another District Grand Lodge, whose jurisdiction ought to comprise the Lodges situate in its western and southern territory. The capital, Madras, has quite enough Lodges to form a separate province, there being no other station in India with so many. This presidency would enjoy a more complete Masonic government if it were formed into the provinces of Trichinopoly and Madras, having, as recommended to the Bengal side, Deputy Provincial Grand Masters at convenient stations. The Bombay presidency shows a great weakness in English Lodges; Masonry there being almost a monopoly of our Scotch brethren, to whose possession of a Provincial Grand Lodge whilst English Masons are without one, may be chiefly attributed the present decay. A District Grand Lodge under the constitution of England should at once be established, or in a few years English Lodges in Bombay will be amongst the things that have been.

An able Provincial Grand Master would soon alter this

state of affairs, and it is to be hoped that, ere long, provincial government will be granted to this presidency.

The Birman empire will soon demand a distinct government, but for the present should remain a dependency.

The importance of an adequate supply of Masonic provinces in this vast country cannot be over estimated; the necessity for local authority, to exercise a vigilant supervision and prevent the constant reference of trivial matters to head quarters in London, is as requisite in India as elsewhere; but many, very many disadvantages under which Indian Masons labour, their brethren in other colonies are wholly exempt from. In Hindostan the European population is not permanently resident, and persons take at the utmost but a life interest in the country. Military men and civilians in her Majesty's Indian service comprise by far the bulk of the white society. At each of the three principal stations, viz., Calcutta, Madras, and Bombay, there is of course a considerable sprinkling of professional men, such as surgeons, lawyers, &c., and also merchants and sailors, but even then they bear but a slight proportion to the government *employés*. There are few Europeans located in India, no matter to what profession or trade belonging, who expect to end their days in that country. In possession of a moderate competence, or of a hardly earned pension, the majority of Europeans gladly avail themselves of the facilities for overland transit to the civilized lands of the west afforded by the magnificent steamers of the Peninsular and Oriental Company. Few of our war worn veterans remain in India to repose upon their laurels, after a protracted residence has secured a comfortable and honourable retirement. Merchants and professional men have generally made ample fortunes and departed long before time has tinged their locks with grey. It thus follows that a lasting and time honoured connexion with the Lodge of one's initiation is a rare and almost unheard of occurrence; no staff of veteran Past Masters exists in any Lodge—brethren who have watched with mingled feelings of fear and hope its changing fortunes; the members of to-day will be unknown and forgotten twenty years hence. Brethren at the upper stations have yet more to complain of—Lodges up country being composed almost entirely of military officers or government officials, any disturbance or call for troops may deprive one of them at a swoop of half its members, and render a future meeting impossible. If, by some good chance, enough brethren are quartered together to apply legally for a warrant of constitution at a station unprovided with a Lodge, so much time is expended in obtaining the necessary authority, that on its arrival there are possibly not two of the applicants remaining together.

It is in the north west provinces, and in the Bombay presidency (more especially the latter, where direct communication with London is necessary upon every occasion), that the evils of procrastination are principally apparent; and there is great reason to believe that a few appointments therein of Provincial Grand Masters would much benefit the Craft.

When seven or more brethren are for a time occupants of the same station, and desirous of establishing a Lodge, a dispensation to commence working ought to be at once procurable, and the permission cheerfully accorded by the delegated authority. Upon such occasions there is generally a rush of candidates for initiation, and after the first meeting but little fear of a dissolution need be apprehended, at least for a time. It will often happen that members of Lodges (long constituted) are distinguished at intervals by alternate fits of enthusiasm and apathy for many consecutive months. Zeal and attention will animate every brother, whilst through an unfortunate selection of a Master, or other disastrous calamity, the Lodge may be plunged into temporary difficulties; members begin to look coldly upon one another, become slack in their attendance, irregular in the payment of dues, careless in their behaviour, and slovenly in their work—lose

all pride in themselves as a body, and become divided into cliques, all of which herald an approaching dissolution. A timely warning of their possible fate, together with a short admonition from the Prov. Grand Master, would in most cases recall these erring brethren to a proper frame of mind, and dispose their hearts to profit by his advice; but without local supervision, in the event of such gloomy feeling prevailing, what must be the inevitable result? One Lodge the less on the roll of England.

A sudden outbreak, a simultaneous change of station, causing a partial dispersion of working brethren, would in many parts of India be fatal to the prospects of a Lodge; the Worshipful Master, Past Masters, and Wardens, might all be removed from the scene of their labours, and the remnant be of too recent initiation to act prudently at such a crisis. A Prov. Grand Master or Deputy could in the majority of cases readjust matters upon a firm and satisfactory basis, either by actual attendance or by the selection of an efficient brother to preside over the deserted flock; in fact it is scarcely possible for a contingency to arise, that will prevent a really good Prov. Grand Master from continuing every Lodge under his jurisdiction in active existence. It may be necessary to remark that Prov. Grand Masters should be selected as far as possible from amongst professional men or persons in permanent civil or military employ; for if such office be held by brethren liable to removal, Indian Masons would gain but little by the more plentiful establishment of Masonic provinces.

Thus far have we written on data with which we have been kindly furnished by correspondents in India; but there is also an English side to the picture, which, being within our knowledge, we should not be acting fairly were we to withhold it from the brethren. The subject of a re-distribution of districts and the addition of three Provincial Grand Masters for India, has for many months past occupied the attention of the authorities at home, and a scheme was prepared for dividing India into five districts (there are at present only two, Bengal and Madras) viz., Bombay, Madras, Bengal and Burmah, the North West Provinces, and the Punjab. This scheme, which we have heard met with the approval of the Most Worshipful Grand Master, was by his lordship's desire submitted to a considerable number of influential Masons in India, including the past and present Grand Masters and others, and with, we believe, one exception declared to be impracticable, and likely to prove injurious to Masonry in India; it being urged that it would be very difficult to find brethren to fill the office of Grand Master, stationary at one district, of sufficient standing to make Masonry respected; and that owing to the constant moving of the members of Lodges from place to place, it would very shortly render it impossible to hold a Grand Lodge at all. We believe that our foregoing observations have proved these statements to be to a considerable extent at least, fallacious; but, under the circumstances, we do not well see how the Grand Master could act in the face of these opinions excepting by abandoning the scheme. It now, however, remains for the brethren in India themselves to consider the matter. If they wish, as we are assured they do, for a re-distribution of the districts, and the appointment of a greater number of resident Provincial Grand Masters, they have only to memorialize the Grand Master upon the subject; and should the majority of the Lodges concur in opinion, we feel no doubt, from his lordship's repeated declarations in Grand Lodge, that he will readily fall in with their wishes, and appoint such brethren to rule over them as may appear best fitted to promote the interests of the Order, maintain its dignity, and receive the support of the Craft in the districts which they may have intrusted to their superintendence; and no persons will be better enabled to judge of this than the members of the Lodges whom they may be called upon to preside over, if they can mutually agree on

one or two names to submit to the Most Worshipful Grand Master, care being taken that nothing like local jealousies shall be allowed to interfere with their choice.

## MUSIC AND THE MASONIC RITUAL.

BY BRO. MATTHEW COOKE.\*

[OWING to the change of form in *The Freemasons' Magazine*, many persons who did not subscribe to the last series would only become partially acquainted with the present subject, unless they felt sufficient interest in it to procure the previous numbers. The author has, therefore, prefixed a *resumé* of the two preceding papers on "Music and the Masonic Ritual," which have already appeared.

Fully recognizing the revival that has taken place in Masonry through the instrumentality of the papers in the *Freemasons' Magazine*, known as "Our Architectural Chapter," we put in a plea for a revival of the musical element in our body, founding our pretensions on the increased interest that has been manifested by the outer world, as well as in the Craft, in religious, artistic, and architectural subjects; and we further based our claim on the recognition of music as one of the seven liberal sciences recommended to the especial study of every Craftsman.

In the first paper (p. 537, Vol. vi.), we opened with some remarks on music, both as an art and science, and we combated the erroneous impression that few people are gifted with the voice to produce music, showing that every individual that has the powers of speech *must*, of necessity, be able to sing, although that gift should be of the most limited extent. We then passed on to remark that music was given us, among other perceptions of the beautiful, by the G.A.O.T.U. himself, for our especial delight and amusement; that the most noble use to which we could devote it was to hymn his praise as the Giver of all good gifts; and that licentious ideas could not arise from music itself, but only when used to heighten the expressions of loose and profane words; finishing with a curious extract on the value and uses of a good voice.

In the second paper (p. 688, Vol. vi.), we entered upon the inquiry of the wonderful effects of our art recorded in the writings of the ancient pagans, and its medicinal virtues. We also gave general definitions of melody, harmony, and rhythm; and, returning to our starting point, discoursed of the kinds of music adopted by the ancients in their mysteries, and the instruments in use among them. We traced the Pythagorean system of sounds to its formation; the rites of the Druids, so far as they were illustrated by music, and some general remarks upon the Phallic or song-dance of the ancients; concluding this portion of the subject by the various references to Holy Writ in which music and the dance are commemorated.]

In the previous papers, above referred to, it will have been particularly noticed by such of our readers who have perused them, that we have avoided the subject of the music of the Egyptians, while alluding to the rites of initiation of the principal mysteries of antiquity. This we have done advisedly, because the Egyptian and Hebrew music are so closely allied, that we can hardly consider the former without trenching on the latter. However, we hope in the present paper to dispose of the Egyptian music before entering upon the great inquiry of the art, as recognized in the Jewish and Christian churches. And as we know of no better authority than Sir Gardner Wilkinson† on all that appertains to Egyptian antiquities, we shall make considerable use of his labours to elucidate our meaning, and transfer from the work referred to such portions as we find suitable to the subject matter in hand. With these remarks we continue our investigation, and find that in Egypt it was not thought *unbecoming* the gravity and dignity of a priest to admit musicians into his house, or to take pleasure in witnessing the dance; and, seated with their wives and family, in the midst of their friends, the highest functionaries of the sacerdotal order enjoyed the lively scene. In the same manner, at a Greek entertainment, diversions of all kinds were introduced; and Xenophon and Plato inform us that Socrates, the wisest of men, amused his friends with music, jugglers, mimics, buf-

\* Honorary Music Master to the Royal Freemasons' School for Female Children.

† "Manners and Customs of the Ancient Egyptians."



foons, and whatever could be desired for exciting cheerfulness and mirth.

Though it is impossible for us now to form any notion of the style of Egyptian music, yet we can make some near approach to its character, and we may be allowed to conjecture that it was studied on scientific principles; for, from the great attention paid to it by Pythagoras, many of whose years were spent in learning "the wisdom of the Egyptians," there is every reason to believe that music was looked upon as an important science, and diligently studied by the priesthood. According to Diodorus, it was not customary to make music part of their education, being deemed useless and even injurious, as tending to render the minds of men effeminate: but this remark can only apply to the custom of studying it as an amusement, which might lead to luxurious and dissolute habits; and Plato, who was well acquainted with the usages of the Egyptians, distinctly says that they considered music of the greatest consequence, from its beneficial effects upon the mind of youth. This is confirmed by Strabo who asserts that the children of the Egyptians were taught letters, the songs appointed by law, and a certain kind of music, established by government to the exclusion of every other; and Diodorus himself, not only allows the invention of music to have been ascribed by the Egyptians to divine origin, but shows that the poets and musicians of Greece visited Egypt for the purpose of improvement.

The authority of Plato, who had spent thirteen years in the country and had paid particular attention to the institutions of the Egyptians, is of the greatest weight on this question; and the whole passage connected with it is of so much interest that Sir Gardner Wilkinson quotes it as follows:—

"*Athen. Guest.* The plan we have been laying down for the education of youth was known long ago to the Egyptians; that nothing but beautiful forms and fine music should be permitted to enter into the assemblies of young people. Having settled what those forms and what the music should be, they exhibited them in their temples; nor was it allowable for painters, or other imitative artists, to innovate, or invent any forms different from what were established; nor lawful, either in painting, statuary, or any branches of music, to make any alteration. Upon examination, therefore, you will find that the pictures and statues made ten thousand years ago are in no particular better or worse than what they now make.

"*Clin.* What you say is wonderful!

"*Athen.* Yes; it is in the true spirit of legislation and policy. Other things, practised among that people, may, perhaps, be of a trifling nature; but what they ordained about music is right, and it deserves consideration, that they were able to make laws of this kind, firmly establishing such melody as was fitted to rectify the perverseness of nature. This must have been the work of the Deity, or of some divine man; as, in fact, they say in Egypt, that the music which has been so long preserved was composed by Isis, and the poetry likewise; so that, as I said, if any one is able to apprehend the rectitude of them, he ought to have the courage to reduce them to law and order. For the search of pleasure and pain, which is always directed to the use of new music, perhaps possesses no great power of corrupting the consecrated choir by an accusation of its antiquity. It appears, therefore, that the choir of the Egyptians was by no means capable of being corrupted, but that the contrary was entirely the case."

That they paid very great attention to the study of music, and had arrived at a very accurate knowledge of the art, is evident, when we consider the nature of the instruments they used, and the perfect acquaintance they must have had with the principles of harmony; for Athenæus† expressly tells us that both the Greeks and barbarians were taught by refugees from Egypt, and that the Alexandrians were the most scientific and skilful players on pipes and other instruments.

In the infancy of music, as Dr. Burney has justly remarked, "no other instruments were known than those of percussion, and it was, therefore, little more than metrical." Then followed the pipe, made of reeds, which grew in the

rivers and lakes, and as improvement followed improvement, by the time the Egyptians were a great nation, music became a noble and valued science. They also appear to have perfectly understood how to produce a scale from a smaller number of strings, by shortening them on a neck, in a similar manner to our modern violin. From this we argue that they must have attentively studied the nature of musical sounds, and extended to this the same minute and serious investigation as to the other sciences. Though Diodorus thinks that the Egyptians did not consider music a necessary part of an accomplished education, yet he attributes\* the invention of it to the same deity who gave them laws and letters, who regulated the affairs of religion, and who taught them astronomy, and all useful and ornamental arts. This fabulous account of its origin evidently shows music to have been sanctioned and even cultivated by the priests themselves, who invariably pretended to have derived from the gods the knowledge of the sciences they encouraged, of which their body was the sole repository and source; and serves to prove the great respect paid to music by the Egyptian priests, who thought it not unworthy of a deity to be its patron and inventor.

In noticing the harps of a tomb at Thebes,† Bruce‡ makes the following remark:—

"They overturn all the accounts hitherto given of the earliest state of music and musical instruments in the east; and are, altogether, in their form, ornaments, and compass, an incontestable proof, stronger than a thousand Greek quotations, that geometry, drawing, mechanics and music were at the greatest perfection when this instrument was made, and that the period from which we date the invention of these arts, was only the beginning of the era of their restoration."

We may mention that the instruments chiefly in use among the Egyptians were the single and double pipe, harps, from three to fourteen strings, guitars, tambourines, and various instruments of percussion. These were also frequently used to accompany bands of singers, and these bands frequently consisted of more than twenty persons, who were often all blind, two of whom responded at the end of the verses by clapping the hands in the rhythm of the preceding music.

If it was not customary for the higher classes of Egyptians to learn music for the purpose of playing in society, and if few amateur performers could be found among persons of rank, still some general knowledge of the art must have been acquired by a people so alive to its charms; and the attention paid to it by the priests regulated the taste, and prevented the introduction of a vitiated style, so that music was studied by the priesthood with other views than that of affording pleasure and entertainment, the same science being borrowed by Pythagoras from Egypt.

The Egyptians may not have had the means of handing down their compositions with the same fidelity as modern nations, yet this objection does not apply to the study of the science itself; their object being rather to touch the feeling than delight the ear. 'It is impossible for us to determine whether the Egyptian priests, in later times, devised any method of preserving their melodies, or trusted entirely to oral tradition, as this secret would have been concealed by them with the same jealous care as the mysteries themselves.

Without entering upon the *questio vexata* where Pythagoras obtained his doctrine of the theory of sounds, the fact of his having studied all the learning of the Egyptians, and his being the sole teacher of that system among the Greeks, goes far to prove that it did not originate in Greece, and that his opinions were founded on Egyptian data. For what that philosopher asserted respecting sound emitted by a long and short string of the same quality and thickness, "that

\* Diodorus, lib. i., 16.

† Of the time of Rameses III., B.C., 1235; consequently far from being the oldest harps represented in Egyptian sculpture.

‡ "Travels in Abyssinia," i., c. 6.

\* Plato, "Second Book of Laws."

† "Annals of Alexandria," iv., 25.

the shorter made the quicker vibrations, and uttered the acuter sound," had been already shown by the Egyptians; and we may fairly conclude that he derived his knowledge of this subject from the same source\* as that of the solar system, which remained unknown in Europe from his time to the days of Copernicus, and with which Pythagoras, of all the Greeks, was alone acquainted.

At the religious ceremonies and processions of the Egyptians, when music was introduced, there is reason to believe the attendance of ordinary musicians was not admitted, but that performers attached to the priestly order, and organized for this special purpose, were alone employed, who were considered to belong exclusively to the service of the temple, in the same manner as each military band of their army to its respective corps.

Among the instruments of Egyptian sacred music may be reckoned the harp, lyre, flute, double pipe, tambourine, cymbals, and even the guitar; but neither the trumpet, drum, nor mace, were excluded from the religious processions in which the military were engaged. They do not, however, appear to have been admitted, like the former, among those whose introduction into the courts of the temple was sanctioned on ordinary occasions; and perhaps the peculiar title of "the holy instrument" ought to be confined to the sistrum.

The harp, lyre, and tambourine, were often admitted during the religious services of the temple; and in a procession in honour of Athor, represented on the frieze at Dendera, two goddesses are observed to play the harp and tambourine. The priests, bearing the sacred emblems, frequently advanced to the sound of the flute,† and entered the temple to celebrate their most important festivals; and with the exception of those of Osiris at Abydos, the sacred rites of an Egyptian deity did not forbid the introduction of the harp, the flute, or the voices of singers.

At the feast of Diana, or Pasht, at Bubastis, music was permitted as on other similar occasions, and Herodotus‡ mentions the flute and the *crotola*, which were played by the votaries of the goddess, on their way down the Nile to the town where her far-famed temple stood. In the processions during the festival of Bacchus, the same author says, the flute player goes first, and is followed by the choristers, who chant the praises of the deity; and we find the flute represented in the sculptures in the hands of a sacred musician, attached to the service of Amun, who is in attendance while the ceremonies are performed in honour of the god. And that cymbals were appropriated to the same purpose, we have sufficient reason for inferring, from this having been found buried with an individual whose coffin bears an inscription, purporting that she was the minstrel of Amun, the presiding deity of Thebes.

That the harp was a favourite instrument in religious ceremonies, is evident from the assertion of Strabo, from the frequent mention of minstrels of Amun, and other gods, in the hieroglyphic legends placed over those who play that instrument, and from the two harpers in the presence of the god Ao.

With most nations it has been considered right to introduce music into the service of religion; and if the Egyptian priesthood made it so principal a part of their earnest inquiries, and inculcated the necessity of applying to its study, not as an amusement, or in consequence of any feeling excited

by the reminiscences accompanying a national air, but from a sincere admiration of the science, and of its effects upon the human mind, we can readily believe that it was sanctioned, and even deemed indispensable, in many of their religious rites. Hence the sacred musicians were of the order of priests, and appointed to this service, like the Levites among the Jews: and the Egyptian sacred bands were probably divided, and superintended, in the same manner among that people.

Herodotus states, indeed, that women were not allowed in Egypt to become priestesses of any god or goddess, the office being exclusively reserved for men;\* but though it is true that the higher functions of the priesthood belonged to the latter, as far as regarded the slaying of victims, presenting offerings, and other duties connected with the sacrifices, yet it is equally certain that women were also employed in the service of the temple, and, according to the historian himself, were so fully instructed in matters appertaining to religion, that two, who had been carried away and sold into Libya and Greece, were enabled to institute oracles in those countries. Although these two accounts by the same hand are contradictory of each other, it is probable that Herodotus merely refers to the higher offices of the priesthood, without intending to exclude them altogether from those sacred employments.

However difficult to decide as to the name, or the precise rank or office they bore, the sculptures leave no room to doubt they were admitted to a very important post, which neither the wives and daughters of priests, nor even of kings, were ashamed to accept. In the most solemn processions they advanced towards the altar with the priests, bearing the sacred sistrum.

By some, the sistrum was supposed to have been intended to frighten away Typhon, or the evil spirit; and Plutarch, who mentioned this,† adds, that "on the convex surface is a cat with a human visage; on the lower part, under the moving chords, the face of Isis, and on the opposite side that of Nephtys." The chords (more properly bars) to which he alludes, were generally three, rarely four, and each was passed through three or four rings of metal, whereby the "rattling noise made with the moveable bars" was greatly increased.

Songs and the clapping of hands were both considered as connected with sacred music, and they are frequently alluded to by ancient authors. The worshippers at the festival of Bubastis are said by Herodotus to have celebrated the deity in this manner, with the music of flutes and cymbals; and the Jews followed the same custom, as is evidenced in the first verse of Psalm xlvii., where the invitation is, "O clap your hands together, all ye people: O sing unto God with the voice of melody," a custom which is still retained by the Moslem inhabitants of modern Egypt. That they also had a sacred dance in their temples, in honour of the gods, is evident from the representations of numerous sacred processions, where individuals are depicted as performing certain gestures and dances as they approach the precincts of their holiest places.

Such is a sketch of the musical knowledge of the Egyptians; and although we have been more diffuse than was at first intended, yet, from the close resemblance between the rites, customs, and arts of the Egyptians and Israelites, until the giving of the law from Mount Sinai to the latter nation, it was necessary to our purpose previous to approaching the subject as applied to God's own chosen people. And we also desired to get rid of all other systems of pagan belief before entering upon the great record of holy writ, so as to be enabled to follow our theme in its ritual application, both under the Jewish and Christian dispensations; and if we now appear to retrograde for a time, our readers will, after having been acquainted with all that is to be said on the science in

\* Iamblichus, *De Vita Pythagoras*, informs us that Pythagoras derived his information upon different sciences from Egypt, and taught them to his disciples (i. 29); that he learnt philosophy from the Egyptian priests (ib. i. 28), and that he employed music for curing both diseases of body and mind (ib. i. 25, 29, and 31.)

† Apuleius says,—"Ibant et dicati magno Serapidi tibicines, qui per obliquum calumam ad aurem porrectum dextram, familiarem templi dei que modulum frequentabant, et plerique qui faciem sacris viam dari predicarent." *Metamorph.*, lib. xi. Compare also Herodot. ii., 48.

‡ Lib. ii., 60.

\* Lib. ii., 35.

† Plutarch *De Iside*, s. 63.

connection with remote faiths and systems, now be led forward by the sure light of the volume of the sacred law.

Want of space must plead our excuse for deferring this part of our subject to another number.

### THE TWIN BEECH TREES.\*

BY THE M.W. BRO. ROB MORRIS, GRAND MASTER OF KENTUCKY.

IN one of the popular books of floral illustrations, the beech tree (*Fagus sylvaticus*) stands as the emblem of wedded love, and a tale is introduced to show the propriety of the selection. It tells of a wife who had been married twenty years, who wrote a message to her husband, warm from an affectionate heart, and inscribed it upon a large beech tree that stood by his favourite walk. The denouement is affecting. The smooth bark of the beech renders it a very tempting tablet to all that class of beings who yearn to perpetuate their names, if they cannot any thing else, by engraving them on natural bridges, pyramids, starved rocks, albums, and everywhere else. Sober travellers are struck with evidences of this propensity in passing along public roads that lead through clumps of beeches. Frequently you may see every trunk covered for six feet up with initials, full names, and figures. In the grove where I sit writing this article I have amused myself by counting how often a certain person, "D. C. Perry" by name, has inscribed it; and it is a fact almost incredible, yet true, that I find it upon seventy-four trees. The task must have occupied his leisure hours for months; but his purpose is effected; for although the oldest inhabitant cannot tell who "D. C. Perry" was, every tree has a voice to speak his name for centuries to come. Such is human fame.

It is a singular fact that I have never discovered any evidences of this propensity among all the Indian tribes who lately inhabited this country. There is not a mark upon any of the ancient beeches but what may be traced to the hand of a white man. These Indians, degenerate descendants or subduers of a people that built the mounds, and run the walls, and dug the trenches of circumvallation, have died and made no sign. This is the more remarkable, as the warriors repose, day after day, perfectly idle and listless, while their squaws perform all the labour except that of hunting and fighting. Now the uninstructed reader may possibly suggest that the marks made by these dwellers of the forest are overgrown by the bark, and might still be found under it, but such cannot be. Marks made upon the bark always remain outside of a tree. All surveyors have abundant occasions to know this, and when practicable, they never permit their markers to go through the bark. In cases where it is removed it will afterwards grow through the scar, if not too large, and conceal it; but even then it is easy to discover the place, and now if the new growth of bark be removed the surveyor's marks will be found duplicated in *relievo* upon the portion removed, and in sunken letters upon the tree. Another interesting fact here; if a mark be made upon a tree at a certain height from the ground, it will continue exactly at that height so long as the tree lives. Upon a tree before me are the marks of six boys made twenty-three years ago, and they stand at the height indicated by the accompanying figures. Alas! the six blooming youths, who jostled and jested with one another while it was done, are all scattered and slain until but one survives—the eldest—a consumptive, hopeless man, coughing his last hours away in misery!

Much ingenuity is often displayed in these beech-tree hieroglyphics. Here we are startled by an immense serpent, carved as if winding up the trunk, and so naturally done that you cut a club, in the true spirit of Eve's descendants, to kill it. The large spider styled the *tarantula* is here copied with accuracy by hunters too illiterate to sign their own names. Let us take a stroll through this beech grove and make notes. Here, upon this monster with a double trunk, is a full set of Masonic emblems, the compass and square, the gauge and gavel, the plumb and level, even to the full paraphernalia of mysticism. Not to be outdone by this, some fervid mind that has been aroused into action by riding the goat in tyled recesses, has drawn here the insignia of Odd Fellowship and arks, bows and arrows, crooks, &c., form a strange contrast with the solitude of the place.

Schoolboys have been here, for here is a monstrous figure having in one hand an ominous resemblance to a cane, and in the other a book, while from its hideous mouth emerges a scroll with this pedagogical motto, "Taik kare boys." Under it is a name that helps to solve the mystery, "Mister blake." It is clear that the youthful artist laboured to perpetuate some of the peculiarities of the said Blake, for he has most comically banded his legs, and

\* (Written for the *Freemasons' Magazine*.)

stuck a pipe stem in his pocket. Doubtless "Mister blake" will be remembered long after the little fellows who snarled under his castigations shall have grown to manhood and forgotten the whole injury, or only remembered it to wonder that the blows of his teacher fell so sparsely on his unworthiness. Schoolgirls have been here: these buds and flowers, this well drawn bouquet, these little fragile hearts, pierced yet united by that delicate shaft of love, and this motto, *pensez à moi*—no dull masculine hand had wit or patience to execute these. All the ovals on the tombs of the Pharaohs excite no tender or sentimental thought like that group embroidered by dots from the scissors points of some fair hand. The remainder of the group bears the usual variety of initials in every possible combination, and whatever emblematic devices the mind has conceived.

All objects that pervade air, or earth, or water, have their types here; also, inkstands, watches, books, hats, shoes, guns, bows, mathematical problems, numerals, quills, spectacles, saddle-bags, chairs, pitchers, maps, and all things else. And now as we turn homeward—at the very verge of this cluster by the brook, now so full, but usually a mere ravine—let us notice this pair of beeches only a yard apart, so nearly of a size as doubtless to have grown from the same year's nuts, and joined together at the top by that fruitful grapevine. These twin beeches have a history sufficiently pathetic to make melancholy a summer hour and bedew a fair cheek in tears. Will you hear it?

No rude hieroglyphic is here; no initials have scarred its white surface, but close by the ground, so closely as to be almost hidden by the clean, green moss, there is a broken sentence, at first view quite inexplicable. It is thus inscribed:—

"Weary waiting—  
—sad belating;  
These lines mating,  
—unabating."

Do not let us turn away as if in contempt at the jargon, for upon the twin tree opposite we shall find the corresponding words, although the storms of ten seasons have laboured to obliterate it. They read thus:—

"—do not tarry,  
Hither, hither,  
—I will marry:  
Thine in fondness"

Only ten years have passed since a pair of lovers sat between these twin beeches face to face, and plighted their vows. Their acquaintance was no affair of yesterday; for Oliver Saunders and Ellen Littleton had been reared from early childhood by the same kind hands, and it was in the unrestrained intercourse of childhood that they had learned to consider each as destined for the other. Both were orphans, both dependent upon charity, both shy and unsocial to all the world, save one another. Thus they grew up together until Oliver arrived at years of manhood, and determined to take his place among the sons of men. What his plans were he disclosed to no one, not even to the affectionate friend who had reared him, or the confiding girl whose "smiles had cheered his daily labours and studies for so many years." In reply to their anxious looks, however, he said that his mind was fixed upon trying his fortune in a distant part of the Union; and then the two, who of all the world alone felt any interest in his movements, expressed their acquiescence with his views, and lent their best aid to facilitate his departure. No formal declaration of love had ever passed between the orphans, but fond eyes had long ago told the tale, and it needed no other language. But now that every preparation was made for his departure, upon the very last day of his stay, as the sun was sinking below the tree tops, the youthful pair sat between the beeches, which are now shedding their tenth suit of leaves since that hour. The thrilling words as yet unspoken—those words that linger on the ear long after all other music of life is forgotten—were now uttered and answered in love's own response.

The Omniscient above heard the vow which bound them together and for ever in holy troth, and the registry was made in heaven. Then said Oliver—"I go, dearest, to win of this world's goods a competency for our support, and for the declining years of a beloved aunt. If God spare my life I will return upon this day twelvemonth. Here at this hour let us again meet as now. Should fortune crown my efforts, I will then claim you in marriage; if not, I will depart for further trial; but punctually upon each anniversary I will return, no other person recognizing me, and join you at this trysting place.

"I have read in the Greek poets, that when friends parted in ancient days, expecting to meet again, they consecrated a *tessera* sacred to memory, divided it into two parts, and each carefully concealed a fragment, wearing it next to the heart.



"Here is a medal on which I have sketched some rude lines, and thus, dear Ellen, I break it. When this portion which I have reserved for myself, is presented you by the hands of a stranger, mourn for me as dead, and believe that your lover has gone down to death, blessing you to the last." And then each knelt down and wrote upon the trees the fragmentary lines which we have already seen.

Daylight bore him from their anxious eyes. Time blunted the keen impression of their grief, and the affairs of that quiet household resumed their accustomed course. The neighbours soon forgot that such a person as Oliver had ever existed, and the most inveterate gossip ceased, ere long, to inquire concerning him. Occasionally they received a letter, brief, but affectionate, and always enclosing a remittance for his aunt, and a more lengthy epistle for Ellen. So passed away the first year, and as the anniversary drew nigh, a paleness began to be evident upon Ellen's cheek. No letter had come for several weeks, and she feared some hidden evil. A sleepless night preceded the day, and punctually at the hour she directed her feet, trembling and unsteady, to the appointed spot. Did her eyes deceive her as she crossed the little bridge and turned from the path? Was it her lover rising from between the twin trees and advancing to meet her? It was—she could not be mistaken—it was Oliver—but how changed! His eyes were all bloodshot, his cheeks bloated, his nerves quivering—Oliver had bowed to the idolatry of the bowl and become a drunkard! Staggering back at the sight, Ellen would have fallen to the ground had he not sustained her. He led her forward to her own seat, placed himself opposite, and hiding his face in his hands, burst into tears. Then, after a long silence, for all voice was denied her, he told his tale of sadness, the same that is found on every page of human history. He had gone out with a heart strong in self confidence, yet ignorant of the world's ways. He had put his trust in men, and men had again and again deceived him. Then he had despaired, and instead of returning to find sympathy in the faithful hearts left behind, he consigned himself to forgetfulness, and sought it in dissipation, in drink, in gaming—in worse than that. Ellen listened for hours to his melancholy story, and then the lovers parted, she to her maiden pillow, he to the world, yet both bearing the pledge to meet again on the anniversary.

The twelvemonth rolled slowly by, for his letters were few and contained no cheer. Her aged companion sickened and died, the little property was claimed by nearer relatives, and Ellen left the neighbourhood to take charge of a small country school. Her step was no longer buoyant, nor her voice the voice of early days. But where was he, to whom Ellen's misfortunes were to be attributed? Alas! where was he not? Amidst all things evil, breaking jail after jail to engage in further enormities, at times the victim of the drunkard's madness—once an inmate of the asylum for the insane—never in any scenes of good—Oliver was hurrying down the hill of life with fearful rapidity. Yet the second meeting came round and he was there, there to renew his first vows, to promise amendment, to press to his purple lips the *tessera* which had never left his breast, to call on God to witness his honesty of purpose. And the third meeting was full of hope to both; for there was a spring in his step and a light in his eye that spoke of reformation commenced, and the good angels whispered comfort to their hearts as they arose at midnight to say farewell. Once more now, dear reader, listen to his words—"Bride of my heart, all this I owe to you. Your love was the only fixed point in the shifting scenes of my evil career, and but for that I had long since found a hopeless grave; and now the promise of the future is yours. I have become changed, I am now experienced in the things of life, and shall be able in another year to accomplish the object with which I first set out. Prepare yourself then, dear Ellen, to become my wife when next we meet; God's hand will lead us out and bring us in, in safety. Farewell." And so they parted again, Ellen to her school, by this time a school of character and profit, Oliver to fill a responsible office offered him by a kind friend who had witnessed his capacity and trusted in his promises of amendment. Another year passed, not on tedious pinions, and except that Oliver did not write so frequently as her loving heart demanded, there was not a cloud in her vision. Fondly and stealthily she prepared her wedding dress, gave notice to her attached patrons that her school would terminate at a certain period to be resumed no more, and as the fourth anniversary came round, you would have thought, to look upon her, that there was no happier heart in the creation of God. Cruel fate to confiding love! Oliver was there, but intoxicated; and his swollen features and emaciated appearance indicated a total relapse into dissipation.

Oh, that she had died at the first glance! Oh, that she had no

more sat opposite to him between those fair trees, or consented to hear his words! They parted; there was no more light in the sun for Ellen. She drooped visibly day by day; a broken heart, a thing rarely seen, yet in her case all too real, inclined her soul to God, and in faith she waited her summons to depart. She received no message from him whom she could not loathe, and daily prayed to forgive. As the well remembered hour again came round, she became impressed with an irresistible longing to visit the twin beeches once more. It could do her no harm. Surely he would not be there; he would not presume to desecrate that holy spot again. Fortifying herself with these thoughts she took the path to the glade, crossed the little bridge, and turned her eyes towards the trysting place. She had guessed rightly; the place was solitary—but lo! suspended by a ribbon over his own seat there hung the *tessera*—the broken medal—the pledge of love; and with it there was a letter, which once again brought peace to her troubled heart. "When once more you visit our trysting place, dear Ellen, I shall have gone before you to the world of shadows; but not in a hopeless departure. For near this close of life I have found One who was always waiting to be gracious, and his staff supports me now even in the valley of the shadow of death. Farewell, dearest, but come to me soon. I have seen you more than once through the past year, although unseen by you, and I know that our parting is not for long. The christian brother who supports my dying head has learned all our sad history, and has promised to perform this last kind act, which will notify you of my fate. I feel that you have forgiven me, for God has accepted my repentance, and his acts may well be sealed by one so pure as you. Farewell, beloved—we meet again."

"Now there is a grave near the Spring Creek church, and its stone is inscribed with the name of Ellen Littleton, with this passage below—"Though I walk through the valley of the shadow of death I will fear no evil."

## Poetry.

### WINTER SCENES.

BY S. H. BRADBURY.

THE leaves have fallen from the trees,  
The alder trembles at the door;  
And like the surge of angry seas,  
The mad storm moans across the moor!  
The frosts are pencilling the panes  
With many a quaint and rare device;  
About the leafless village lanes  
Are seen unbroken spots of ice.

The rime upon the hedgerow seems  
More purely white than ermine robe,  
The solemn sun but weakly beams—  
Hangs in the sky like blood-red globe.  
The poor birds flit from spray to spray,  
A dense mist hangs upon the world,  
And in the day-light waxes grey,  
Like smoke from heavy ordnance rolled!

Deep silence reigns in every vale,  
No streamlet tinkles as it flows,  
Save when struck by the northern gale,  
That harps in thunder as it blows!  
The ivy round the cottage door  
Looks perished in the dim cold light;  
And round our homes the mad winds roar,  
And strike with all their groaning might!

The holly's muffled with the snow,  
Thro' which the rubied berries peep  
Like drops of coral, while below  
The river's bound in icy sleep!  
We list the north, with thunder-tone,  
Rock giant trees from root to crown,  
While massive clouds look sad and lone,  
And with a sullen grandeur frown!

The snow-flakes fall in reeling showers,  
In many wild and grotesque forms;  
And soon the hills appear like towers—  
The bulwarks of the rolling storms!  
And day, storm-vanquished, coldly dies,  
Then night in savage glory reigns;  
With snow-bound earth and unstar'd skies  
Amid the howl of hurricanes.

## OUR ARCHITECTURAL CHAPTER.

WOOLWICH is soon to be numbered amongst the towns which have the advantage of a Masonic hall, some brethren connected with the Florence Nightingale Lodge having arranged for the rental of a building in a very eligible situation, and which has hitherto been used as a chapel. We are assured that very little alteration will be required to adapt it to the purposes for which it is intended, and for which it will be shortly opened. At present, we believe the only Masonic bodies that have arranged to meet in it are the Florence Nightingale Lodge; the Florence Nightingale Lodge of Mark Masters (S.C.); the Kemeys Tynte Encampment of Knights Templar; and the Invicta Rose Croix Chapter.

The "strike" and "lock-out" which still continues must, if not shortly brought to a termination, have a serious effect upon the profession of the architect, many works which were in contemplation having been laid aside to await the contest, some of them perhaps never to be revived. The architectural event of the week may be considered the laying the foundation stone of Mr. Spurgeon's new tabernacle on the site formerly occupied by the Fishmongers' Almshouses, opposite the Elephant and Castle, at the corner of the St. George's and Kennington roads. The building is to be Corinthian in its character, and will be built under the direction of Mr. Pocock, whose design has met with general approbation. The interior of the tabernacle will be one hundred and forty-five feet long by eighty-one feet wide, and from the floor to the ceiling will measure sixty-two feet. The total area will, therefore, be 11,745 square feet, and the cubic measurement of the apartment 728,190 cubic feet. Allowing two square feet to each individual, the floor of the building would afford standing room to upwards of 5,800 persons; the architect's calculation, however is, that the body of the chapel and the two galleries which are to run round it will afford full accommodation, free of crushing, to 6,500 people. As in all buildings in which large crowds are to assemble it is desirable that the means of egress should be ample, the tabernacle is to have nine doors, each six feet wide, communicating with the galleries by eight staircases, four to each gallery, so that the building may, even on the most crowded occasions, be emptied in something like ten minutes' time, should occasion require it. The most noticeable feature of the day was the handing in by Mr. Inskip a cheque for £3,000 from an invalid gentleman at Bristol, who offers a further sum of £2,000 in the event of twenty gentlemen subscribing £100 each, or forty £50 each within the next three months, towards the funds required for the completion of the building.

A new building of considerable pretensions is now in the course of erection in Seething-lane, from the designs of Mr. Ed. T'Anson. The building which is being erected for the Corn Exchange Chambers Association, has a frontage of eighty-eight feet, a depth of sixty-five feet, and its height from the curb level to the eaves of the roof is sixty-eight feet. The front, to the sills of the first floor windows, a height of twenty-six feet, is constructed entirely of Portland stone; and above the walls are faced with red bricks from Rochester. The whole of the dressings round the windows, string courses, and upper cornice, are to be of Portland stone. The prevailing style of the building is that of the French Renaissance. The ground floor portion of the *façade* is composed of a series of six semicircular headed windows, and a corresponding doorway, which latter will be a highly elaborate production, to be of ornamental ironwork. The windows are seventeen feet six inches high in the clear, and eight feet wide, having circles and spandrels at their heads. One of the principal features of the interior will be a large and handsome subscription room, fifty-five feet by forty feet, and seventeen feet eight inches high, adjoining to which there will be a refreshment room forty-three feet long by seventeen feet wide. The larger portion of the basement is planned for bonded vaults, and another part of it contains a large kitchen thirty-five

feet by twenty-nine feet, scullery, beer cellars, and other conveniences. The building, when completed, will comprehend six stories of the following heights in the clear, viz., the basement, ten feet; ground floor, seventeen feet eight inches; the first floor, twelve feet; the second floor, eleven feet; the third floor, nine feet six inches; and the attic, eight feet six inches. The interior of the building is to be fitted up in a very superior manner, the whole of the joinery being intended to be executed either in wainscot or mahogany, with the former of which the walls of most of the rooms will be lined from floor to ceiling. The builder's contract is stated to amount to nearly £30,000.

A new workhouse at Norwich, which has been eighteen months in hand, has just been completed with the exception of the fittings, which it is calculated will occupy another month. The building, which has cost about £21,000, is one of the most perfect of its kind, and with the grounds attached occupies an area of nearly ten acres, or 47,674 square yards. The building proper, exclusive of any enclosed yards, but including workshops, covers 64,000 square feet. The style adopted in the edifice is that known as the Old English, with the usual amount of Gothic element in the composition. Externally the walls are faced with red bricks having white brick dressings. Internally the walls are brick and lime whitened, with the exception of those of the officers' rooms, which are plastered. The length of the front elevation of the building is four hundred feet, and that of the entrance front is two hundred and fifty-one feet. The front of the infirmary portion, measures one hundred and twenty feet, and that of the lunatic wards, one hundred and five feet. The depth of the main building, including the chapel, is two hundred and thirty feet. The front portion is thirty feet, the infirmary one hundred and ten feet, and the lunatic wards, including a corridor one hundred and seventy-three feet in length, connecting them with the principal building, is two hundred and sixty-eight feet. The height of the elevations to the eaves gutters is thirty-four feet. In height, the structure is arranged in three stories, the two lower ones being eleven feet each, and the upper one fourteen feet from the floor to the collar beam of the roof. The edifice which has been erected from the designs of Medlard and Maberly is calculated to hold one thousand inmates, and it is in contemplation to erect schools for the accommodation of three hundred children.

A tender has been accepted from Messrs. Piper and Son, for the erection of the new vestry hall of St. Luke, Chelsea, for £5,630, and £630 additional, for the use of Portland instead of Bathstone. The tenders ranged from £10,945 1s. 5d., nearly £3,000 above the second tender, to £5,630, that accepted, and which was £8 13s. 4d. below that of the previous tender. We cannot but regard these odd shillings and pence in tenders of such large amounts as from £5,000 to £10,000, as affectations of accuracy, unworthy any firm of eminence.

Several Archaeological Societies have been holding meetings of late, at which various papers of interest have been read, some of which are referred to under another head.

## MASONIC NOTES AND QUERIES.

STEPHEN JONES.

A Correspondent asks who was Stephen Jones, the author or compiler of a volume of "Masonic Miscellanies"?

POET MASONS.

Was either Coleridge, Byron, or Moore, a Mason?—J. O. F.

THE SWAN LODGE.

This Lodge was constituted in the year 1724, by Martin Folkes, Esq., Deputy Grand Master to His Grace the Duke of Richmond; and afterwards had the honour of a visit from the Right Hon. the Lord Coleraine, whilst he was Grand Master, who declared his approbation and signified his desire of becoming a member thereof, as may be seen now at large in the first sederunt book.

Several remarkable distinctions have been paid to this Lodge by many honourable and right worshipful brethren who have visited it very frequently. Many, also, have been initiated in the solemn mysteries and ancient science of Masonry; but as an extraordinary instance of the great regard shown to this Lodge, the Right Hon. the Lord Lovel, Earl of Leicester, when he was Grand Master, summoned the Master and brethren to hold a Lodge at Houghton Hall. There were present, the Grand Master, his royal highness the Duke of Lorrain, and many other noble brethren; and when all was put into due form, the Grand Master presented his grace the Duke of Newcastle, the right hon. the Earl of Essex, Major General Churchill, and his own chaplain, who were unanimously accepted of and made Masons by the Right Worshipful Thomas Johnson, then Master of this Lodge. These particulars are extracted from the *Freemasons' Magazine*, Vol. 7, published by G. Cawthorn, Strand, 1796.—D. HART, Prov. G.M., Trinidad.

#### TEMPLAR MASONRY.

Would your correspondent, signing "Alex. Ridgway, of Blackanton, near Totnes," (vol. v., p. 464), favour us with his knowledge of the history of Templar Masonry, to which he refers when expressing his regret at the many fables with which Templar and Craft history are disfigured?—TEMPLAR.

#### HALYWARK FOLK.

The Rev. John Ashe, in his *Masonic Manual*, mentions "a set of men called 'halywark folk,' to whom were assigned certain lands, which they held by the service of repairing, defending, or building churches and sepulchres. \* \* \* These men were stonecutters and builders, and might also be of our profession. The county of Durham entertained a particular set of these halywark folk, who were guards of the patrimony and holy sepulchre of S. Cuthbert." Is any more known of these people? And from what work is the above likely to have been taken?—APPRENTICE.

#### ANTIQUITIES OF YORK.

Seeing you admit extracts from standard works, as being conformable to your plan of "Masonic Notes and Queries," I thought the accompanying extract might interest your readers in general, and our York brethren in particular, and as the work from which it is taken, Hargrove's "History of York," 2 vols. 8vo. York, 1818, is both valuable and very scarce, its reproduction in your pages may be none the less esteemed. The seal alluded to I have traced for you, and I presume sufficiently intelligibly, that your draughtsman will find no difficulty in copying it if you think it worth while to engrave it. In vol. ii. of the work alluded to, pp. 475 *et seq.*, our historian in describing the various wards of the city, arrives at Bootham-ward, and in the place referred to states as follows:—

"The *Masonic Coffee-house*.—This tavern was originally the Roman Catholic chapel; but being disused as such after the erection of the new building, it was purchased by the members of the York Union Lodge of Freemasons, in February, 1806, in sixteen shares of £25 each, and subject to a mortgage of 200 guineas; the alterations and repairs at that time having incurred an additional expense of £200."

"This leads us to a brief notice of the history of the several Lodges of Freemasons that have existed in York. In searching the archives of Masonry, we find the first Lodge was instituted in this city at a very early period; indeed, even prior to any other recorded in England. It was termed the most Antient Grand Lodge of all England; and was instituted at York, by King Edwin, 926, as appears by the following curious extract from the ancient records of the fraternity:—"When the antient mystic of Masonrie had been depressed in England, by reason of great wars, through diverse nations, then Athelston, our worthye king, did bring the land to rest and peace. And though the ancient records of the brotherhood were manye of them destroyed or lost, yet did the Craft a great protector find in the royal Edwin, who being taught Masonrie, and taking upon him the charges of a Maister, was full of practice, and for the love he bare it caused a charter to be issued, with a commission to hould every yeare an assembly where he would, within the realme of England, and to correct within themselves statutes and trespasses done within the Craftes. And he held an assembly at York, and made Masons, and gave them their charges, and taught them the manners of Masons, and commanded that rule to be holden ever after; and gave them the charter and commission to meet annually in communicaytion there; and made ordinances that it should be ruled from kings to kings."

"And when this assembly was gathered together, they made a cry that all Masons, both old and younge, that had any writing or understanding of the charges that were before in this land, or in any other land, that they should bring them forth; and when they were secured and examined, there was found some in French, some in Greek, some in English, and some in other languages; and he commanded a booke thereof to be made, and to give his charge; and from that time to this Masons have kept and observed that form, &c."

"The Grand Lodge of all England, thus instituted at York, acknowledged no superior, paid homage to none, existed in its own right, and granted constitutions, certificates, &c. The Grand Lodge of England, held at the Queen's Head Tavern, Holborn, in London, had its constitution granted by this Lodge in 1799, being only for that part of England which lies south of Trent. This Lodge also granted constitutions to the Lodges held at Ripon, Knaresborough, Hovingham, Rotherham, &c. The seal of this Lodge, affixed to its constitutions and certificates, was as here represented.

There is a tradition, that in the vault or crypt under the choir of the cathedral, King Edwin held his infant Lodge; and some Masonic brethren conceive there are certain appearances in the columns which support it, that justify the rumour. Be this as it may, not many years ago several brethren of that ancient body held a Lodge in the third degree, in the same place,\* in honour of Edwin, the great patron and founder of the Masonic Order in York.

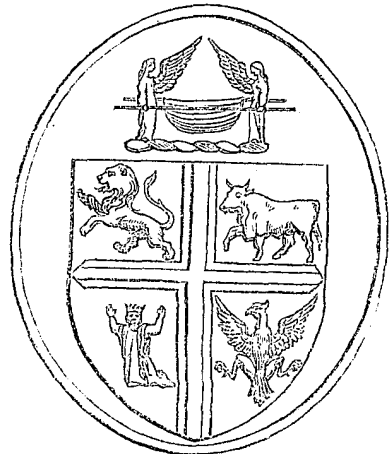
This Lodge, which had flourished during more than forty years in the eighteenth century, was, from causes which are not at present known, discontinued for a length of time; but, on the 17th of March, 1761, it was renewed by six surviving members, viz., Bro. Francis Drake, F.R.S., author of *Eboracum*, Grand Master; Bro. George Reynoldson, D.G.M.; Bros. G. Coates and Thomas Mason, G.W.s.; Bros. Christopher Coulton and Martin Croft.

\* In the *Anacalypsis* by the late Godfrey Higgins, vol. i., book x., chap. viii., sec. 1, p. 768, speaking of the Culdees at York, as Masons, he says:—"In consequence of this I went to York and applied to the only survivor of the Lodge, who shewed me, from the documents which he possessed, that the Druidical Lodge, or Chapter of Royal Arch Masons, or Templar Encampment, all of which it calls itself, was held for the last time in the crypt, on Sunday, May 27th, 1778. At that time the Chapter was evidently on the decline, and it is since dead."

A little further on in the same page, before alluded to, Higgins states:—"The documents from which I have extracted the above information respecting the York Masons, were given me by ——— Blanchard, Esq., and transferred by me to the person who now possesses them, and with whom they ought most properly to be placed, His Royal Highness the Duke of Sussex. It appears, from the documents above named, that Queen Elizabeth became jealous of the York Masons, and sent an armed force to York to put them down." The above extracts are important: by them we are enabled to trace the records alluded to in the possession of the late Duke of Sussex. But where are they now, and in whose custody are such precious documents placed? They ought to be fac-similed, and the originals deposited in some established place of security. Our correspondent, "History," will also find in this note an answer to that part of his question which touches on Queen Elizabeth's interference.



Reverse.



Among the parchments belonging to the Lodge is a very ancient MS. on the subject of Masonry, which was found at the demolition of Pontefract Castle in the year 1649, and was presented to the Lodge in the year 1738, by Mr. Drake, the distinguished antiquary just mentioned.

"In 1770, at the Feast of St. John, Sir Thomas Gascoigne, Bart., being then Grand Master elect, a procession of more than one hundred and twenty brethren went from the Grand Lodge room in the York Tavern, to St. John's church, Micklegate. And as a further proof of the importance of this Lodge, we find it recorded that on the 24th of June, 1783, the Grand Master, with all the officers, attended in the great room of the Mansion-house, where a Lodge in the third degree was opened, and Bro. Wm. Siddall, Esq., at that time the Right Hon. the Lord Mayor, and Grand Master elect, was installed, according to ancient usage and custom, the Most Worshipful Grand Master Mason of all England; and was thus saluted, homaged, and acknowledged."

"About the year 1787 the meetings of this Lodge were discontinued, and the only member now remaining is Mr. Blanchard, proprietor of the *York Chronicle*, to whom the writer is indebted for information on the subject. He was a member many years, and being Grand Secretary, all the books and papers which belonged to the Lodge are still in his possession."

"Such was the original Masonic Lodge in York, from which several less important ones have, at different times, emanated. There have also been established in York, the Apollo Lodge, the Rockingham Lodge, the Provincial Grand Lodge, and the Union Lodge. Of these, the Apollo Lodge has been removed from York; the Rockingham Lodge held its meetings at the George Inn, Coney-street, but it no longer exists as a body, though the room in which the members assembled is still called the Rockingham; the Provincial Grand Lodge yet holds its annual meetings in the room in Little Blake-street; and the Union Lodge, the one whose members purchased the Lodge room already mentioned, and now the most important one in York, consisting of more than one hundred brethren, holds its annual meetings at the Masonic Coffee-house, assembles at the Golden Lion in Thursday Market, alias Sampson's-square, on the first and third Mondays in each month, and holds Lodges of Instruction every Wednesday at the same place."

"On all occasions of extraordinary public joy or calamity in the city, the Masonic brethren are prominent in their processions, &c., which so far constitutes them a public body as to claim some notice in the annals of the city in which they reside.—M.C.

#### THE KILWINNING LODGE AND ST. JOHN'S LODGE OF GLASGOW.

In your *Magazine*, as in most other Masonic publications, it is stated (vol. vi., p. 335-6) that "some travelling Masons went to Scotland and established themselves at Kilwinning in the year 1140, where they erected a stately abbey, and here was the germ of Scottish Freemasonry, which has regularly descended through the Grand Lodge to this time." And again, "The Scotch Masons claim their origin as a body from the time of building the Abbey of Kilwinning, about 1150." I also read in your *Magazine* (vol. vi., p. 86), that the St. John's Lodge of Glasgow, the most ancient one in the city, holds a charter from Malcolm III., King of Scotland, dated 1075, wherein it is stated that "none in my dominions shall erect a Lodge until they make application to the St. John's Lodge of Glasgow." In 1181, also, it is affirmed, this Lodge received a charter of confirmation in its favour.

Perhaps some of your correspondents can reply to my question,—Which of these two Lodges should be placed first in authenticity. If the St. John's Lodge is to be believed on the faith of its charter, how came the Kilwinning Lodge to be established so close to it—of course without any authority from Glasgow, or else, in later years, it would not have so quietly assumed the first place? Or is the charter of Malcolm III. to be considered a forgery? which so many of the mediæval documents are found to be.—ONE PERPLEXED.

#### MASONIC ANTIQUITIES.

Among the "Correspondence" of (vol. vi., p. 791) the *Freemasons' Magazine*, "R. E. X." refers to an ancient MS. in his possession, which states that Masonic institutions were proscribed by the British parliament in 1425. This of course relates to the celebrated statute, 3 Hen. VI., which has formed the groundwork of so much controversy.

As to another proscription in 1561, temp. Q. Eliz., I have been unable to find any reference to the proceeding in any book, save the usual Masonic histories. I throw out a hint—Would a search at the State Paper Office elucidate the point?

I should also be glad to know of an authority for the statement that "in 1327 all the peers of parliament were brethren of our ancient Order!"—HISTORY.—[See a preceding note.]

## Literature.

### NOTES ON LITERATURE, SCIENCE, AND ART.

HAD the lamented Bayle St. John lived, his next work would have been a biography of Rabelais, which, we believe, will be completed and edited by his younger brother, Mr. Horace St. John. We hear that the labours of the author have been with a view to show that the world-famed humourist has been misrepresented to English readers by his translators, especially by the witty and learned Urquhart.

A letter from Paris says:—"Guizot has just arrived from Val Richer, in order to finish the third volume of his memoirs; and it is so near the 24th, the day fixed for the great Orleanist meeting, that it is not astonishing to learn that Thiers should have just come back to his hotel likewise, in order to finish his volume, too."

In connexion with the inauguration of the Chambers's Institution at Peebles, a dinner took place on Tuesday night, in the new hall of the Institute, at which Mr. William Chambers presented the deed of gift to the Provost, Magistrates, and Town Council of the borough. In the speech of the evening he said:—"I never was, and never will pretend to say that I am the originator of cheap literature. All I presume to claim is, that about 1832, there was an extraordinary aptitude for the purchase and reading of cheap literature. Most of it was very poor, and not of a quality which ought to have been addressed to intelligent readers. I endeavoured to turn the tide of popular taste, and get for it that material for which there was a craving; and in that attempt I was successful. *Chambers's Journal*, which was originated in the month of February, 1832, about six weeks in advance of the *Penny Magazine*, was received with a degree of acceptance which astonished me and my friends. Assisted by my brother, I entered on the career. With his graphic and elegant papers, that publication became soon more successful than I had ever any reason to expect. It went on, and goes on now, with a degree of popularity which has astonished and surprised all who are connected with it. Having gained the public ear in 1832, it has not lost it in 1859."

The adjudicators of the prizes for the best essays "On the Causes of the Decline in the Society of Friends" have been prevented from arriving at an earlier decision by unforeseen hindrances, and by the large number and extent of the essays submitted to them, and by their exceeding desire to deal justly. It has, after careful consideration, been determined that an essay, bearing a motto from the epistle of the York Quarterly Meeting of the year 1855, should receive the first prize; and one, bearing the motto *verbum, vita, lux*, the second prize. The author of the first essay is Mr. J. S. Rountree, of York; of the second, Mr. Thomas Hancock, of Nottingham.

A reproduction of the "Biblia Pauperum," from the copy in the British Museum Library, is announced by Mr. J. Russell Smith. It will consist of forty engravings, printed in one volume, uniform with Mr. L. Leigh Sotheby's "Principia Typographica."

Mr. Hotten, the bookseller, has recently published a "Dictionary of Slang," and so rapidly has it gone off that he is about to bring out a second edition. With respect to a statement that he had received offers of assistance from Lord Strangford, Mr. Monckton Milnes, and others, he writes to the *Critic*: "I am reluctantly compelled to give a partial contradiction. I am, it is true, preparing a second edition of my work, but I have not the honour of an acquaintance with the gentlemen you mention as interested in the reissue, and I have certainly never received offers of assistance from them."

The Exhibition of the Royal Academy has produced this year £8400. Last year, owing to the attractions of Mr. Frith's "Derby Day," the receipts ran to several hundred pounds more. Fourteen hundred works of Art combined to draw this sum from the pockets of the shilling public, of which one hundred and fifty works were supplied by the Academicians. These Academicians (says the *Athenæum*) take the whole of the proceeds, and the rest of the artists have the comfort of making the show. It is the old story in the comedy: the churchwardens eat the venison, and treat the congregation to a ring of bells.

The Archaeological Institute, whose meetings we have had small occasion lately to report, simply because there has been no tangible business done at them, has just concluded its annual festivities—this year at Carlisle. The customary papers were read, though many of these were not of the customary importance. Excursions were made to Corby Castle and Brougham Hall.

At the meeting of the Kent Archaeological Society at Rochester,

there was exhibited a larger number of purely local antiquities than is usually brought together on such occasions. Those illustrative of the Roman and Saxon epochs were particularly remarkable. Some forty or fifty examples of various types of the Roman fictile vessels, found upon the site of the ancient potteries on the banks of the Medway, were exhibited by the Rev. T. Woodruff. The chief objects found in the Roman villa at Hartlip were arranged by Mr. Pretty, and collections of Roman remains from Ightham, Plaxtol, and the neighbourhood, were contributed by Major Luard and Mr. Biggs. A selection from the contents of an extensive Roman cemetery at Strood was exhibited by Mr. Humphrey Wickham. There were exhibitions of Saxon remains, which were of interest; such were the earthen vessels from Harrietsham, and the silver enamelled hair pin and ornaments from Chatham. The antiquities were exhibited in the deanery, where on Wednesday evening a large company assembled. Mr. Roche Smith for upwards of two hours gave an extempore explanation of the Roman and Saxon antiquities with reference to the aims and objects of true archaeology. The papers were all of local interest, and were read by the Rev. E. Trollope, the Rev. T. Hugo, Major Luard, Mr. Corner, and the Rev. L. B. Larking.

The annual general meeting of the Sussex Archaeological Society was held last week at Bosham and Chichester. After visiting Bosham Church, where a paper was read by the vicar, the Rev. H. Mitchell, on the relics of the church, the Roman villa, the archaeologists returned to Chichester and visited the cathedral, inspecting the close, cloisters, vicar's hall, bishop's chapel, palace, market cross, and other antiquities of the place; after which they dined in a marquee erected in the beautiful grounds of the bishop's palace. The Dean of Chichester presided, and the Bishop of Oxford made an eloquent and humorous speech upon the occasion.

We have before us some specimens of photographic reproductions of maps, executed by Mr. George Downs. These show yet another application of this most wonderful and beautiful art. The sheets reproduce for us an Austrian official survey of Lombardy, enlarged or diminished to any size at the will of the operator; yet with a perfect fidelity of lines, names, surfaces, mountain shades, and the like. We have never seen a more beautiful map.

The National Botanical Gardens at Kew, containing the great palm-house, the old and new museums, the tropical aquarium, &c., and the royal palace pleasure grounds, flower gardens, and new arboretum, having been greatly improved and adorned, are now open every week-day from one o'clock till dusk; on Sundays, from two o'clock till six. Free admission to the whole. In the old tropical aquarium, or hothouse No. 6, there is a fine specimen of the lace or lattice-leaf plant of Madagascar. It is said that it has been copied by the artificial florists of London for ornamental purposes.

#### REVIEWS OF NEW BOOKS.

*The Jews in the East.* By the Rev. P. BEATON, M.A., Chaplain to the Forces. [From the German of Dr. Frankl.] London: Hurst and Blackett (successors to Colburn), Great Marlborough Street.

AS FREEMASONS we admit into brotherhood and fellowship individuals of every nationality, people, and tribe, without reference to their religious faith; and as long as they acknowledge the existence and power of a Supreme Being we do not inquire into their mode of worship, for we tolerate all religions and sects, and the question of each being right or wrong is no business of ours—if they believe in God we are content. But yet the Jews are to us, Masonically speaking, a people of the greatest interest and importance, as every brother must know for himself, and every companion bear witness to. They were the chosen people of God, and yet await the time when he, in his infinite wisdom, shall again assemble them and make them his chosen, according to his promise, when they shall be again collected into a nation, and no longer be a dispersed and distinct race, mixing with the whole human family, yet never absorbed by it, but remaining a separate people in faith, language, manners, laws, and even personal appearance.

The title of *The Jews in the East* is partly a misnomer. The first volume has little or nothing to do with them, and the name of the Rev. P. Beaton published in large type, with that of Dr. Frankl bracketed in small type, is an entire reversal of the order of things, Mr. Beaton taking the post of honour, while he is the mere translator, and Dr. Frankl, who is the real author, modestly bringing up the rear. The work itself is one of the numerous class of tours in the East, so plentiful nowadays. True it is that

Dr. Frankl went on a special mission to Jerusalem, and wherever he stopped appears to have made himself thoroughly acquainted with the actual condition of the Jews in those places; he has certainly told us more about them than any previous traveller has done of late years.

As we before intimated, the first volume tells us but little of *The Jews in the East*, but deals chiefly in classical allusions, and as Dr. Frankl, who appears to be a German Jew, as well as a physician, a poet, and an editor of a not unknown edition of Hippocrates, it is scarcely to be wondered at. He opens with a description of a visit to Athens and the preliminary voyage down the Adriatic, and the account he gives us is full of his terrors, emotions, and sensations, which were caused by a navigation of the Ionian sea about the time of the vernal equinox, and are, no doubt, faithful pictures of the horrors of a sea voyage to a German landsman and poet to boot.

We pass over the various places he saw with admiration and excitement, as they will readily suggest themselves to the memory of the classical geographer, and incidentally mention that he seems not to have recognized the scene of a poem of his own on the battle of Lepanto, although he more than once complacently alludes to that performance. But with his experience of the first roll of the vessel in a gale of wind, and its magical effect on the breakfast table, he tells us how horribly seasick he was, and what fearful despair and fright his situation engendered. Yet under these perils mind for a time overcame matter, and he struggled to behold the majesty of the great deep in its fury, the poetical overcoming the landsman's feelings. Still it was but for a short time that his heroism lasted, for he crawled to the scuttle of his cabin and opened it to look upon the waves, "like stout gigantic women, wearing powerful crowns of silvery foam, and dancing wild dances to the mad music which thundered down from the clouds;" and like most other "stout gigantic women," in their "wild dances," they did not like being watched so closely, and so unceremoniously dashed through the scuttle, drenched him and his bed, and he became so utterly helpless and hopeless, that not even an attempt of the "friendly doctor" to "divert his attention" to the classic shores around could rouse him from his abject state of misery.

Safely landed at Athens, he expresses himself amply compensated for having "crossed the stormy ocean," for there he seems to have been perfectly bewildered with enthusiasm. Even the chipping of the stones by the Athenian stonemasons recalled to his recollection and made him think of the passages he had read concerning "the clink of Amphion's lyre which built the walls of Thebes." Here he falls in with an Athenian sculptor, M. Pittakis, "a thin, little, elderly man, with fiery eyes, rather poorly dressed in the French style, working in a small room in Hermes-street, among hundreds of fragments of marble, and thus pathetically describes the end of his visit:—

"I asked M. Pittakis for a small piece of marble to carry home with me as a sign that I had been in the Holy Land, to which he said I was a pilgrim. He looked on the ground and handed me a small piece which had formed part of a gutter, and bore at least some traces of the chisel. After I had received it with thanks, he took it back again, and looking at it with a sorrowful air, said:—

"Go; thou hast witnessed the lapse of thousands of years. It may be that the hand of Pericles touched thee, that his eye gazed upon thee; thou hast survived the destruction of bygone ages, and now thou art about to go forth to the land of the barbarians. Do not take this impression amiss, sir; you know that every country but Greece was considered barbarous."

"When I saw how painful it was for him to part with it, I did not wish to take the stone, but he said—'I have mastered my feelings—take it, take it.'"

Passing over the author's various disquisitions respecting the modern Greek poets and professors, the affability of the king, and the horsemanship of the queen of Greece, the Sultan's new palace at Constantinople, Omer Pacha, and the Emir Beschir, we come to the real subject matter of the work, *The Jews in the East*.

The condition of this once favoured people is, according to Dr. Frankl, one of the most melancholy and sad spectacles that can meet the eye. He describes them, not as a lofty high souled race, bearing their misfortunes with dignity, but as the lowest, ignorant, and most abject people of the east. They exist in self governed communities, adhering to the old theocracy, organized and ruled by the rabbinical class whom he calls a priesthood; but surely this is a mistake, seeing that the daily sacrifice cannot be restored till Shabbath come. These Rabbis have the power of taxation, not for political, social, and charitable purposes, as well as original jurisdiction, including the administration of punishment by imprisonment; and, if we read Dr. Frankl aright, this also in-



cludes capital punishment, but this, we presume, must be an error, for have not the Jews themselves, at various times, repudiated the power of condemning criminals?

They also profess, and really make noble efforts, to relieve the poor, but all their attempts are neutralized by a bad and vicious system of administration. Our traveller expresses his complete horror at the condition of the Jewish hospital at Smyrna, and tells us that when the Sultan granted them a site at Constantinople, on which to erect an hospital, they commenced the building, but have left it unfinished to this hour. Their schools, he tells us, are of the very worst description; education is looked upon with a distrustful eye, and any interference on its behalf by the western brethren is jealously resented as coming from a source suspiciously liberal. Early marriages seem to be the curse of the Jewish race in the east, inducing premature decay, and the dependence of a family on parents who are themselves little else but children. This is sought to be palliated on the ground of preventing worse consequences, but it weakens the community so much that in some places they seem to be gradually dying out under its effects. To the surprise and indignation of the western and more civilized Jew, polygamy, to the extent of a second wife, is not uncommon where the first wife has no children, or the children are all females. They are also a very superstitious race, and Dr. Frankl is a minute recorder and indefatigable collector of strange stories of their belief in the supernatural. The most prominent notion of this kind is the belief that women are regarded by spirits and demons with love and jealousy. The Hatti Humayoun is more feared and disliked, than looked upon as a hopeful indication in their favour. The military service which they are called upon to render to the sultan is hateful in the extreme, as they believe it to be a secret attempt to undermine their religion. So far has this feeling extended, that in the Hebrew shuls of Constantinople Dr. Frankl heard it made the subject of a song, and tells us:—

"I asked the man if he knew any new songs.

"You have come to a king in the realm of song."

"We laughed at this haughty Spanish answer, and ordered him to sing. He sang a song, just out, the production of some unknown poet, the subject of which is the Jews of the place, showing how they have violated all that is old and highly prized, have cast aside their piety and their reverence for the Supreme Being, and been rendered apostate and godless by the Tausimat and Hat Humayoun."

This feeling also coincides with a subject that, at the time, wrought the most dismal dismay among them when the *chalebi* was prohibited, of which he says:—

"The *chalebi* is the old traditional head-dress of the Jewish women; its ugliness is only equalled by the difficulty of describing it. Imagine a ball of linen rags, about the size of an ostrich's egg, tightly compressed, and placed on the crown of the head of the woman who is about to be adorned with the *chalebi*. Then a female attendant holds this ball in its place, while another winds a shawl over it in curious folds. Thus the *chalebi* rises aloft like a tower, and carefully conceals the hair of the wearer; it not only detracts from the personal appearance of those who wear it, but also exposes them to the derision of the Mohammedans, by showing that they are Jewesses.

"Redschid Pasha signified, when the Chacham of Nischan paid him his official visit, that it would be agreeable to him if the women reformed their style of dress, and laid aside the *chalebi*. On this the Chacham Baschi ordered the *chalebi* to be prohibited in the synagogues. The old women shed tears, and lamented as if they were about to lose a favourite child, and persisted in wearing the *chalebi*. Then the Chacham Baschi gave forth an anathema against it, and the souls of the old women were overwhelmed with a feeling of profound sorrow, as they saw in this innovation the presage of the ruin and decay of the sacred Jewish religion, in the same way as the old Polish Jews, when the young men laid aside the long black caftan, and impiously cropped their long unshorn locks.

"But there is a tale of mystery connected with the *chalebi*.

"Soon after the anathema had been hurled at the heads of the aged women, one night, a female, concealed by a grey veil, made her appearance at a place of embarkation on the Bosphorus, and stepped into a caique. When the boatman asked her where he should row, her answer was, 'Row on.' Having arrived at a landing-place, he ceased rowing, and asked her if she would land. 'Row on,' was her only answer, and this occurred several times. It struck the boatman that his boat passed through the water as lightly as if there had been no one in it. At length they arrived at the landing-place at Chasköi, where most of the Jews reside. The woman with the grey veil stepped from the caique to the land, and said to the boatman—

"Know that I am the cholera, and that I have come to punish the Jews, because their women have laid aside the *chalebi*."

"There followed a fearful outbreak of cholera at Chasköi."

On Dr. Frankl's journey to Jerusalem, whither he has been commissioned to go by a benevolent Austrian lady in order to open a

school there for the benefit of the Jewish children, he experienced a proof how a poetical and touching custom had degenerated into a burlesque; and he gives the following account of his approach to the holy city:—

"I was now some hundred yards in advance of the caravan, and quite close to the walls of the city. Suddenly a man, whom I had not previously observed, rushed upon me, and seized the collar of my great coat with his left hand, while he brandished a long glittering knife in his right. My reverie, from which I was suddenly roused by this unexpected attack, gave place to a feeling of indescribable terror, and I was almost mechanically drawing my pistols from the holster, when the man quickly loosened his hold, lowered his arms, and, with pale lips, exclaimed—

"Schema Israel! what are you going to do?"

"All this happened in less than a minute, and recognizing one of the same creed, I, who may have been just as pale with terror myself, could not help bursting into a laugh. He explained to me that every Jewish pilgrim, before he enters the city, must tear his dress from sorrow at its destruction, in the same way as on the occasion of the death of a relative. So I allowed Mr. Mosche Kural, who derives a small income from this office, 'a krie cut'—i.e., I allowed him to make a rent in my dress, while I repeated after him the usual formula—'Zion is turned into a desert, in lies in ruins.'"

At Jerusalem he found the degradation, degeneration, immorality, and superstition of his race at the lowest possible depth; and however accustomed we may be to the denunciations of the Christians of the Latin and Greek churches located there, among themselves, or to the slanders of the Anglo-Prussian Bishop Gobat, with all the abuse the latter has heaped on those who differ from him—yet in comparison to Dr. Frankl's indignant description of the ways and doings of the Jews at Jerusalem, the former are comparatively mild and inoffensive. The Jews have a favourite practice, particularly those of Germany and Poland, and they leave the lands of their birth when advancing in years, in order to lay their bones in the tomb of their forefathers at Jerusalem; and as many of them reach the holy city not overburdened with wealth, they are supported by alms collected for that purpose in almost every city of Europe. Three consequences follow this continual immigration and collection. The first is an immense amount of speculation and fraud amongst the rabbis and other persons through whose hands the money passes. Another is the idleness, falsehood, sycophancy and selfishness of professed mendicants, which inflames the ferocious party quarrels among the various sects of eastern and western origin, who fight their battles in the holy city, each to secure the greatest amount of assistance derived from the pious offerings of their people abroad. And lastly, these immigrants bring their families with them, who lapse into the evil habits of the country, contract premature marriages, lose all habits of industry, and add to the number of the enfeebled and depraved race who prey on the benevolence, and frustrate all the munificent plans for their welfare, formed by such noble-minded Jews as Sir Moses Montefiore, who came with barrels of dollars to distribute among his people, but all whose schemes for permanently improving them have wellnigh come to nought, and who was ultimately excommunicated by them for offending their superstition by visiting the Mosque of Omar.

Dr. Frankl, though a Jew, does not consider himself bound to accept the ideas, or hide the faults of his race. Even while conforming to their customs, he expresses no respect for some of them. He openly proclaims the unworthiness, fraud and rascality of most of their rabbis. He enumerates, with bitter precision, the varieties of their parties. He descants at large on the greediness, the unfitness for anything useful or good, of the poorer population; and though he does not tell us that his own benevolent errand was unsuccessful, he dwells on what he had to endure from the malice and calumnies of unscrupulous opponents, and scarcely leaves much reason to hope that his schemes would prove more lasting than those of his noble and openhearted predecessors, Sir Moses Montefiore and Mr. Cohen.

A darker and more miserable picture could hardly be drawn of a race lost to every feeling of self-respect and good, sinking deeper and deeper each generation into sensuality and corruption of mind and body, eaten up with the grossest superstitions, and grossly, ruthlessly, and systematically oppressed and plundered by rulers professing to govern, and even to feed them, in the name of God!

He quotes the indignant expression of a Polish merchant who went to Jerusalem expecting to find it the seat of sanctity, but found nothing there save immorality, hypocrisy, and utter helplessness. The Pole said:—"He that will enjoy *anlom haze* (the pleasures of this world), must live in Moldavia; he that wishes to renounce them and to obtain *anlom habo*, (the pleasures of the

other world), must live in Russia, but let him that wishes to have neither *aulom haze*, nor *aulom kabo* live at Jerusalem." And it is "in Jerusalem alone," adds Dr. Frankl, "where every word of the Bible is regarded as sacred, the command of the Bible, 'In the sweat of thy brow shalt thou eat bread,' is practically ignored." Our author also tells us,

"It is deeply to be regretted that many Jewish workmen, who come to Jerusalem with the honest intention of making their own bread, soon abandon their different trades, which no doubt are more exhausting in a hot climate, and live on alms. For example, about sixteen years ago a tailor, dressed in the European fashion, made his way from Amsterdam to Jerusalem: the last production of his needle was a Polish suit, made a short time before his arrival. He at once renounced his trade, and, following in the footsteps of his tailoring countryman, the Prophet John of Leyden, he became a president, and of course wealthy. A tailor from Bavaria, who had previously tried to make his fortune in America, and at length succeeded by a marriage at Jerusalem, had to give up his trade, because his aristocratic spouse at Jerusalem told him roundly, 'I do not sit'—i. e., I will not live 'with a tailor,' and they now both live very comfortably on alms."

Dr. Frankl, who collects all the quaint stories he can, tells us the following one, illustrative of this city of beggars:—

"The following still more amusing event, as it tends to illustrate the character of the people, may here be introduced:—Sir Moses Montefiore brought with him in wooden barrels dollars in specie, and resolved, with his usual kindness of disposition, to give with his own hand a dollar to every poor person. It took many hours before his task was done and the miserable exhibition of poverty concluded. It so happened that the noble distributor, forgetful of himself, gave away the sum which he required to pay his travelling expenses home. He was obliged to borrow money. A man was soon found, who expressed his readiness to oblige him—for a consideration—and supplied him with the necessary sum, the amount of which was considerable, in specie. And yet this man the previous day seemed to be the neediest of the needy, and had received a silver dollar from the hand of the benefactor of Palestine."

The ignorance of the presidents, chachams, rabbis, and other spiritual heads of the community is very gross, and Dr. Frankl writes in severe terms of them generally. He says:—

"When any knowledge of the Talmud is found to exist among the Ashkenasim at Jerusalem—the Perschims enjoy the highest reputation in this branch—it has never been acquired in the Holy City, but been brought by the immigrants from their native land. They never study the Bible, and derive all their knowledge of it from the Talmud, to which they have recourse without any previous knowledge of grammar. But all study here is a mere mechanical exercise of memory, and in the land of Tamaim and Amoraim there is not a single person engaged in learned researches. I happened to mention to a rabbi, who enjoys a high reputation for learning, that I was about to visit Mount Gerizim and Ebal, and expected to reach them in the course of two days. 'What! are they not a thousand miles from this?' asked the rabbi, in astonishment."

Dr. Frankl also charges them with appropriating to themselves the lion's share of the princely contributions of the European Jews for their people at Jerusalem, and he further adds that—

"The poverty of some is so great that it cannot fail to excite surprise and compassion, while the wives of the presidents, who came there at first quite as poor, are dressed in silk, and decked with gold and precious stones. The daughter of one of them, on the day of her marriage, wore a dress which cost 1,000 piastres; and the marriage feast, to which all the more distinguished members of society at Jerusalem were invited, cost 1,500 piastres."

"When that active philanthropist, Mr. Albert Cohen, paid his second visit to Jerusalem, the wives of the rabbis were expressly forbidden to wear their jewels during his stay. We have often heard the poor, when speaking of their contributions, and the way in which they are applied by the rulers, use the characteristic expression, 'They devour them!' We would not go quite so far as this, or assert that the highly honoured presidents are guilty of embezzlement. We would take a charitable view of the subject, and say that they have an overweening idea of their own rank and importance, which is all quite natural and pardonable. But then rank must be supported, and they perhaps deduct a little too much for themselves in the shape of 'Kadima.'"

So also he tells us the office of travelling collector is highly prized, and—

"With what feelings of veneration is a Sheliach, a begging delegate from Palestine, greeted when he enters our houses to collect money for our poor co-religionists at Jerusalem? Does not the dust of the sacred soil still adhere to his dress? His eye has lingered and wept over the ruins of the temple, and tearing himself from the bosom of his family, he has gone forth and exposed himself to the dangers of the stormy ocean and of a long journey by land. He tells us of those who are languishing in poverty and starving with hunger in Jerusalem, who are weeping and praying for us."

"But how should we greet him if we knew that this collecting of alms is simply a trade, and that the delegate himself will pocket the

greater part of the money which is contributed in perfectly good faith for the relief of those who are languishing and starving at Jerusalem?"

"The office of delegate is sold in the holy city to the highest bidder; usually to some respectable chacham or rabbi, to enable him to amass a fortune. It is quite true that he is bound to pay a certain sum to the community. The highest bidder continues to enjoy his right; he is not bound to enter on his journey immediately; he may put it off for months, or even for years, provided always that he pays the interest of the sum, which increases according to a fixed scale. This interest often amounts to a considerable sum, and there are cases where it has been paid for five or eight years. On his return the delegate receives the third part of the proceeds of his journey, but he does not receive the sum originally deposited; it is, therefore, quite natural and pardonable that he should repay this sum to himself, and hand over only the balance to the community, which pays him the third part of the balance also."

Dr. Frankl prides himself on his enlarged ideas, and makes free with the superstition of his eastern brethren. Among the various attempts made to obstruct his school was one which recalls a kindred species of superstition much nearer home. He tells us he had taken a house and arranged it with no little difficulty and trouble. Crowds of miserable people brought their children asking for their admission, and invoking all kinds of eastern blessings, such as "Receive my child into this institution, and thou shalt eat with the pious of the fish Leviathan;" at last all matters likely to give offence having been carefully looked after, "The small synagogue of the school had to be removed from the first to the second floor, because it is forbidden to walk over the ark where the thora or law is kept." This accomplished, the day fixed for opening, when at the last moment a cry was raised that there was a crucifix in the school:—

"The restless, idle zealots contrived to give me considerable annoyance to the last. The night before the ceremony of inauguration I was woken up and informed that the report had been spread by the Russian Jews that there was a crucifix in the institution. I imagined that a crucifix might have been wantonly thrown into it, or painted on the walls. I hastened to the house, but I could discover nothing, till my attention was directed to the fact that the Grand Cross of the Emperor's own Order was painted on his breast. I contrived with some difficulty to scrape off the points of the cross with a knife; in the same way I managed to remove the carving of a silver lamb, part of the arms of Simon von Länel, which were introduced beneath his picture, as a graven image is not allowed in a synagogue."

In taking leave of Dr. Frankl, we must say, though he is a western Jew, and his accounts are both quaint and grotesque, there is nothing ill natured in them. He deplures, as we do, the degradation of the eastern portion of the house of Israel, but we believe, and for the sake of our Hebrew brethren, we hope, that as the eastern Jews sink into insignificance, the western Jews will rise higher and higher towards the goal. To our Hebrew brethren and companions we cordially recommend the perusal of a work which treats so much of the customs and peculiarities of *The Jews in the East*; and to all who feel, as strongly as we do, such an interest in everything that concerns the immediately once favoured, and again to be the favoured, people of God, we say—read this work, which contains such a mass of information, pleasantly told, as no other series of books on *The Jews in the East* have told us before.

## THE MASONIC MIRROR.

### MASONIC MEMS.

THE R.W. Prov. G.M., of Wiltshire, Lord Methuen, has convened a Prov. Grand Lodge to be held in the New Hall, Chippenham, on Tuesday, the 23rd August.

The Prov. Grand Lodge for Worcestershire is to be held at Kidderminster, early in September. The brethren are to proceed in procession to church, where full cathedral service is to be performed.

### METROPOLITAN.

BEADON LODGE (No. 902).—A meeting of this Lodge was held at the Star and Garter, Kew, on Wednesday, the 17th, when Bro. Collins was duly installed as W.M. Amongst the officers appointed were Bros. Avery, S.W.; Sweeny, J.W.; Jno. Scott, P.M., Treas.; J. W. Adams, P.M., Sec.; and Daly, Tyler. A handsome supper closed the proceedings of the day.

### INSTRUCTION.

CRYSTAL PALACE LODGE (No. 1,044).—The fifteen sections will be worked at this Lodge of Instruction, held at the City Arms, West-square,

on Monday, September 5th. Bro. Farmer, W.M. No. 25, has consented to officiate as W.M., and will give the introductory address to each lecture. The Lodge will meet at seven o'clock precisely.

## PROVINCIAL.

### DEVONSHIRE.

STONEHOUSE.—*Lodge of Sincerity* (No. 224).—At the regular meeting of the Lodge, on the 5th inst., Bro. Rodd, W.M., in the chair; Lord Graves, S.W.; Dr. Dowse, P.M.; J.W., *pro tem.*; Spence Bate, Secretary; Rae, J.D.; Walker, I.G.; Hunt, P.M.; Brizzi, G. L. Triscott, Dix, and Jackman being present, as well as the following visiting brothers:—Tate, No. 460, and Saunders, No. 351, the Lodge having been duly opened, and the minutes of the last regular meeting confirmed, it was passed to the second degree, when Bros. Risk and Dix were examined as to the progress they had made in the hidden mysteries of nature and science peculiar to the degree of Fellowcraft; and having shown that they had made such progress as entitled them, were entrusted with the test of merit that would enable them to obtain admission in a Lodge of a superior degree. The Lodge was then raised to the third degree, when Bros. Risk and Dix were admitted in due form and raised to the sublime degree of Master Masons. The Lodge was then closed to the second and first degrees, when the Secretary read by command of the W.M. the second of the antient charges: "Of the civil magistrate, supreme and subordinate." The W.M. ordered that a letter of sympathy and condolence be sent to the widow of our recently deceased Bro. V. Narracott. The Lodge finally closed in harmony at a quarter before ten o'clock.

### DORSETSHIRE.

#### PROVINCIAL GRAND LODGE AT BRIDPORT.

On Thursday, the 11th inst., the Right Worshipful Bro. Joseph Gundry, Prov. Grand Master of Dorset, held his first Grand Lodge since his appointment to this distinguished office, for the purpose of re-organizing the various Grand Offices of the province, which had been some time in abeyance, owing to the decease of the late Prov. Grand Master, Bro. H. R. Willett, and latterly had only been under the charge of Bro. Roxburgh, the Grand Registrar of England.

The brethren of the province were received in the Town Hall of Bridport, occupied as the temporary Lodge room of the Lodge of St. Mary's, Bridport, No. 1,009, Bro. Frederick Cosens, W.M., where they assembled at high twelve.

The Prov. Grand Lodge having been opened in antient form, a Board of Installed Masters was first held, at which the Prov. Grand Master was duly installed. The Prov. Grand Lodge was then opened for the admission of the brethren of the several Lodges, who inscribed their names on entering to the number of upwards of one hundred.

The R.W. the Prov. Grand Master then addressed the brethren in acknowledgment of the high honour that had been conferred upon him in placing him in so exalted a position in the province; and pledged himself to do everything in his power for the promotion of Masonry and of those sublime and sacred objects which it has in view, calculating on the support of the brethren of the Order.

The Prov. Grand Pursuivant marshalled the brethren under their respective banners, and preceded by a band playing the Masonic anthem, the brethren walked to Allington Church to attend divine service. The day was peculiarly favourable, and the effect was acknowledged to be highly imposing. Arrived at Allington Church, the brethren took open order, lining the churchyard path, as the officers of the Grand Lodge passed through the midst of them, and entered the body of the church.

Bro. the Rev. J. B. Ferris, of Corsecombe, read and conducted the services for the day; the sermon being preached by Bro. the Rev. Henry Rawlinson, Chaplain, No. 1,009. Kent's anthem, (from the 1st Chron. xxix., 10, 11, 12, 13) for four and two voices and chorus, was admirably given. Bro. Case presided at the organ, and the choral services were executed under his direction.

The sermon, by Bro. the Rev. Henry Rawlinson, curate of Symonds-bury, who wore a collar and badge of the Order, was listened to with the deepest attention. The text was taken from Acts vii., 47, 48.—"But Solomon built him an house. Howbeit the Most High dwelleth not in temples made with hands." The reverend brother went on to show that a brotherhood like theirs believing as they did in the volume of the sacred law, and from whose hallowed pages they derived their sacred symbols and allegories, first assembled, with much propriety, in the house of God before taking any important step. As there were also exoteric persons present, strangers to their antient and enlightened Order, he sought to disabuse them of the impression that its institutions were principally of a social and convivial cast, by urging first the deep debt of gratitude which Christendom owed to this antient and honourable fraternity, and secondly, demonstrating the high standard that they, their successors in the Craft, endeavoured by God's grace to reach. The first part of his discourse he adapted to his text by a reference to the progress of temple-building, from the altars of the first ages, to the idolatrous tabernacles and shrines of antiquity, till the greatest of human efforts in that direction culminated in the temple of Solomon, completed

in seven years and a-half, its ornaments so applicable to their Craft, and so figurative of its excellence, by a body of Freemasons under Hiram, King of Tyre. He then went on trace from this time downwards the history of the Craft. The desire for splendid monasteries and magnificent cathedrals procured from the Roman pontiffs the most important privileges. From the Continent the association passed into Scotland, where they built the abbey of Kilwinning, and erected their first Lodge, and from Scotland the Order was introduced into England, the earliest Lodge being at York. There was scarcely a cathedral, abbey, or public building of note, that was not erected by the associated body of Freemasons. He instanced the Temple church in the reign of Henry II.; on the accession of Richard II., William of Wykeham, G.M., founded at his own expense New College, Oxford, and Winchester College; in the reign of Henry IV., the Guildhall of London; in that of Henry VI., Magdalen College, Oxford, Eton College and King's College, Cambridge, Bishop Wanfleet, G.M.; in that of Henry VII. (who was G.M.), the east end of Westminster Abbey (Henry VIII's chapel); under Cardinal Wolsey, G.M., Hampton Court, Whitehall, and Christ Church, Oxford; under his successor Cromwell, St. James's Palace, Christ's Hospital, and Greenwich Palace; finally, Sir Christopher Wren, G.M., erected that masterpiece of architectural skill, St. Paul's Cathedral. Passing on to the second head of discourse, he showed beautifully the end that Masons—no longer pursuing the operative, but devoted exclusively to the pursuit of the speculative branch of their Craft—sought to obtain, dealing extensively in the symbolism of the Order, and freely expounding its meanings. With a stirring exhortation to the brethren to walk in the paths of religion and virtue, to which the symbols of their Order pledged and bound them, the reverend gentleman wound up a most animated discourse.

The brethren then returned to the Town Hall in the same order of procession.

The Prov. Grand Lodge being re-constituted, after the transaction of a variety of business, including approbation of the Grand Treasurer's accounts, which that functionary stated showed the funds of the province to be in a more flourishing condition than ever before had been the case during his term of office, the Prov. Grand Master made the following nomination of Grand Officers, who were all called up to the dais and invested by Bro. the Rev. Thomas Pearce, No. 543, D. Prov. G.M., viz.:—Bros. Thos. Coombs, W.M. No. 605, Prov. S.G.W.; Phippard, W.M. No. 542, Prov. J.G.W.; the Rev. J. St. John, Prov. G. Chaplain; Hamon, No. 694, Prov. G. Treas.; F. Cosens, W.M. No. 1,009, Prov. G. Reg.; J. Maunders, W.M. No. 199, Prov. G. Sec.; W. Parr, W.M. No. 160, Prov. S.G.D.; R. N. Howard, J.W. No. 199, Prov. J.G.D.; J. Sopitt, No. 542, Prov. G. Supt. of Works; Godden, No. 963, Prov. G. Dir. of Cers.; T. Rawlinson, No. 905, Prov. Asst. G. Dir. of Cers.; W. Manley, S.W. No. 1,009, Prov. G.S.B.; Robinson, No. 605, Prov. G. Org.; Bosworth, No. 199, Prov. G. Purs.; Prov. Grand Stewards—Bros. E. Colborn, No. 640; W. Godwin, No. 694; J. P. Gundry, No. 1,009; R. Phillips, No. 640; Lovelace, No. 605, Prov. G. Tyler. The venerable and respected Prov. G. Tyler, Bro. Fairie, having—from infirmity and advanced years—been obliged to tender his resignation; as an acknowledgment of his long and faithful services, a gratuity of £5 was granted him.

The thanks of the Prov. Grand Lodge were voted to the Vicar of Allington for the use of his church; to the Rev. J. B. Ferris for officiating; to the Mayor for his grant of the use of the Town Hall; to Mr. Case and the choir for their services, and most especially to the Rev. Henry Rawlinson for the truly Masonic sermon he had preached.

The Prov. Grand Lodge was then, after the transaction of the remaining business, closed with all due formality.

#### THE BANQUET

took place at four o'clock, at the Bull Hotel, where Bro. Knight provided an excellent dinner.

The usual toasts were given by the R. W. Prov. Grand Master (who presided), commencing with "the Queen and the Craft," which was briefly but loyally prefaced.

In proposing the Bishop and Clergy of the diocese, the Prov. Grand Master observed that as the principles of the Craft were founded upon religion, the toast was always most appropriate, and he had no difficulty in recommending it to their attention since the Bishop was himself a Mason.

Bro. the Rev. T. B. Ferris, rector of Corsecombe, in returning thanks, observed that the field of duty open to a Mason was indeed a wide one, and he would do well to imitate the diligence and the wisdom manifested by those who worked in the different professions, discharging those important duties which were so beneficial to the world. He believed that the R. W. Prov. Grand Master would not be alarmed if he recommended to him, and to the brethren, an imitation of the lawyer's handicraft. Certainly they would do well and would act consistently if they understood the doctrines and the duties of distributive justice. Next, he certainly recommended them to imitate the parson. At any rate, if they were true to their Masonic duties, let them preach peace wherever they go, and, whenever called upon, let them stand up like men and give a reason for the hope which they profess to have. Then, again, let them not pass over the doctors. (A laugh.) Society is in a very disordered state, and their duty was to choose the remedies which soothe and allay, instead of irritate and increase, the sorrows of mankind. Next, let them imitate our noble soldiers—let them go forward, never regarding being called peacemongers and enthusiasts, but honestly in their hearts

Preferring a blessing to a bayonet, and a volume from Dr. Oliver to a shell from Sir W. Armstrong—steadfastly resolving, wherever they were, to try and conciliate the severity of private and individual opinion, and, as far as possible, to annihilate all party strife.

The D. Prov. Grand Master Pearce proposed the health of the Prov. Grand Master, upon whom he passed a very high but well deserved compliment.

The R. W. Prov. Grand Master, in returning thanks, said that while he felt that many brethren were far more able to fill his high office than himself, yet, having the welfare of the Craft at heart, and there having been a strongly expressed wish that he should fill the office, he had been induced to accede to that wish, and they might rely upon his best efforts to promote the good of Masonry generally, and of the province of Dorset in particular. He hoped that as long as he held the office he should be supported by the sympathies of the brotherhood as evidently as they had been manifested that day. He proposed the health of the D. Prov. Grand Master.

The Rev. Bro. Pearce, D. Prov. G.M., observed that he believed that he was one of the youngest D. Prov. Grand Masters in England, and, therefore, he the more highly regarded the honour.

The Prov. Grand Master afterwards gave "the Visiting Brethren," for which Bro. G. P. R. Pulman returned thanks.

#### ESSEX.

CHIGWELL.—*Chigwell Lodge* (No. 663).—This Lodge held a meeting on Saturday, the 13th inst., when Bros. Louas and Winter were passed to the second degree, and Bros. Glassexon and Jager were raised to the sublime degree of Master Masons. Bro. Paas was then elected W.M. for the ensuing year, and it was unanimously agreed that a P.M.'s jewel be presented to Bro. Richard Geo. Motion, the present W.M., on his retiring from the chair. The visitors were Bros. Ransford, Muggoridge, Nethorpe, Tomkins, Osborne, E. W. Davis, W. and W. C. Harvey.

#### HAMPSHIRE.

SOUTHAMPTON.—*Royal Gloster Lodge* (No. 152).—The regular meeting of the Lodge was held on Thursday, the 11th inst., the W.M., Bro. F. Perkins presiding, supported by his officers and several P.M.s. Bro. Leete was raised to the degree of M.M. by the W.M. in his usual impressive manner, after which Bros. A. Weston and Preece were passed to the second degree. Bro. G.M. Passenger, S.W., congratulated the W.M. on his appointment as Prov. S.G.W., after so many years of good and useful service to the Craft, and expressed his conviction that he would discharge the duties of that high and important office with credit to himself and justice to the province. Bro. Passenger concluded a long and eloquent speech in the following words:—"Worshipful Sir, you work your Lodge like a Mason, and preside over it like a gentleman. We are gratified at the same time to find that the onerous duties of your office have not diminished the comforts and pleasures of domestic life; and shall ever be pleased to remember that during the time you have filled that chair you have taken unto yourself as a wife the daughter of a distinguished brother Mason; a lady who possesses all those virtues and accomplishments which are calculated to render an Englishman's home happy; and have added to your household gods another son. We wish your sons may become as good men and as worthy Masons as their father; and that you may live to a good ripe old age, to see and enjoy it, and that the chair of S.W. of this province may never be filled by one less desirous and capable than yourself of promoting the best interests of Masonry in general, and this province in particular. By your leave, Worshipful Sir, I will propose the following resolution:—"The officers and members of this Lodge desire to congratulate their W.M. upon his appointment as S.W. of the province of Hampshire, wishing him a happy and successful year of office, and that the G.A.O.T.U. may grant him health, long life, and prosperity to enjoy the high rank to which his services will entitle him." Bro. Douglas, P.M., seconded the resolution. He believed the W.M. would still do, as he always had done, his utmost to promote everything which would benefit the Craft. He perfectly agreed with all those kind expressions of the S.W. towards the W.M., and he was quite sure that every brother who knew him was delighted at his appointment. Bro. Abraham, P.M., then put the resolution, and it was carried unanimously. The W.M. in returning thanks alluded to the lateness of the hour, and on that account would not detain the brethren by any remarks, excepting to state that he was deeply sensible of their kindness towards him, and the allusions which had been made to those who were near and dear to him. Masonry had been to him the exciting cause for any good he had done, and although it brought with it its own reward, it was highly gratifying to his feelings to find these proofs of appreciation recurring so often. He would always endeavour to merit their esteem, and he hoped the same fraternal feeling might exist in every Lodge between the W.M. and the brethren, which marked in so decided a manner the career of the Royal Gloster. The Lodge was then closed in harmony at ten o'clock. A large number of brethren sat down to the usual banquet, and a very pleasant evening was spent.

#### LANCASHIRE (EAST).

BURY.—*Lodge of Relief* (No. 50).—On Thursday, the 11th inst., the monthly meeting of the above Lodge was held at the Hare and Hounds Inn, when Bro. John Redfern, Dir. of Cers., officiated as W.M.; Bro.

Parkes as S.W.; and Bro. Fishwick, P.M., as J.W. A ballot having been taken for Mr. James Grimshaw, of Prestwick, and found to be unanimous in his favour, he was initiated into the degree of E.A., after which, two other candidates were proposed to be balloted for at the next meeting. The brethren then adjourned to refreshment, and spent a comfortable evening together.

#### SOMERSETSHIRE.

HIGHBRIDGE.—*Rural Philanthropic Lodge* (No. 367).—The monthly meeting was held on Friday, the 12th inst., Bro. Henry Bridges, P.M., presiding in the absence of the W.M., Bro. W. Harwood. The ballot was taken for Mr. Henry Leaker, and was forthwith initiated into the mysteries of the Craft. Bro. Down, the architect, reported that the new Lodge room was completed by the builder, and he had possession of the key, and that it was quite ready for decoration. It was then agreed that the committee should get the room finished with as little delay as possible. A letter was read from the W.M., stating he should not be able to attend the next regular Lodge, to be held on the 9th of Sept., and it was unanimously agreed that the next Lodge meeting should be held on the 16th of Sept. Bro. Henry Bridges then stated that the next festival for the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, would be held in January next, and he trusted that from so numerous a Lodge as No. 367, numbering seventy-six members, they would be able to find a brother to serve as Steward. The Lodge was closed, and the brethren adjourned to refreshment; the proceedings of the evening terminated in an agreeable manner at an early hour.

#### STAFFORDSHIRE.

##### PROVINCIAL GRAND LODGE AT STAFFORD.

On Tuesday, the 9th instant, the brethren of this province met in Prov. Grand Lodge, at the Shire Hall, Stafford; upwards of one hundred brethren were present.

The Prov. Grand Lodge was opened in antient and solemn form at high twelve, by the R.W. Prov. Grand Master, Bro. Lt.-Col. Vernon, assisted by his Deputy and the Provincial Grand Officers.

The gratifying announcement was made that during the past twelve months the Freemasons of Staffordshire had nearly doubled their number, and now counted about six hundred. The official appointments for the year were made as under:—Bros. Ward, D. Prov. G.M.; Hon. G. Vernon, Prov. S.G.W.; F. A. Edwards, Prov. J.G.W.; Rev. J. Downes, Prov. G. Chaplain; Rev. Dr. Armstrong, Prov. G. Asst. Chaplain; William Lloyd, Prov. G. Treas.; D. Peacock, Prov. G. Reg.; F. Dee, Prov. G. Sec.; J. Butterworth, Prov. S.G.D.; C. H. King, Prov. J.G.D.; Major McKnight, Prov. G. Supt. of Works; S. Hill, Prov. G. Dir. of Cers.; W. B. Hayley, Prov. G. Asst. Dir. of Cers.; J. Ford, Prov. G. Sword Bearer; E. Shargool, Prov. G. Org.; J. Lowndes, Prov. G. Purs.; Carlo Bragazzi, Prov. G. Standard Bearer; H. Bagley, Prov. G. Tyler; and Bros. J. Duke, Samuel Hughes, W. Homer, H. Gillard, J. Collis, and R. Lowe, Prov. G. Stewards.

The Provincial Grand Lodge has sanctioned such an appropriation of its funds as will ensure for the Benevolent Institution, and for the Boys and Girls School, the sum of £50 each, being an amount which will entitle the Provincial Grand Master to act as a vice-president and one of the committee of management of each institution. This has been done by capitalizing £150, and ensuring the life of the Provincial Grand Master for £157 10s., the annual premium of which amounts only to £6 4s., the payment of which will secure the capital, and render it available for a like purpose in case of the death of the assured. This is setting a noble example to other provinces which many of them will not be slow to follow, and thus materially add to the financial resources of the charities.

The business of the day having been completed, the R.W. Prov. G.M. proceeded to close the Lodge in due and solemn form.

The brethren then walked in procession to St. Mary's Church, where prayers were read by the Rev. Bro. Lowe, Prov. G. Steward, and an excellent sermon preached by the Prov. G. Chaplain the Rev. Bro. Downes, from the text "This commandment have we—that he who loveth God love his brethren also."—1 John iv. 21. The discourse was intended as an exposition of the principles of the Royal Order of Masonry, which the reverend brother declared had nothing belonging to it inconsistent with the strictest rule of our holy religion, whether it respected our duty to God or man; yea, so far was it from anything of this, that any part of it, if duly followed, had a direct tendency to enforce and encourage the performance of every one of its most holy precepts, nor did he know a more prominent or distinguishing feature it possessed than that set forth in the text, "Love to God and love to the brethren."

After the sermon a collection was made, amounting to £11 16s. 4d., during which the offertory passages were read by the Rev. Bro. Dew, assistant chaplain at the county gaol. It was ordered that the collection should be applied as follows:—Five guineas to the Staffordshire Infirmary, and the remainder to the Rector of St. Mary's, Stafford, in aid of his new schools.

The brethren afterwards dined at the Shire Hall, which was hung for the occasion with banners and emblems; the latter were very tastefully and artistically executed, and consisted of Masonic devices. From the three galleries, which were filled with ladies, were suspended banners belonging to different Lodges in the province. The banner of the Prov.

Grand Lodge was hung from the front gallery, facing the chairman's seat. This was surmounted by a banner, and above it was the motto, "Brotherly Love, Relief, and Truth," with the words "Faith, Hope, Charity;" and beneath, "Sit Lux et Lux fuit." In front of the other galleries were the inscriptions—"Temperance, Fortitude, Prudence, Justice;" and "We meet on the level, we part on the square." Above the chair occupied by the Prov. Grand Master was the illuminated device of a "Staffordshire Knot," white upon black ground, with a V.R. and crown.

After dinner the Prov. Grand Master proposed "The Queen—God bless her:" he alluded to her Majesty's eminent virtues as displayed by her in the government of this great and prosperous country, and to the fact that the Queen was the daughter of, and the niece of, illustrious brothers who had once ruled over the Craft.

The D. Prov. Grand Master in proposing "The Prince Consort and the rest of the Royal Family," expressed a hope that they might, ere long, have the honour of receiving the Prince of Wales as a member of the Craft.

The Prov. Grand Master, in proposing "The health of the M.W. Grand Master, the Earl of Zetland," said that, notwithstanding they had heard remarks from time to time during the last two or three years implying a want of confidence in their M.W. Grand Master, he thought the fact of the re-election of the Earl of Zetland to that office for the sixteenth time was sufficient proof that he enjoyed the confidence of his brethren. (Cheers.) The voice of faction and detraction might have been heard—but a man was to be judged of by the esteem and regard in which he was held by those who knew him best. It was not a faction, a party, or a newspaper that could write down a deserving and good man; and, therefore, he repeated that they had reposed confidence in their M.W. Grand Master as was shown by the fact that he had recently, for the sixteenth time, been placed at the head of the Order. His character, which had been tried severely during the last two or three years, shone more brightly than before. He had proved himself an anxious and zealous ruler: perhaps he had his faults, but no human being was without them—and the manner in which he had ever ruled over the Craft—the zeal, the quiet, gentleman like good feeling which he had shown in every way—entitled him to their esteem and respect. (The toast was drunk with enthusiasm.)

Bro. H. C. Vernon, Prov. Grand Master of Worcestershire, proposed "The Most Worshipful Grand Masters of Scotland and Ireland—the Dukes of Athol and Leinster," who were at all times most happy to unite with the Grand Master of England in furthering the interests and stability of their great Masonic institution.

Bro. Colonel Hogg, as an Irish Mason, expressed his acknowledgments for the enthusiastic manner in which the health of "Ireland's only Duke" had that evening been received. An additional reason why the Masons of Staffordshire should drink his grace's health was that he was married to a daughter of the Duke of Sutherland, and felt an interest in what transpired in this county. He (the gallant colonel) could assure those brethren present who had visited the sister isle that if ever they did so they would receive from the Masons there such a hospitable reception as would prove the truth of the proverb that an Irishman's heart and purse invariably went together. He was proud to add that Masonry in his country was advancing rapidly. They did not go for numbers but for men, and that was the system carried out with success in all parts of the world where Masonry was known. (Cheers.)

Bro. Dudley Parsons, whose name was associated with the toast, also returned thanks as an Irishman.

Bro. Dr. Burton said that some delicate allusions had been made to what had transpired relative to the conduct of the M.W. Grand Master, who had been so materially strengthened in his official usefulness by the confidence of the Craft at large, and although he (Dr. Burton) was not personally acquainted with their Deputy Grand Master, Lord Panmure, he had the best reasons for asserting that that nobleman had proved himself a straightforward man in office, and under all circumstances an able and zealous supporter of the Grand Master. He proposed "The Right Worshipful Deputy Grand Master and the Officers of Grand Lodge." (Cheers.)

The R.W. Bro. H. Vernon replied to the toast. No one could be more anxious for the extension of Masonry, no one could be more attentive in the performance of his duties, and no one had the principles and practice of Masonry more at heart than Lord Panmure. With regard to the officers of Grand Lodge, whom himself and brother represented on that occasion, he could only say that at all times they would be happy in conveying the opinions of Grand Lodge to the brethren of their respective provinces. If they wanted them to do anything it was their fault if they did not ask, and, if asked, they would do their utmost to give satisfaction. (Applause.)

The V.W.D. Prov. G.M., Bro. Ward, said that it was his privilege to propose the next toast, and he always approached it with much diffidence, because he felt that it should be entrusted to able hands. It was, however, a toast which did not require any eloquence, inasmuch as the subject of it lived in the hearts and esteem of the Masons there assembled. He begged, therefore, to propose "The R.W. Prov. G.M., Lieut.-Colonel Vernon." He knew that there was no need of eloquence in making such a proposition. They were all perfectly aware of the consummate skill and talent which their Prov. G.M. possessed; of the kind, gentlemanlike, and courteous way in which he ever conducted himself towards his brethren. They might ask of him to "be to our virtues very kind," although they could not, with equal confidence, say "be to

our faults a little blind." When their Prov. G.M. saw a fault he was not afraid to speak his mind, which was like medicine, very disagreeable to swallow, but it nevertheless did those who took it good. The R.W. Prov. G.M. had already told them in Lodge of the flourishing state of Masonry in this province. He (the speaker) could safely endorse that statement. Since he had known Masonry, a period of upwards of half a century, he had never known it in so flourishing a condition in that province as it was now. Not only were new Lodges being opened, but fresh zeal and energy were infused into those in existence, which argued well for their future career. They owed a deep debt to their Prov. G.M. for the state in which the province then was; and when they looked at the manner in which he made his talents useful in other parts of the kingdom, the Craft generally owed him a deep debt of gratitude. (Loud cheers.)

The Prov. Grand Master replied, his brethren would believe him when he said he was not at all insensible to the value of the warm applause with which his health had been received. He trusted that he had an honest pride in the feeling that he was esteemed by his brethren, and that he had the good will and the good wishes of those who were connected with his brethren. (Cheers.) In alluding to the kind and flattering terms in which his health had been proposed, he thought that his deputy must have been misled by an amiable weakness to speak of him, not as he was, but as a Provincial Grand Master ought really to be. (No, no.) He thanked them for that disclaimer; but he knew the kindly feelings of their warm hearts induced them to think and speak of him in a manner which he did not deserve; and he felt deeply gratified by their kindness on that occasion. The testimony which they had given him on many occasions of the regard and esteem in which he was held among the brethren made him proud of the position which he sustained among them—a position involving trouble and labour, but attended with little or no difficulty. If his course had been an easy one, it was because he had their good will. In speaking of himself they had kindly attributed to talent on his part what was only patient steadiness and fixedness of purpose. They knew that the interests of the province, and of Freemasonry generally, were the dearest objects of his care. With firm and steady views in that direction a little talent would go a great way. If there was any method of kindness in his intercourse with the brethren, it was prompted by the kindness with which he was invariably received among them. He was proud of the co-operation and assistance which he received from all brethren in the province, and especially from his officers; and here he might remark that if his office occasioned him any difficulty it arose from the anxiety of knowing that there were forty or fifty men annually deserving of the purple, and only eight or ten offices at his disposal. His brethren at large would, he knew, give him credit for effecting as much as he could; and thanking them for their renewed confidence, he trusted that every day and year of his life would be an endeavour to deserve it. He had great pleasure in proposing "The V.W.D. Prov. Grand Master, Bro. Ward," and feelingly alluded to the zeal and efficiency of his most valuable services. In a province of the extent of Staffordshire, where Lodges were scattered widely, north and south, it would be impossible for any single individual to attend to them all, even if he had the time to devote to such a purpose. He had the effective and zealous assistance of the D. Prov. Grand Master, especially in the superintendence of the northern districts of the province. From him he received abundant information; so that if he (the Prov. Grand Master) was not able to visit the north so frequently as the south, he was by no means ignorant of what was going on there; and that information was not only backed by the weight of the opinions of one who had been fifty years a Mason, but whose conduct had been that of steady progress through life, and whose excellent conduct had made him an upright man and a Mason. He could not sufficiently thank Bro. Ward for his valuable assistance, especially when he (the Prov. Grand Master) was away from the province, when he knew that his services were freely given, and were more effective than his own would be under any circumstances. He placed every confidence in Bro. Ward, in whom, too, every Mason had confidence. That brother had arrived at a goodly time of life, and they hoped that God would still bless and preserve his honoured hairs, so that he might remain among them for many many years. (Cheers.)

The V.W.D. Prov. Grand Master, who was loudly cheered, said that the gratifying reception he had met with was almost too much for a man of his age. In thanking them for the kind manner in which his health had been drunk, he could assure them that it was his greatest ambition and pleasure to stand well with them all, and to earn the esteem and approbation of his brethren. After an experience of half a century he was not likely to be led away, like a young man, by any fancied enthusiasm for Masonry. He had outlived anything of that kind; he had had experience enough of it, for mere enthusiasm too long ago had worn itself away; and the longer he lived the more he had become attached to Masonry and his many brother Masons. He could boast of being the senior Mason in that room and of the province; he was the eldest of four living generations, his son being a grandfather, and had learnt deeply to value the principles and practice of Masonry; and he trusted that his long course had been such as to justify their approbation and esteem.

Bro. Trubshaw, in proposing "The Prov. Grand Wardens and other Officers of the Prov. Grand Lodge," after remarking that independently of Masonry flourishing from the purity of its principles, it was sure to prosper in that province so long as the name of Vernon, was associated



with it; and as there were many present who were newly initiated into its mysteries as well as many who had not had that advantage, he (the speaker) took the opportunity of telling them that amidst the revolutions of states and empires, of human laws and customs, Masonry had remained without any material change in its outward forms. Its pillars had remained unshaken through the rage of every varied storm. Its stability thus showing the soundness of its principles and their conformity to right reason and the best dictates of the human heart, and he hoped that one and all present would join with him in the prayer that the Almighty Architect of the universe might preserve the edifice pure and entire to the latest posterity, as it was the asylum of feeble man against the shafts of adversity, against the perils of strife, and, what was more to be dreaded, against the conflict of his own passions. It inculcated this great maxim as, a means of social happiness—that however separated by seas or distance, distinguished by national character, or divided into sects, the whole community of mankind ought to regard each other as members of the same family, for we are all children of the same eternal Father. (Cheers).

This toast having been duly responded to, there followed the toasts of "The Visiting Brethren," "The Ladies" (to which the Rev. Bro. Lowe replied), "The Prov. Grand Stewards," whose arrangements were highly and deservedly extolled. "The Masonic Charities," "The health of the Chaplain," "The Vocalists" (replied to by Bro. Pearsall), &c.

Among other distinguished visitors present on the occasion were Bros. H. C. Vernon, Prov. G.M. of Worcestershire; Masfield, P. Prov. S.G.W., Worcestershire; J. Ross, P. Prov. S.G.D., Warwickshire; J. Machin, P. Prov. S.G.W., Warwickshire; C. J. Vigne, P. Prov. S.G.W., Somersetshire; H. K. Harvey, P. Prov. S.G.W., Staffordshire; C. Trubshaw, P. Prov. S.G.W., Staffordshire; Col. Hogg, P. Prov. S.G.W. Staffordshire; J. Hallam, P. Prov. S.G.W., Staffordshire; Dr. Burton, P. Prov. S.G.W., Staffordshire; C. T. Davenport, P. Prov. S.G.W., Staffordshire, &c., &c.

#### WALES, SOUTH.

##### PROVINCIAL GRAND LODGE AT NEATH.

The annual Provincial Grand Lodge was held at the Masonic Hall, Neath, on Friday, the 5th inst., under the presidency of the R.W. Prov. G. M. Colonel C. K. Kemeys-Tynte, supported by Bros. Dr. Bird, D. Prov. G.M.; M. Moggridge, Prov. S.G.W.; J. W. Russell, P. Prov. G.W.; R. F. Langley, Prov. G. Reg.; N. B. Allen, Prov. G. Treas.; Geo. Allen, Prov. G. Sec.; R. Jones, Prov. J.G.D.; F. D. Michael, Prov. G. Dir. of Cers.; Wm. Cox, Prov. G. Org., and other provincial officers and brethren.

The Prov. Grand Lodge having been opened in solemn form, the minutes of the proceedings of the last Provincial Grand Meeting, at Brecon, were read by the Prov. G. Sec., and duly confirmed; after which the Prov. G. Treasurer's accounts were received, audited, and passed.

The R.W. Prov. Grand Master then called the attention of the brethren to a letter from the Grand Secretary on the subject of the Masonic Schools, in which the R.W. brother appeared to take a strong interest; he urged the claims of these institutions forcibly and earnestly, and recommended the establishment of provincial committees for the purpose of assisting and extending the advantages of these excellent charities. From the appeal made by the R.W. Prov. G.M., we doubt not that at the earliest opportunity the several W. Ms. in the district will bring the subject before their respective Lodges, and will endeavour to co-operate in this good work.

The usual votes for charitable purposes were then agreed to, viz., the annual subscriptions to the Masonic Schools for Boys and Girls; to the Swansea Deaf and Dumb Asylum, &c.; also a donation to the Neath Schools. After which the R.W. Prov. Grand Master appointed his officers for the ensuing year, in the following order:—Bros. Alexander Bassett, Prov. S.G.W.; R. S. Langley, Prov. J.G.W.; Theo. Mansel Talbot, Prov. G. Reg.; Geo. Allen, Prov. G. Sec.; Robt. Jones, Prov. S. G.D.; Edward J. Morris, Prov. C.J.D.; P. H. Rowland, Prov. G. Supt. of Works; F. D. Michael, Prov. G. Dir. of Cers.; Jas. Gawn, Prov. G. Org.; Blunt and Donaldson, Prov. G. Stewards.

Bro. N. B. Allen was unanimously re-elected Prov. G. Treas.

The R.W. Prov. Grand Master, accompanied by his officers and the members of the Prov. Grand Lodge, then visited the Neath Lodge, which was held in the new and extensive school-rooms adjoining the Masonic Hall, kindly lent for the occasion, and where the members of the various Lodges of the district were assembled in goodly numbers. The R.W. Prov. Grand Master was warmly greeted, the brethren, under the direction of Bro. F. D. Michael, Prov. G. Dir. of Cers., giving the customary salutes of welcome in good Masonic style. The R.W. Prov. Grand Master having acknowledged the compliment in a very feeling and eloquent address, the brethren formed in procession and proceeded to the parish church, to attend divine service. The sermon was preached by the rector, the Rev. John Griffiths, who selected for his text, Micah vi., 8. "He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God," and delivered a most impressive and eloquent discourse, which was most attentively listened to. The musical service was well performed by an efficient choir. Bro. Dr. Wastfield, Prov. G. Org. for the western division, presided at the organ.

At the conclusion of the service, the brethren returned to the Lodge-rooms in the same order, (preceded by the excellent band of Mr. Hallam, of the Forest Tim Works, who had kindly placed their services at the disposal of the brethren for the day), passing through the principal

streets, which presented a very lively appearance, the windows and balconies being filled with ladies and interested spectators.

The usual collection for charity was then made, and the amount liberally contributed was, at the suggestion of the R.W. Prov. Grand Master, placed at the disposal of the rector for the poor of the town. After which the R.W. Prov. Grand Master and his officers returned to the Provincial Grand Lodge, which was closed in antient and solemn form.

The brethren re-assembled at the Castle Hotel, at four o'clock, when about ninety sat down to partake of the excellent fare provided for them by Bro. Hancock; and during the dinner the band played several choice selections, contributing much to their gratification.

After the removal of the cloth, the R.W. Prov. Grand Master gave the customary loyal and Masonic toasts. The health of the R. W. Prov. Grand Master was proposed in graceful terms by the D. Prov. Grand Master, Dr. Bird, and drunk with full Masonic honours and the greatest enthusiasm. After responding to the toast, the R.W. brother vacated the chair, which was taken by Bro. M. Moggridge, the P. Prov. S.G.W., and W.M. of the Swansea Lodge.

Bros. Dr. Wastfield and Geo. Allen successively presided at the piano-forte, and the pleasure of the evening was much enhanced by the excellent singing of these brethren, and also of Bros. Gawn, Jno. Jones, H. W. Williams, Angel K. Smith, and others.

The greatest praise is due to Bro. P. H. Rowland, W. M. of the Neath Lodge, for the excellent manner in which everything was arranged for the convenience of the brethren, which gave complete satisfaction. The brethren separated at an early hour, having passed a most agreeable day.

The next Provincial Grand Lodge will be held at Aberdare.

#### MARK MASONRY

##### PROVINCIAL.

BIRKENHEAD.—*Joppa Lodge* (No. 5, S.C.)—The Brethren of this Lodge held their usual meeting at the Park Hotel, July 27th, 1859, Bro. J. P. Platt, R.W.M., in the chair; there was a good attendance of the officers. The following brethren were advanced to the degree of Mark Masters:—Bros. J. B. Hughes No. 564; Jas. D. Casson, No. 564; S. G. Broomhead, No. 245; T. J. Markham, No. 232; W. G. Pinchin, No. 310.

#### THE WEEK.

THE COURT.—On Friday afternoon Her Majesty and the Prince Consort embarked on board the *Victoria and Albert* at Osborne on a cruise of several days. The Queen was also accompanied by several of the royal children. They visited the islands of Guernsey, Jersey and Alderney, and were everywhere received with enthusiasm, arriving safely at Osborne on Monday morning. There have been no visitors at Osborne House this week. Tuesday was the Duchess of Kent's birthday, and was celebrated in a very quiet way. Prince Alfred has returned from his visit to his brother in Edinburgh.

FOREIGN NEWS.—The great Paris event of the week has been the celebration of the *fêtes* on Sunday and Monday. On the former day the entry of the troops into Paris took place. The emperor and his suite proceeded along the Boulevards from the Bastille to the Place Vendôme amidst the acclamations of the crowd, which was immense. The defiling of the troops terminated at half-past two, p.m. The empress and the prince imperial were stationed at the Place Vendôme. Before the defile was over a tremendous shower fell, and rain continued during the evening, diminishing the effect of the illuminations, which otherwise were of a very brilliant description. The reception of the troops, which was most enthusiastic along the boulevards, was very cold in the faubourg. At the banquet given to the principal chiefs of the army of Italy, at the Tuileries, the emperor expressed regret to see separating so soon the elements of a force so well organized and redoubtable. "A part of our soldiers," said his majesty, "are going to return to their hearths. You also are going to resume the occupations of peace. Nevertheless, do not forget what we have done together. If France has done so much for a friendly people, what would she not do for her own independence?" The short speech contained no political allusion. Two facts of importance are, the formation of a large camp at Lille, under the command of Marshal Niel, and the announcement in the *Moniteur* of a full amnesty to all individuals who have been condemned for political crimes, or who have been the objects of measures of general safety. The details of this important measure will be looked for with great interest. —On Monday, at Milan, a solemn *fête* was celebrated in honour of Napoleon. In the morning a *Te Deum* was performed in the cathedral, in the presence of the king, Marshal Vaillant and other officers, the magistrates, and the national guard in grand gala dress. After dinner a spectacle took place in the arena, the expenses of which were defrayed by the municipality, and the receipts destined for the wounded. The king, Prince Carignan, Marshal Vaillant, and about 40,000 people were present. The name of Napoleon was received everywhere with acclamations. Count Arce has arrived

at Turin. An amnesty for small offences has been published.—From Florence we learn by telegraph that the proposition of Signor Ginori, as to the incompatibility of the dynasty of Lorraine to govern Tuscany has been agreed to unanimously, and a proposition carried by the assembly that it is the firm will of Tuscany to form part of the kingdom of Italy under King Victor Emmanuel. The mayor of Parma has addressed a letter to the *Patrie*, giving a positive contradiction to the report of a revolutionary movement having broken out in that city. The real wishes of the duchy of Parma with regard to the annexation to Piedmont were to be ascertained on the 14th, by a *plebiscite*, or declaration of the people, on the matter. General Garibaldi has accepted the chief command of the forces of Central Italy.—All the accounts from Vienna state that there is a great desire for reform in Austria.—The Chamber of Deputies at Munich have rejected the motion for the formation of a central German power.—The last accounts from Berlin represent the state of the King of Prussia as very serious.—New York news is of very slight importance. President Buchanan has positively declined to become a candidate for re-election. The affairs of Mexico remain in a most unsettled state. General Degollada was sparing for a new campaign. The advices from California are to the 11th July. Great excitement existed in Nevada and El Dorado counties in consequence of the new and extensive gold discoveries in Walker's River. A terrible railway accident had occurred in Albany, a train being precipitated in a creek, by which fifteen persons lost their lives.

COLONIAL.—The *Parana* has arrived at Southampton with the West India mail. The *Paranatta* was still ashore when the mail left St. Thomas's on the 1st inst. Business is reported as rather dull in the islands, but the sugar crops were looking well. Health of the islands generally favourable.

IMPERIAL PARLIAMENT.—On Saturday, in the HOUSE OF LORDS, after several petitions had been presented, and the Royal consent given by commission to various public and private bills, the Queen's speech was read by the Lord Chancellor. The commission of prorogation was then read, bringing the session to a close.—In the HOUSE OF COMMONS, on the motion of Mr. Bland, new writs were ordered for Liskeard, in the room of Mr. Grey, now one of the commissioners of Her Majesty's Customs; for Hertford, in the room of Mr. Cowper, who has accepted the office of Vice President of the Board of Trade; and for Berwick-on-Tweed, in the room of Mr. Earle, who has accepted the Chiltern Hundreds. Mr. Westhead then drew attention to the report of the committee on the Pontefract compromise, and moved that the report of the committee be read. He said that as Mr. Childers could not be replaced in his former position, Mr. Overend, as a man of honour, should resign the seat. Mr. Selwyn thought that such a course was uncalled for and unjust, and suggested that the order for the discharge of the Pontefract election petition be itself discharged. Mr. Selwyn afterwards withdrew his motion, and the proposition of Mr. Overend was then adopted, that Mr. Childers should be replaced in his former position. Mr. Gregson asked the Secretary of State for Foreign Affairs when he expected the treaty with China would be ratified. Lord J. Russell could not say exactly when the treaty would be ratified, but he believed there would be no unnecessary delay. The government would require the Chinese to fully carry out the condition of the treaty, and would invite an ambassador from that court. Lord Mleho moved an address for copies of reports relative to the instruction of volunteers in the government musketry school at Hythe. After some observations from S. Herbert, as to the wish of the government to forward these volunteer corps, Lord Palmerston said that ninety such corps had already been formed, and other such corps were in course of formation. The government was most anxious to encourage them, but were still more anxious to encourage volunteer artillery corps along the coasts of the kingdom. The motion was agreed to. The speaker soon after proceeded to the House of Lords to hear the royal commission read for the prorogation of the present session. On his return he read her Majesty's most gracious speech at the table, and the members separated.

GENERAL HOME NEWS.—Two Cabinet Councils were held this week at the official residence of Lord Palmerston.—At the election of a new member for Devonport, in the place of Mr. Wilson, the candidates were Mr. Ferrand, Conservative, and Mr. Buller, Whig. The latter was returned by a majority of 75.—The Registrar General's returns exhibit a further, though slight, decrease in the number of deaths for the past week; but the public health, the Registrar adds, is far from being in a satisfactory condition. The total number of deaths was 1,296; those from diarrhoea numbering 296. The number of births was 1,762.—A melancholy catastrophe is reported in the loss of the British ship *Blenheim*, in the Bay of Bengal. Her commander (Capt. Headley), the second officer, and eleven of the crew went down with the ill-fated vessel.—On Saturday morning a ship lying in the Wear, at Sunderland, was reduced almost to a wreck by an explosion of gas. The vessel was loaded with coal ready for sea, and the cargo had evidently generated a large quantity of hydrogen gas, which became ignited by a light inadvertently brought into the cabin. A number of persons were also seriously injured by the accident.—Mr. Wakley has resumed the adjourned inquest on the body of Elizabeth Freshfield, at Ball's Pond, whose death occurred through an attempt to procure abortion. It will be recollected that a person named Clement John Carnell, who passed as her husband, committed suicide immediately after the death of the unfortunate woman. Very

little additional evidence could be obtained, and, after a short deliberation, the jury returned a verdict of Murder against Carnell.—The trial of Dr. Thomas Smethurst, for the murder of Isabella Banks, at Richmond, was resumed on Monday morning, before Lord Chief Baron Pollock. It will be recollected that the prisoner is charged with the murder of a lady named Isabella Banks, by administering to her constantly either of arsenic or antimony, or some other irritant poison. He was a married man; but he had gone through the ceremony of marriage with the deceased shortly before her death, and he had induced her to make a will in his favour, under which he would have come into possession of about £1,800. Mr. Sergeant Ballantine opened the case for the prosecution, Dr. Julius being the first witness examined. Besides his, some other medical testimony was taken. Dr. Taylor was examined at considerable length as to the result of his analysis, and gave it as his opinion that death had been produced by the administration of irritant poisons. Mr. Serjeant Parry then made a long and able address on behalf of the prisoner, and proceeded to call Dr. Richardson, who gave evidence for the defence. This witness, whose cross examination was still proceeding when the court rose, stated the result of certain experiments he had made with poisons on dogs. The impression seemed to be, however, that from the mode of carrying out those experiments they had not much bearing on the present case. The trial lasted all the week, and was not concluded at the time of our going to press.—The funds yesterday were rather weaker, and prices closed about one-eighth per cent. lower, the final quotation of Consols being 95½ to ¾.

PROVIDENT AND CHARITABLE INSTITUTIONS.—In a country like England, exhibiting such profusion of charity—where science, the arts, and commerce, the church, and the naval and military professions can each point to its Asylum, where the orphan is clothed and educated, and the aged, whose only sins are poverty and misfortune, is enabled to end his days in comfort, agriculture—employing the largest invested capital, representing as she does the most important interest of the country—stands unrepresented in this glorious list, unable to show any refuge for the unfortunate British farmer, or any asylum where his orphan can find a home, or his widow a resting place. This lamentable fact has not escaped the notice of some philanthropic gentlemen, conspicuous among whom is Mr. Alderman Mechi, who has brought to bear upon the project of a new Royal Agricultural Benevolent College the same energy which has so successfully characterised his life in the pursuits of commerce and agriculture. It is his desire to see established a great institution worthy of the wealth and patriotism of British farmers, and affording a secure refuge to their decayed brethren and the widows and orphans of those who have been less fortunate in life than themselves. The project was first agitated in June only of the present year; but such a hearty response has been made to the worthy alderman's appeal, that already more than three hundred leading members of the agricultural interest have given in their adhesion, including such names as the Dukes of Rutland and Richmond, Earl Howe, Lord Wharncliffe, Lord Combermere, Lord Ashley, M.P., Lord Burchley, M.P., the Lord Mayor, Lord Leonfield, and Lord Henry Thynne, M.P. We need hardly point out that some of these names are well known and respected in the Order; and, considering what a large number of English Freemasons are connected with agricultural pursuits, we are sure that we shall not in vain recommend the rising institution to the favourable notice of the brethren.

## TO CORRESPONDENTS.

"THE GRAND LODGE OF THE PHILADELPHES."—We are compelled to defer the communication of M. Duquesnes until next week.

ROYAL GLOSTER LODGE.—The report of the meeting of this Lodge, on the 11th inst., only reached us on the eve of going to press. We are, therefore, only able to give a very much condensed account of the interesting proceedings.

BRO. ROBERT STUBBS.—The question has been considered in Committee of Grand Chapter, and we have no doubt will be officially noticed. The transaction took place so far back that we do not see any use in further alluding to it. The truth is, it is a great mistake to allow the same brother to be Prov. Grand Master under both the English and Scottish constitutions. Much of what took place in Canada was attributable to that cause—though, doubtless, the brother acted conscientiously, though, as we think, mistakenly in his proceedings.

"Δ"—In the Book of Constitutions, p. 18, is the following rule:—"Brethren of eminence and ability, who have rendered service to the Craft, may, by a vote of the Grand Lodge, duly confirmed, be constituted members of the Grand Lodge, with such rank and distinction as may be thought proper." There is no power, however, so far as we can see, to make honorary Prov. Grand Officers; nor is it likely that any attempt will be made to confer honorary rank on any brother unless under extraordinary circumstances, such as a prince of the blood becoming a member of the order; the Grand Lodge having negatived a proposition of the Grand Master to confer honorary rank on a Past Asst. G. Dir. of Cers., who had served the Craft for nearly twenty years.