

THE CANADAS.

WE have received a reply from Bro. Harington, late Provincial Grand Master for Quebec, to the Most Worshipful Grand Master's letter, presented at the quarterly communication of Grand Lodge on the 3rd of last month, which we can have no scruple in laying before our readers, inasmuch as Bro. Harington has himself put it into print; and certainly a more thorough dissection of a document than the reply of Bro. Harington to the letter of the Most Worshipful Grand Master was never presented to any body of men—its most honeyed phrases are interspersed with a dash of bitters which none but a most perfect master of the language could indite, and which give a peculiar pungency to the reply. After thanking the Most Worshipful Grand Master for the courteous manner in which he had accepted his (Bro. Harington's) resignation of the office of Provincial Grand Master for Quebec, he expresses his opinion that, though there may be still stray Lodges hailing from England, the time has come when "the majority of the Craft (in Canada) neither can nor will consent to acknowledge allegiance to the Grand Lodge of England." Alluding to the neglect with which Colonial Lodges were for too long treated, Bro. Harington says:—

"Your Lordship must acknowledge that for many years past they have only been regarded in a pecuniary light—that is, the annual revenue derived from them has kept them from nearly entire oblivion. As for a voice at the fountain head, that has never been thought of, and "*money*" and "*obedience*" have been the principal results derived from their connexion with the Grand Lodge of Great Britain and Ireland."

Bro. Harington then justly remarks on the difficulties which Masonry labours under in the colonies from the divided authorities of the Grand Lodges of England, Scotland, and Ireland, each of which grant charters to the colonists, thus destroying all idea of Masonic unity. Thus, he says:—

"English Masons have procured charters from the Grand Lodge of Scotland and Ireland, without either of the latter bodies deeming it at all requisite to appeal to England for proofs of good standing or any other essential, and in this loose manner a standard of *Independence* (for it may surely be classed as such), has been set up for many years."

This irregularity or divided responsibility, Bro. Harington properly regards as only to be settled by a sovereign Grand Lodge for the Canadian colonies themselves; and here we feel that he is right, not only as regards the Canadian Lodges, but that the day is not far

distant when for the sake of "unity" of feeling we must lose the Australian Lodges also. Bro. Harington expresses his regret that the independent authority of the "Antient Grand Lodge of Canada" has not been recognized, but it certainly would have appeared most strange to us if it had been, for its formation was subsequent to that of the Independent Grand Lodge, and apparently in antagonism with it. We are glad, however, to hear that a union between the two Canadian Grand Lodges may be expected to take place at no distant date, when, as we have before stated, they will be in a proper position to ask for recognition by the Grand Lodge of England. Bro. Harington asserts, and not without some show of reason, that the concessions of the Most Worshipful Grand Master to the wishes of the Canadian Brethren were not only unnecessarily delayed, but that they were not so ample as they might have been, saying:—

"You were ever careful not to embarrass any successor you might have, and the proposed plan, although binding on you, would not be upon him; and it might happen, therefore, that the evil day was only retarded for a season."

The writer next proceeds to refer to the unfortunate delays which occurred in taking the Canadian affairs into consideration, even after they were prominently brought before Grand Lodge—delays which most singularly contrast with the new-born zeal for hasty decisions as evidenced in the recent resolutions relative to Tasmania—and then proceeds to criticize that portion of the Most Worshipful Grand Master's statements in Grand Lodge, in which he said that no party had a right to demand the warrants of any Lodges to be delivered up:—

"Your Lordship says, that you see a wide distinction between the breaking up of a Lodge, and the surrender of its warrant by the free-will of the Brethren composing it, and the subsequent formation of new Lodges under another authority—and the formation of an independent and antagonistic jurisdiction, who are still the holders of the warrants of that Grand Lodge whose authority they are determined to subvert, &c. My Lord, and M.W. Brother, the Lodges could not first be broken up, and the warrants surrendered, or a Grand Lodge could not have been constituted, for it is *Lodges*, not Brethren, who form the component parts of a Grand Lodge. Your Lordship likewise says, that the Prov. G.M. not only assumed a power as your representative, which you had no authority to exercise yourself, but acted in direct opposition to the constitutions. What do the constitutions say?—

"'If a Lodge be dissolved, the warrant shall be delivered up to the Grand Master,' &c.—*Art. 'Private Lodges,' s. 27.*

"'If all the members of a Lodge withdraw, the warrant becomes extinct.'—*s. 30.*

"I would therefore ask your Lordship, *who* was the proper officer to require the surrender of the warrants of the Lodges, upon their formally declaring that they withdrew from under the jurisdiction of England, or, in other words, dissolved themselves, as far as their charters were concerned, and received in lieu thereof dispensations from their own local head? Surely, the Prov. G.M. was bound to call for them, for the purpose of complying with the constitutions, and restoring them to you, the G.M.

Sir Allan MacNab, in common with the Brethren at large, could only understand by your Lordship's address to the Grand Lodge of England, that after a declaration of independence, the retention of *your* warrants specially constituted an act of rebellion; and it was with direct allusion to your Lordship's own words, that the Prov. G.M. addressed the meeting as he did."

After taunting the M.W.G.M., with his readiness to appoint a successor to him (Bro. Harington) as Provincial Grand Master for Quebec, as contrasting with the fact that, "the nomination of a Provincial Grand Superintendent for Canada West has been urged upon you, time after time, without success," the writer proceeds to refer to the fact, that the Independent Grand Lodge was acknowledged by the Grand Lodge of Ireland without protest from England, and pertinently remarks:—

"Why has not the course adopted by the Grand Lodge of Ireland been solemnly protested against, and why, when that sovereign body upheld and encouraged, *by recognition*, those *English Lodges* which first withdrew from allegiance to you, did you continue on the same terms of intimacy as before, when you could not be blind to the serious importance of the proceedings of Ireland, and must have been conscious that half a victory was thereby gained by those your Lordship simply styled "*rebellious*"? It is asserted that the Grand Lodge of Ireland did seek information from England; but, like other correspondents, it met with no notice, and therefore acted as it thought best."

Bro. Harington next proceeds to show that the two Canadian Grand Lodges must unite in bonds of friendship, and look rather to support from the United States than from England—thus—

"The only true course for the two separate Independent Grand Lodges now to adopt, is to unite closely, and trust that no harassing impediments may be thrown in their path, so as to prevent their working harmoniously and resolutely for the good of our Order. My Lord, the chief Masonic connection that this province *must* cultivate, is, with our neighbours in the United States, because with them our intercourse is constant; and it is an ominous fact, that the Grand Lodge of nearly every state has already acknowledged the independent organization, or is prepared to do so. In affairs of *state*, Canada is virtually independent, for no British statesman would attempt to interfere with her local legislation. In *church* affairs she is the same, for the right to elect bishops of the established church of England and Ireland is accorded. Why not, then, the same thing as regards *Masonry*? I think the propriety of it is more obvious in the latter case, because in the two first named, the sovereign is the undoubted and *sole head*; but the Grand Lodge of England only holds a divided authority in the colonies, in conjunction with Scotland and Ireland, and she could not complain if every Lodge working under her warrant chose to return it, and determine to hold under one of the others."

We cannot regard the reasons for electing Sir Allan MacNab as Grand Master of the Antient Grand Lodge of Canada as at all flattering to him, nor do we think Sir Allan will be over-pleased with Bro. Harington's testimonial.

"The deductions your Lordship draws from the election of Sir Allan

MacNab are hardly generous or correct. Although he seldom attended to the duties of his office, and was not possessed of much Masonic knowledge, as he will readily acknowledge, yet he was not the less personally popular, and had excuses to offer which many Prov. G.Ms. in England had not, viz., very many and urgent affairs to keep him continually busy, and for some time past very indifferent health; and he had appointed a Deputy who never neglected his duty. It was the principle, not the man, the Brethren objected to. If your Lordship will refer to the accompanying memorial, you will at once see that the main object of the insertion of Sir Allan's name was not to speak prejudicially of him, but to defend the Deputy, Bro. Ridout, from your own remarks of his having exercised undue authority in carrying on the affairs of his district. When it was finally resolved that nothing but entire independence would allay the excitement here, the Prov. Grand Lodge determined to make choice of Sir Allan MacNab for the following reasons. First: they knew that he was on the point of leaving this province for England, never probably to return, and as he was much respected and personally regarded, the Brethren neither could or would take their farewell of him, by making their last formal act a personal slight. Secondly: his tenure of office was only to last for a broken period, when another election would take place. And thirdly: the Ancient Grand Lodge was anxious to show all the respect it could to your Lordship and the Grand Lodge of England; and by adopting your nominee for first G.M., as well as your constitution for its law, to make the change not so much a rending asunder of a close connection, as a transition from one description of government to another; and had your Lordship been present when all this was done, you would have heard warm expressions of regard and anxious prayers that the Grand Lodge of England would meet us in the same spirit, and understand the fraternal feelings by which we were guided."

We pass over the remainder of Bro. Harington's letter, because we do not consider it altogether pertinent to the question, nor do we agree in the assertion, that "nearly all of the Grand Lodge malcontents" were present at the greeting given to the Most Worshipful Grand Master at the Apollo Lodge, Oxford. That there was much of over-laudation of the Most Worshipful Grand Master we cordially admit; and that his lordship must have felt it so, after the scenes which had but a short time previously taken place in Grand Lodge, we have no doubt. If there were any Grand Lodge malcontents present at that meeting, they certainly took no part in the proceedings; and, as visitors to a Lodge, had they shown any feeling hostile to the opinions of the Worshipful Master in the chair, or the special guest of the day, they would have been guilty of disrespect, not only to the Grand Master, but to their hosts. We deny the "revolutionary tone" of the *Freemason's Magazine*, conceiving ourselves to be amongst the truest of conservatives—those who are not afraid to tell the truth, and who, apart from favour or applause, will ever condemn a system of over-haste in the conducting of business as of neglect and supineness.

We regret the publication of the letter in some respects, because, though it contains a great many wholesome truths, it is written in a spirit which we can scarcely regard as altogether Masonic; but Bro. Harington and the Canadians generally are suffering under the

sting, first, of neglect, and secondly, of what they consider a want of consideration in their non-recognition as an independent body, and therefore much allowance must be made for their feelings.

In conclusion, Bro. Harington says "the prompt action of the Grand Lodge of Ireland contrasts forcibly with the supineness of England." But surely there can be no reason to wonder at this: the Grand Lodge of Ireland, with a constituency not one fourth as large as that of England, meets monthly and really goes to business, whilst the English Grand Lodge only assembles quarterly, when there is not time for anything like real business to be attended to. When English Masons have the courage to act upon the Book of Constitutions, and place at their head a Grand Master—not of traditions, but of the day—then, and not until then, may the Grand Lodge be so far reformed as to enable its members to discuss the questions brought before it in a business like manner, and relieve it from the opprobrium of being the laughing stock of every other Grand Lodge of Masons or deliberative body throughout the world.

Bro. Harington's letter appears *in extenso* in another part of the *Magazine*.

THE LODGE AS A SYMBOL OF THE WORLD.

BY ALBERT G. MACKAY, M.D. (UNITED STATES.)

IN the last number of the *Magazine*, I treated of that symbolism of the Masonic system which makes the Temple of Jerusalem the archetype of a Lodge, and in which, in consequence, all the symbols are referred to the connection of a speculative science with an operative art. I propose in the present article to discourse of a higher and abstruser mode of symbolism; and it may be observed that, in coming to this topic, we arrive for the first time at that chain of resemblances which unites Freemasonry with the ancient systems of religion, and which has given rise, among Masonic writers, to the names of pure and spurious Freemasonry—the pure Freemasonry being that system of philosophical religion which, coming through the line of the Patriarchs, was eventually modified by influences exerted at the building of King Solomon's Temple, and the spurious being the same system as it was altered and corrupted by the polytheism of the nations of heathendom.*

As this abstruser mode of symbolism, if less peculiar to the Masonic system, is, however, far more interesting than the one which was treated in the former article—because it is more philosophical—

* Dr. Oliver, in the first or preliminary lecture of his "Historical Landmarks," very accurately describes the difference between the pure, or primitive Freemasonry of the Noachites, and the spurious Freemasonry of the heathens.

I propose to give an extended investigation of its character. And, in the first place, there is what may be called an elementary view of this abstruser symbolism, which seems almost to be a corollary from what has already been described in the preceding article.

As each individual Mason has been supposed to be the symbol of a spiritual temple ("a temple not made with hands, eternal in the heavens"), the Lodge or collected assemblage of these Masons is adopted as a symbol of the world.

It is in the first degree of Masonry, more particularly, that this species of symbolism is developed. In its details it derives the characteristics of resemblance upon which it is founded, from the form, the supports, the ornaments, and general construction and internal organization of a Lodge, in all of which the symbolic reference to the world is beautifully and consistently sustained.

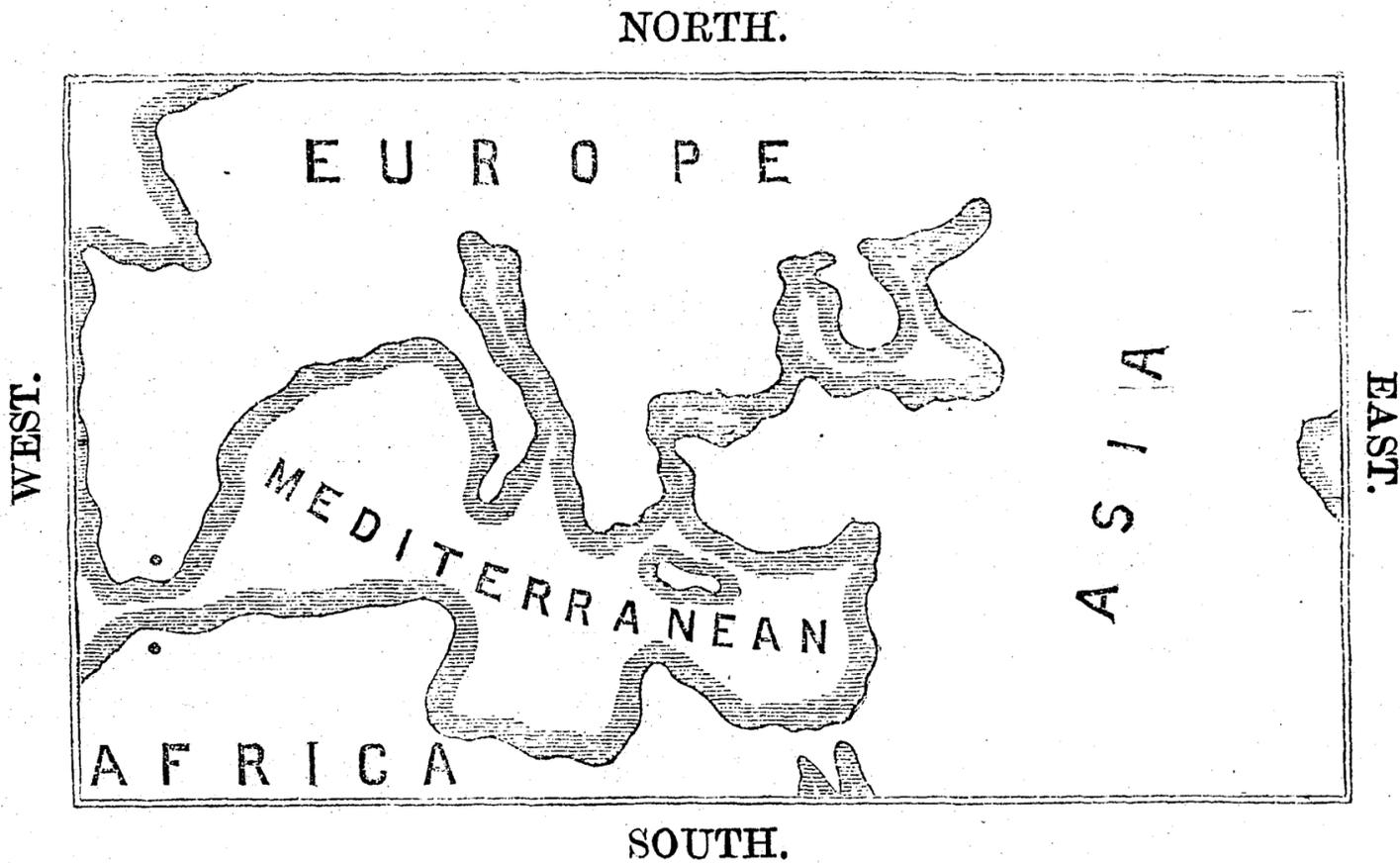
The form of a Masonic Lodge is said to be a parallelogram or oblong square—its greatest length being from east to west, its breadth from north to south. A square, a circle, a triangle, or any other form but that of an *oblong square*, would be eminently incorrect and unmasonic, because such a figure would not be an expression of the symbolic idea which is intended to be conveyed.

Now, as the world is a globe, or, to speak more accurately, an oblate spheroid, the attempt to make an oblong square its symbol would seem, at first view, to present insuperable difficulties. But the system of Masonic symbolism has stood the test of too long an experience to be easily found at fault, and, therefore, this very symbol furnishes a striking evidence of the antiquity of the Order. At the Solomonic era—the era of the building of the Temple at Jerusalem—the world, it must be remembered, was supposed to have that very oblong form,* which has been here symbolized. If, for instance, on a map of the world we should inscribe an oblong figure whose boundary lines would circumscribe and include just that portion which was known and inhabited in the days of Solomon—these lines, running a short distance north and south of the Mediterranean sea, and extending from Spain in the west to Asia Minor in the east, would form an oblong square, including the southern shore of Europe, the northern shore of Africa, and the western district of Asia, the length of the parallelogram being about sixty degrees from east to west, and its breadth being about twenty degrees from north to south. This oblong square, thus inclosing the whole of what was then supposed to be the habitable globe,† would precisely represent

* "The idea," says Dudley, "that the earth is a level surface, and of a square form, is so likely to have been entertained by persons of little experience and limited observation, that it may be justly supposed to have prevailed generally in the early ages of the world."—*Natology*, p. 7.

† The quadrangular form of the earth is preserved in almost all the scriptural allusions that are made to it. Thus Isaiah (xi. 12), says "the Lord shall gather together the dispersed of Judah from the *four corners* of the earth;" and we find in the Apocalypse (xx. 9), the prophetic version of "four angels standing on the *four corners* of the earth."

what is symbolically said to be *the form of the Lodge*, while the Pillars of Hercules in the west, on each side of the straits of Gades or Gibraltar, might appropriately be referred to the two pillars that stood at the porch of the Temple.



A Masonic Lodge is therefore a symbol of the world.

This symbol is sometimes, by a very usual figure of speech, extended, in its application, and the world and the universe are made synonymous, when the Lodge becomes, of course, the symbol of the universe. But in this case the definition of the symbol is extended, and to the ideas of length and breadth are added those of height and depth, and the Lodge is said to assume the form of a double cube.* The solid contents of the earth below and the expanse of the heavens above will then give the outlines of the cube, and the whole created universe† be included within the symbolic limits of a mason's Lodge.

By always remembering that the Lodge is the symbol, in its form and extent, of the world, we are enabled, readily and rationally, to explain many other symbols, attached principally to the first degree, and we are enabled to collate and compare them with similar symbols of other kindred institutions of antiquity, for it should be observed that this symbolism of the world, represented by a place of initiation, widely pervaded all the ancient rites and mysteries.

* "The form of the Lodge ought to be a double cube, as an expressive emblem of the powers of darkness and light in the creation."—*Oliver, Landmarks*, vol. i. p. 135, note 37.

† Not that whole visible universe, in its modern signification, as including solar systems upon solar systems, rolling in illimitable space, but in the more contracted view of the ancients, where the earth formed the floor, and the sky the ceiling. "To the vulgar and untaught eye," says Dudley, "the heaven or sky above the earth appears to be co-extensive with the earth, and to take the same form, inclosing a cubical space, of which the earth was the base, the heaven or sky the upper surface."—*Natology*, 7. And it is to this notion of the universe that the Masonic symbol of the Lodge refers.

It will, no doubt, be interesting to extend our investigations on this subject, with a particular view to the method in which this symbolism of the world or the universe was developed in some of its most prominent details; and for this purpose I shall select the mystical explanation of the *officers* of a Lodge, its *covering*, and a portion of its *ornaments*.

The three principal officers of the Lodge are, it is needless to say, situated in the east, the west, and the south. Now, bearing in mind that the Lodge is a symbol of the world or the universe, the reference of these three officers to the sun at its rising, its setting, and its meridian height, must at once suggest itself.

This is the first development of the symbol, and a very brief inquiry will furnish ample evidence of its antiquity and its universality.

In the Brahminical initiations of Hindostan—which are among the earliest that have been transmitted to us, and may almost be considered as the cradle of all the others, of subsequent ages and various countries—the ceremonies were performed in vast caverns, the remains of some of which at Salsette, Elephanta, and a few other places, will give the spectator but a very inadequate idea of the extent and splendour of these ancient Indian Lodges.* More imperfect remains than these are still to be found in great numbers throughout Hindostan and Cashmere. Their form was sometimes that of a cross, emblematic of the four elements of which the earth is composed—fire, water, air, and earth—but more generally an oval, as a representation of the mundane egg, which, in the ancient systems, was a symbol of the world.†

The interior of the cavern of initiation was lighted by innumerable

* “These rocky shrines, the formation of which Mr. Grose supposes to have been a labour equal to that of erecting the pyramids of Egypt, are of various height, extent, and depth. They are partitioned out, by labour of the hammer and the chisel, into many separate chambers, and the roof, which in the pagoda of Elephanta is flat, but in that of Salsette is arched, is supported by rows of pillars of great thickness, and arranged with much regularity. The walls are crowded with gigantic figures of men and women, engaged in various actions, and portrayed in various whimsical attitudes; and they are adorned with several evident symbols of the religion now prevailing in India. Above, as in a sky, once probably adorned with gold and azure in the same manner as Mr. Savary lately observed in the ruinous remains of some ancient Egyptian temples, are seen floating the children of imagination, genii and dewtahs in multitudes, and along the cornice, in high relief, are the figures of elephants, horses, and lions, executed with great accuracy. Two of the principal figures at Salsette are twenty-seven feet in height, and of proportionate magnitude; the very bust only of the triple-headed deity in the grand pagoda of Elephanta measures fifteen feet from the base to the top of the cap, while the face of another, if Mr. Grose, who measured it, may be credited, is above five feet in length, and of corresponding breadth.”—*Maurice, Ind. Ant.* vol. ii. p. 135.

† According to Faber, the egg was a symbol of the world or megacosm, and also of the ark or microcosm; as the lunette or crescent was a symbol of the Great Father, the egg and lunette, which was the hieroglyphic of the god Lunus, at Heliopolis, was a symbol of the world proceeding from the Great Father.—*Pagan Idolatry*, vol. i. b. i. ch. iv.

lamps, and there sat in the east, the west, and the south, the principal hierophants or explainers of the mysteries, as the representatives of Brahma, Vishnu, and Siva. Now Brahma was the supreme deity of the Hindus, borrowed or derived from the sun-god of their Sabeian ancestors, and Vishnu and Siva were but manifestations of his attributes. We learn from the Indian pantheon, that "when the sun rises in the east, he is Brahma; when he gains his meridian in the south, he is Siva; and when he sets in the west, he is Vishnu."

Again, in the Zoroasteric mysteries of Persia the temple of initiation was circular, being made so to represent the universe; and the sun in the east, with the surrounding zodiac, formed an indispensable part of the ceremony of reception.*

In the Egyptian mysteries of Osiris the same reference to the sun is contained; and Herodotus, who was himself initiated, intimates that the ceremonies consisted in the representation of a sun-god, who had been incarnate, that is, had appeared upon earth or rose, and who was at length put to death by Typhon, the symbol of darkness, typical of the sun's setting.

In the great mysteries of Eleusis,† which were celebrated at Athens, we learn from Chrysostom, as well as other authorities, that the temple of initiation was symbolic of the universe; and we know that one of the officers represented the sun.‡

In the Celtic mysteries of the Druids the temple of initiation was either oval, to represent the mundane egg—a symbol, as has already been said, of the world,—or circular, because the circle was a symbol of the universe—or cruciform, in allusion to the four elements or constituents of the universe. In the island of Lewis, in Scotland, there is one combining the cruciform and circular form. There is a circle consisting of twelve stones, while three more are placed in the east, and as many in the west and south, and thirty-eight in two parallel lines in the north, forming an avenue to the circular temple. In the centre of the circle is the image of the god. In the initiations into these rites the solar deity performed an important part, and the celebrations commenced at day-break, when the sun was hailed on his appearance above the horizon as "the god of victory; the king who rises in light, and ascends the sky."

But I need not multiply these instances of sun worship. Every

* Zoroaster taught that the sun was the most perfect fire of God, the throne of his glory, and the residence of his divine presence, and he therefore instructed his disciples "to direct all their worship to God first toward the sun (which they called *Mithras*), and next toward their sacred fires, as being the things in which God chiefly dwelt; and their ordinary way of worship was to do so toward both. For when they came before these fires to worship *they always approached them on the west side*, that having their faces toward them, and also toward the rising sun at the same time, they might direct their worship to both. And in this posture they always performed every act of their worship."—*Prideaux, Connection*, i. 216.

† "The mysteries of Ceres [or Eleusis] are principally distinguished from all others, as having been the depositaries of certain traditions coeval with the world."—*Ouvaroff, Essay on the Mysteries of Eleusis*, p. 6.

‡ The *Dadouchos*, or torch-bearer, carried a symbol of the sun.

country and religion of the ancient world would afford one.* Sufficient has been cited to show the complete coincidence, in reference to the sun, between the symbolism of Freemasonry and that of the ancient rites and mysteries, and to suggest for them a common origin, the sun being always in the former system, from the earliest times of the primitive or patriarchal Masonry, considered simply as a manifestation of the wisdom, strength, and beauty of the Divine Architect, visibly represented by the position of the three principal officers of a Lodge, while by the latter, in their degeneration from, and corruption of, the true Noachic faith, it was adopted as the special object of adoration.

The point within a circle is another symbol of great importance in Freemasonry, and commands peculiar attention in this connection with the ancient symbolism of the universe and the solar orb. We are told that the point represents an individual Brother; the circle, the boundary-line of his duty to God and man; and the two perpendicular parallel lines, the patron-saints of the Order—St. John the Baptist and St. John the Evangelist.

Now this explanation, trite and meagre as it is, may do very well for the exoteric teaching of the Order, but the question at this time is, not how it has been explained by modern lecturers and Masonic system makers, but what was the ancient interpretation of the symbol; and how should it be read as a sacred hieroglyphic in reference to the true philosophic system which constitutes the real essence and character of Freemasonry?

Perfectly to understand this symbol I must refer, as a preliminary matter, to the worship of the *phallus*, a peculiar modification of sun worship which prevailed to a great extent among the nations of antiquity.

The phallus was a sculptured representation of the *membrum virile*, or male organ of generation; and the worship of it is said to have originated in Egypt, where, after the murder of Osiris by Typhon—which is symbolically to be explained as the destruction or deprivation of the sun's light by night,—Isis, his wife (or the symbol of nature), in the search for his mutilated body is said to have found all the parts except the organs of generation, which myth is simply symbolic of the fact that, the sun having set, its fecundating and invigorating power had ceased. The phallus, therefore, as the symbol of the male generative principle, was very universally venerated among the ancients,† and that too as a religious symbol, without the

* "Indeed, the most ancient superstition of all nations," says Maurice, "has been the worship of the sun, as the lord of heaven and the governor of the world; and in particular it prevailed in Phœnicia, Chaldæa, Egypt—and, from later information, we may add, Peru and Mexico—represented in a variety of ways, and concealed under a multitude of fanciful names. Through all the revolutions of time the great luminary of heaven hath exacted from the generations of men the tribute of devotion."—*Indian Antiquities*, vol. ii. p. 91.

† The exhibition of these images in a colossal form, before the gates of ancient temples, was common. Lucian tells us of two colossal phalli, each one hundred

slightest reference to any impure or lascivious application.* It is supposed by some commentators to be the god mentioned under the name of Baal-peor, in the Book of Numbers,† as having been worshipped by the idolatrous Moabites. Among the eastern nations of India the same symbol was prevalent, under the name of *lingam*. But the phallus or lingam was a representation of the male principle only. To perfect the circle of generation it is necessary to advance one step further. Accordingly we find in the *cteis* of the Greeks, and the *yoni* of the Indians, a symbol of the female generative principle, of co-extensive prevalence with the phallus.

The union of the phallus and *cteis*, or the lingam and *yoni* in one compound figure, as an object of adoration, was the most usual mode of representation. This was in strict accordance with the whole system of ancient mythology, which was founded upon a worship of the prolific powers of nature. All the deities of pagan antiquity, however numerous they may be, can always be reduced to the two different forms of the generative principle—the active, or male, and the passive, or female. Hence the gods were always arranged in pairs, as Jupiter and Juno, Bacchus and Venus, Osiris and Isis. But the ancients went further. Believing that the procreative and productive powers of nature might be conceived to exist in the same individual, they made the older of their deities hermaphrodite, and used the term ἀρρενοθηλυς, or *man-virgin*, to denote the union of the two sexes in the same divine person.‡

and eighty feet high, which stood in the forecourt of the temple at Heliopolis. Müller, in his "Ancient Art and its Remains," mentions, on the authority of Leake, the fact that a colossal phallus, which once stood on the top of the tomb of the Lydian king, Halyattes, is now lying near the same spot; it is not an entire phallus, but only the head of one; it is twelve feet in diameter below and nine feet over the glands. The phallus has even been found, so universal was this worship, among the savages of America. Dr. Arthaut discovered, in the year 1790, a marble phallic image in a cave of the island of St. Domingo.—*Clavel, Hist. Pittoresq. des Religions*, p. 9.

* Sonnerat observes, that the professors of this worship were of the purest principles and most unblemished conduct, and however offensive the idea may prove to Europeans, happily educated under different impressions, it seems never to have entered into the heads of the Indian legislator and people, that anything natural could be grossly obscene.—*Voyage aux Indes Orient.*, i. p. 118. From the earliest periods, the women of Asia, Greece, and Italy wore this symbol as a jewel; and Clavel tells us that a similar usage prevails at this day among the women in some of the villages of Brittany. Seely tells us that the lingam, or Indian phallus, is an emblem as frequently met with in Hindostan as the cross is in Catholic countries.—*Wonders of Elora*, p. 278.

† Numb. xxv. 1—3. See also Psalm cvi. 28—"They joined themselves also unto Baal-peor, and ate the sacrifices of the dead." This last expression, according to Russel, has a distinct reference to the physical qualities of matter, and to the time when death, by the winter absence of the solar heat, gets, as it were, possession of the earth. Baal-peor was, he says, the sun, exercising his powers of fecundity.—*Connection of Sacred and Profane History*.

‡ Is there not a seeming reference to this thought of divine hermaphroditism, in the well-known passage of Genesis? "So God created man in his own image, in the image of God created he him; *male* and *female* created he them." And so being created, "male and female," they were "in the image of God."

Thus, in one of the Orphic Hymns, we find this line:—

“Ζεὺς ἀρσῆν γενετο, Ζεὺς ἀμβροτος ἐπλετο νύμφη.”

“Jove was created a male and an unspotted virgin.”

And Plutarch, in his tract “on Isis and Osiris,” says:—“God, who is a male and female intelligence, being both life and light, brought forth another intelligence, the Creator of the world.”

Now, this hermaphroditism of the supreme divinity was again supposed to be represented by the sun, which was the male generative energy, and by nature, or the universe, which was the female prolific principle.* And this union was symbolized in different ways, but principally by *the point within the circle*, the point indicating the sun, and the circle the universe, invigorated and fertilized by his generative rays. And in some of the Indian cave temples, this allusion was made more manifest by the inscription of the signs of the zodiac on the circle.

So far, then, we arrive at the true interpretation of the Masonic symbolism of the point within the circle. It is the same thing, but under a different form, as the Master and Wardens of a Lodge. The Master and Wardens are symbols of the sun, the lodge of the universe or world, just as the point is the symbol of the same sun, and the surrounding circle of the universe.

But the two perpendicular parallel lines remain to be explained. Every one is familiar with the very recent interpretation, that they represent the two Saints John, the Baptist and the Evangelist. But this modern exposition must be abandoned, if we desire to obtain the true ancient signification.

In the first place, we must call to mind the fact that, at two particular points of his course, the sun is found in the zodiacal signs of Cancer and Capricorn. These points are astronomically distinguished as the summer and winter solstice. When the sun is in these points, he has reached his greatest northern and southern declination, and produces the most evident effects on the temperature of the seasons, and on the length of the days and nights. These points, if we suppose the circle to represent the sun's apparent course, will be indicated by the points where the parallel lines touch the circle, or, in other words, the parallels will indicate the limits of the sun's extreme northern and southern declination, when he arrives at the solstitial points of Cancer and Capricorn.

But the days when the sun reaches these points are, respectively, the 21st of June and the 22nd of December, and this will account for

* The world being animated by man, says Creuzer (in his learned work on Symbolism) received from him the two sexes, represented by heaven and the earth. Heaven, as the fecundating principle, was male, and the source of fire; the earth, as the fecundated, was female, and the source of humidity. All things issued from the alliance of these two principles. The vivifying powers of the heavens are concentrated in the sun, and the earth, externally fixed in the place which it occupies, receives the emanations from the sun, through the medium of the moon, which sheds upon the earth the germs which the sun had deposited in its fertile bosom. The lingam is at once the symbol and the mystery of this religious idea.

their subsequent application to the two Saints John, whose anniversaries have been placed by the church near those days.

The covering of the Lodge is another, and must be our last reference to this symbolism of the world or the universe. The mere mention of the fact that this covering is figuratively supposed to be "a clouded canopy," or the firmament, on which the host of stars is represented, will be enough to indicate the continued allusion to the symbolism of the world. The Lodge, as representative of the world, is of course supposed to have no other roof than the heavens,* and it would scarcely be necessary to enter into any discussion on the subject, were it not that another symbol—the theological ladder—is so intimately connected with it, that the one naturally suggests the other. Now, this mystic ladder, which connects the ground-floor of the Lodge with its covering, is another important and interesting link which binds, with one common chain, the symbols and ceremonies of Freemasonry, and the symbolism and rites of the ancient initiations.

This mystical ladder, which in Masonry is referred to "the theological ladder which Jacob in his vision saw, reaching from earth to heaven," was widely dispersed among the religions of antiquity, where it was always supposed to consist of seven rounds or steps.

For instance, in the mysteries of Mithras in Persia, where there were seven stages or degrees of initiation, there was erected in the temples, or rather caves—for it was in them that the initiation was conducted—a high ladder of seven steps or gates, each of which was dedicated to one of the planets, which was typified by one of the metals, the topmost step representing the Sun, so that, beginning at the bottom, we have *Saturn* represented by lead, *Venus* by tin, *Jupiter* by brass, *Mercury* by iron, *Mars* by a mixed metal, the *Moon* by silver, and the *Sun* by gold; the whole being a symbol of the sidereal progress of the solar orb through the universe.

In the mysteries of Brahma we find the same reference to the ladder of seven steps, but here the names were different, although there was the same allusion to the symbol of the universe. The seven steps were emblematical of the seven worlds which constituted the Indian universe. The lowest was the *earth*; the second, the *world of re-existence*; the third, *heaven*; the fourth, the *middle world*, or intermediate region between the lower and upper worlds; the fifth, the *world of births*, in which souls are again born; the sixth, the *mansion of the blessed*; and the seventh, or topmost round, the *sphere of truth*, the abode of Brahma—he himself being but a symbol of the sun, and hence we arrive once more at the Masonic symbolism of the universe and the solar orb.

Dr. Oliver thinks that in the Scandinavian mysteries he has found

* Such was the opinion of some of the ancient sun worshippers, whose adorations were always performed in the open air, because they thought no temple was spacious enough to contain the sun; and hence the saying—"Mundus universus, est templum solis,"—the universe is the temple of the sun. Like our ancient brethren, they worshipped only on *the highest hills*. Another analogy.

the mystic ladder in the sacred tree, *Ydrasil*,* but here the reference to the septenary division is so imperfect, or at least abstruse, that I am unwilling to press it into our catalogue of coincidences; although there is no doubt that we will find in this sacred tree the same allusion as in the ladder of Jacob, to an ascent from earth, where its roots were planted, to heaven, where its branches expanded—which ascent being but a change from mortality to immortality, from time to eternity, was the doctrine taught in all the initiations. The ascent of the ladder or of the tree was the ascent from life here to life hereafter—from earth to heaven.

It is unnecessary to carry these parallelisms any further. Any one can, however, see in them an undoubted reference to that septenary division which so universally prevailed throughout the ancient world, and the influence of which is still felt, even in the common day life and observances of our time. Seven was among the Hebrews their perfect number, and hence we see it continually recurring in all their sacred rites. The creation was perfected in seven days; seven priests with seven trumpets encompassed the walls of Jericho for seven days; Noah received seven days' notice of the commencement of the deluge, and seven persons accompanied him into the ark, which rested on Mount Ararat on the seventh month; Solomon was seven years in building the temple; and there are hundreds of other instances of the prominence of this talismanic number, if there were either time or necessity to cite them.

Among the Gentiles the same number was equally sacred. Pythagoras called it a "venerable number." The septenary division of time into weeks of seven days, although not universal, as has been generally supposed, was sufficiently so to indicate the influence of the number. And it is remarkable, as perhaps in some way referring to the seven-stepped ladder which we have been considering, that in the ancient mysteries, as Apuleius informs us, the candidate was seven times washed in the consecrated waters of ablution.

There is, then, an anomaly in giving to the mystical ladder of Masonry only *three* rounds. It is an anomaly, however, with which Masonry has had nothing to do. The ladder of Masonry, like the equipollent ladders of its kindred institutions, always had seven steps, although in modern times the three principal or upper ones are alone alluded to. These rounds, beginning at the lowest, are *temperance, fortitude, prudence, justice, faith, hope, and charity*. Charity, therefore, takes the same place in the ladder of Masonic virtues as the sun does in the ladder of planets. In the ladder of metals we find gold, and in that of colours, yellow occupying the same elevated position. Now, St. Paul explains charity as signifying, not alms-giving, which is

* *Asgard*, the abode of the gods, is shaded by the ash-tree, *Ydrasil*, where the gods assemble every day to do justice. The branches of this tree extend themselves over the whole world, and reach above the heavens. It hath three roots, extremely distant from each other; the one of them is among the gods, the other is among the giants, where the abyss formerly was; the third covers *Niflheim*, or hell, and under this root is the fountain *Vergelmer*, whence flow the infernal rivers.

the modern popular meaning, but love—that love which “suffereth long and is kind;” and in our lectures on this subject, we speak of it as the greatest of virtues—because when Faith is lost and Hope has ceased, it extends “beyond the grave to realms of endless bliss”—we there refer it to the divine love of our Creator. But Portal, in his “Essay on Symbolic Colours,” informs us that the sun represents divine love, and gold indicates the goodness of God.

So, that if charity is equivalent to divine love, and divine love is represented by the sun, and lastly, if charity be the topmost round of the Masonic ladder, then again we arrive, as the result of our researches, at the symbol so often already repeated of the solar orb. The natural sun or the spiritual sun—the sun, either as the vivifying principle of animated nature, and therefore the special object of adoration, or as the most prominent instrument of the Creator’s benevolence—was a leading idea in ancient symbolism.

Its prevalence, therefore, in the Masonic institution, is a pregnant evidence of the close analogy existing between it and all these systems. How that analogy was first introduced, and how it is to be explained, without detriment to the purity and truthfulness of our own religious character, would involve a long inquiry into the origin of Freemasonry, and the history of its connection with the ancient systems.

These researches might have been extended still further; enough, however, has been said to establish the following principles:—

1. That Freemasonry is, strictly speaking, a science of symbolism.
2. That in this symbolism it bears a striking analogy to the same science, as seen in the mystic rites of the ancient religions.
3. That as in these ancient religions the universe was symbolized to the candidate, and the sun, as its vivifying principle, made the object of his adoration, or at least of his veneration—so in Masonry, the lodge is made the representative of the world or the universe, and the sun is presented as its most prominent symbol.
4. That this identity of symbolism proves an identity of origin, which identity of origin can be shown to be strictly compatible with the true religious sentiment of Masonry.

And fifthly and lastly, that the whole symbolism of Freemasonry has an exclusive reference to what the Kabbalists have called the *Algabil*—the *Master Builder*—him, whom Freemasons have designated as the Grand Architect of the universe.

MASONIC TRUTH.—A few trite lessons upon the rudiments of architecture, a few ordinary maxims of morality, a few unimportant traditions—will no longer satisfy the earnest inquirer after masonic truth. Let him who is satisfied and content with them, remain where he is, and seek to ascend no higher. But let him who desires to understand the harmonious and beautiful proportions of Masonry, read, study, reflect, digest, and inwardly discriminate. The true mason is an ardent seeker after knowledge; and he knows that books are vessels which come down to us full freighted with the intellectual riches of the past; and that in the lading of these argosies is much that sheds light upon the history of Masonry, and proves its claims to be regarded as the great benefaction of mankind.

ANCIENT WRITERS AND MODERN PRACTICES.

(Continued from page 606.)

We now come to the circumstances which, according to De Quincey, first "gave occasion to the rise of the Rosicrucian Order, and of the earliest authentic records of history which relate to it." As we have reason to believe that the majority of our readers do not belong to this Order, we pass over this portion of the history with less detail than that which relates to the Craft in general, and merely give an abstract of it, leaving it to the judgment of our Brethren of the Order of the Rose Croix.

Towards the end of the sixteenth century (continues our author) cabbalism, theosophy, and alchemy, had overspread the whole of Western Europe, and especially of Germany. To this mania, which infected all classes, no writer had contributed so much as Theophrastus Paracelsus; and in or about the year 1610 were published three books, which, according to De Quincey, led to the foundation of the Rosicrucian Order as a distinct society. The first of these, serving as a kind of introduction to the two others, is entitled, "The Universal Reformation of the whole Wide World," and is a tale, not without some wit and humour. The seven wise men of Greece, with M. Cato and Seneca, and a secretary named Mazzonius, are summoned to Delphi by Apollo, at the desire of the Emperor Justinian, and there deliberate on the best mode of redressing human misery. Thales proposes a window in every man's breast, in order to detect, with a view to extinguish them, hypocrisy and vice in the heart. Solon proposes an equal division of all property. Chilo proposes the banishment of those two infamous and rascally metals, gold and silver, which would, in his opinion, prevent war. Pittacus insists upon more rigorous laws, which should make virtue and merit the sole passports to honour; to which, however, Periander objects that there has never been any scarcity of such laws or of princes to execute them, but scarcity enough of subjects conformable to good laws. Bias suggests, in order to keep all people and nations to their own homes and countries, that all bridges be demolished, mountains rendered insurmountable, and navigation totally forbidden. Cato, who, in our friend's opinion, is the wisest (!) of the party, wishes that all *women* could be swept off the face of the earth by another deluge, and the *male* sex, only, continued by some new arrangement. This, however, creates the greatest indignation; and at length, after a long debate, the idea of Seneca prevails, viz., that out of all ranks of men a society be formed, having for its object the general welfare of mankind, and pursuing it in secret, though without much hope of its success on the part of the deputation, on account of the desperate condition of "the Age," who appears before them in person, and describes his own wretched state of health.

The second work gives an account of such a society as already established, and is the celebrated work entitled "Fama Fraternitatis of the meritorious Order of the Rosy Cross, addressed to the Learned in general and the Governors of Europe;" and here we are presented with the following narrative. (Our readers will bear in mind that the Order of Rose Croix, is, as its name implies, a Christian Order.) Christian Rosycross, of noble descent, having during his travels into the East learned great mysteries from the Arabians, Chaldæans, &c., on his return into Germany, established a secret society consisting of four, afterwards of eight members—who dwelt together in a house built by him: to these, under a vow of secrecy, he communicated his mysteries. The rules of the society were briefly these:—"The members were to cure the sick without reward. They were not to wear a peculiar dress, but to dress after the fashion of the country. Once a year they were all to assemble in the house built by their founder, or to account for their absence. Every member was to appoint some properly qualified person to succeed him at his decease. The '*Rosy Cross*, was to be their seal and watchword; and the association was to be kept unrevealed for an hundred years." When the members had received their instructions, they dispersed themselves, with the exception of two, who by turn lived in the house with the founder. Christian Rosycross died at the age of an hundred and six years. His death, but not his grave, was known to the society; for the first Rosicrucians did not even know where their brethren were buried. New members were, from time to time, elected; and when the society had existed one hundred and twenty years, a door was discovered in the house, and upon the opening of this door, a sepulchral vault. On the door was this inscription:—"Post CXX annos patebo," (one hundred and twenty years hence I shall open). The vault was a heptagon, every side being eight feet high by five wide, and it was illuminated by an artificial sun. In the centre was placed a circular altar, on which was a brazen plate with the following words inscribed on it. *A.C.R.C. Hoc, universi compendium, vivus, mihi sepulchrum feci. Nequaquam vacuum legis jugum. Libertas Evangelii. Dei gloria intacta.** Each side of the vault has a door, behind which were deposited the *vocabularium* of Paracelsus and the secret books of the Order, mirrors, bells, lamps, mechanical musical instruments, &c., for the re-establishment of the Order, even after many centuries, should it become extinct. Under the altar the brethren discovered the body of their founder, perfectly free from decay. His right hand held a vellum book written in golden letters, which is called "T," and became next to the Bible the most precious jewel of the Society; and at the end are the names of the eight brethren who were present at the death and burial of Father Rosycross. (We must here remark, that it is a strange fact that eight persons were present at his burial, though no one knew where he was buried.)

* This grave, an abstract of the whole world, I made for myself, while yet alive. The empty yoke of the law is made void. The liberty of the gospel. The unsullied glory of God.

Immediately after the above narration follows a declaration of their mysteries addressed by the Society to the whole world. They profess to honour the Empire and the laws of the Empire, and that the art of gold-making is but a slight object with them—a mere *πάρεργον*. The whole work ends with these words:—“Our house, though an hundred thousand men shall have looked upon it, is yet destined to remain untouched, imperturbable, out of sight, and unrevealed to the whole godless world for ever.”

The third book, which originally appeared in Latin, with the title, “*Confessio Fraternitatis Roseæ Crucis, ad Eruditos Europæ*,”* contains nothing more than general explanations of the object and spirit of the Order. It is added that the Order has different degrees; that not only princes and men of rank and learning, but also mean and inconsiderable persons are admitted as members, provided they have pure and disinterested purposes, and are willing to exert themselves for the ends of the institution; that the Order has a peculiar language; that it is possessed of more gold and silver than the whole country besides could yield; but that it is not this, however, but true philosophy, which is the object of their labours.

Such is De Quincey’s account of the three works which, according to him, were the origin of the Rosicrucian Society. Where practicable in so abridged a notice as the present one, we have used his own words; as it is our object as far as possible to furnish our readers at once with a reproduction of his papers and a refutation of his theory.

Now (says De Quincey) arises the question, from what quarter do these three works proceed. The reputed author, according to his account, was John Valentine Andreä, whom we mentioned in our last number, a celebrated theologian, satirist, and poet, of Wurtemberg. He was born in 1586 at Herrenburg, in Wurtemberg, and received an excellent education; he early gained distinction from his skill in languages, as also in mathematics, history, and geography. He sought to redress the evils of the times in which he lived, by means of secret societies, (on what motives and arguments, he has not told us in the record of his life which he has left behind him), and as early as his sixteenth year, he had written his “*Chemical Nuptials of Christian Rosycross*,” his “*Julius; sive, De Politia*,” his “*Condemnation of Astrology*,” and other kindred works. It is not, however, our present purpose to give the various particulars of Andreä’s life, which are given here at some length, and which may be found, as we are here told, in detail, by those who are interested in them, in the second book of Seybold’s “*Auto-Biographies of Celebrated Men*.” One special object of his labours and his travels, however, (for he travelled much) was to bring together into one society the noble, the enlightened, and the learned men of his time—a society which he hoped to see as under the influence of one soul, towards the redressing of public evils. This design he presented originally

* The Confession of the Fraternity of the Rosy Cross to the Learned of Europe.

in the form of a Rosicrucian Society, and in it he mingled some features that were at variance with the gravity of its purposes. Young as he then was, Andreä knew that men of different characters could not be brought to co-operate steadily for any object so purely disinterested as the elevation of human nature: he therefore addressed them by the common foible of their age, by holding out promises of occult knowledge, which should lengthen life and confer wealth; for in an age of theosophy, cabbalism, and alchemy, he knew that the popular ear would be caught by an account, issuing no one knew whence, of a secret society which professed to be the depository of Oriental mysteries, and to have existed for two centuries. Many would seek to connect themselves with such a society, and from these candidates he might gradually select the members of the real society which he projected. How then, it may be asked, arises any doubt as to the authorship of these three works? Or, why did he not own them? For the simple reason, that for him to have owned them, would have been to defeat his own object; and, on the contrary, he joined, in public as being a suspected person, in the ridicule of those who regarded the whole scheme as a chimera. And if Andreä was not the author, who was? There is no authority for attributing it to any one else, and great reason to attribute it to him.

Next arises another question, viz., was the brotherhood of the Rosicrucians, as described in these books, an historical matter of fact or a romance? As to the "Fama Fraternitatis," (says De Quincey),—which properly contains the pretended history of the order—it teems with internal arguments against itself; one of which was so very gross that we could not avoid noticing it as we wrote it, viz., the allusion to the eight brethren who witnessed the burial of Father Rosycross. The other discrepancies are as great, and can be as easily discovered by any one who reads the narrative carefully, or perhaps even carelessly. But here De Quincey again jumps very hastily to a conclusion,—one, indeed, to which, though not ourselves belonging to the order, we cannot follow him. "Whoever," he says, "was *its* author, must be looked upon as the founder, in effect, of the Rosicrucian order (!), inasmuch as this fiction was the accidental cause of such an order's being really founded." Here we cannot agree with him (though we quite think with him, that the history contained in the "Fama Fraternitatis" is full of contradictions and absurdities) any more than we can in his final argument to prove that Andreä was that author—viz., that the armorial bearings of Andreä's family were a St. Andrew's cross and four roses; and that, for this reason, by the "Order of the Rosy Cross" he *meant* an order founded by himself; and that therefore the origin of the Rosicrucian order was founded by him in the year 1610.

The sensation however which was produced throughout Germany, we are informed, is sufficiently proved by the repeated editions of them between the years 1614 and 1617, as also by the great excitement which ensued in the literary world. Printed letters, addressed to the

society, poured in from all sides from persons who were anxious to become members of the order, most of them containing, as proofs of their qualifications, proofs of their skill in alchemy or cabbalism; a number of these letters are now, we are told, preserved in the library at Göttingen. There appeared pamphlets containing opinions of the society, each writer pretending to more correct knowledge than his predecessors. Quarrels arose, partisans started up on all sides; and the more the as yet invisible society retreated from the public advances, so much the more eager were its admirers, so much the more determined its antagonists. Of the many printed letters to the society, however, none had been answered; and all attempts to discover any particulars relating to it, or even the place of its retreat, were baffled. Many impostors meanwhile arose, who gave themselves out as members of the Rosicrucian order, and imposed on the credulity of many, and defrauded them of their money by means of alchemy, or of their health by panaceas. Three in particular were punished for this offence by the magistracy at Wetzlar, at Nuremberg, and at Augsburg; one of them losing his ears in running the gauntlet, and another being hanged.

About this time, however, appeared a work by one Andrew Liban, who wrote against the practicability of the meditated reformation, ridiculed the legend of Father Rosycross, threw contempt on the sciences they professed, and drew the attention of the various governments to the confusion which was resulting from the reported existence of a society which, nevertheless, did not make its appearance. Let our readers here again bear in mind that we are not giving this as the *bonâ fide* history of the order of the Rose Croix, but are simply quoting it from De Quincey.

These writings of Liban, added to others of the same tendency, would probably have suppressed all the Rosicrucian pretensions, but for the fact that those who had eagerly sought for admission into the *imaginary* order, and had found all their efforts unavailing, suddenly determined that they *were* themselves Rosicrucians already to all intents and purposes—at least as to all the essential marks laid down in the then books. “We also,” they argued, “are persons of great knowledge; we make gold, or shall make it; we also, no doubt—only give us time—shall reform the world; external circumstances are nothing; substantially it is clear that we are the Rosicrucian order.” Upon this (says De Quincey), they went on in numerous books and pamphlets to assert that they were the very identical order instituted by Father Rosycross, and described in the “*Fama Fraternitatis*.” But now Andrea found that he, though he had been hitherto enjoying the confusion and excitement which had resulted from his efforts, had raised an apparition which it was beyond his art to lay. We do not suspect our Rosicrucian friends in the present day of the pretended arts of gold-finding, &c., which are here attributed to their predecessors, and therefore we know we shall do no violence to their feelings by the extracts which follow. Well knowing that in all that crowd of aspirants who were clamorously

claiming admission into the airy college of Father Rosycross, though all pretended that the mystic wisdom which he promised was the object of their anxiety, yet by far the larger number were in search of the gold which he had hinted at—it is clear that his satirical propensities were keenly gratified, and he accordingly flung out two pamphlets to amuse the hungry crowd, which were entitled, “*Epistola ad Reverendam Fraternitatem Roseæ Crucis,*” and “*Assertio Fraternitatis Roseæ Crucis a quodam Fraternali ejus Socio Carmine expressa*” (A Letter to the Reverend Rosicrucian Society; and A Declaration, in Verse, of the Rosicrucian Fraternity, by a Brotherly Fellow of that Society), in the years 1613 and 1614. But, after a few years, Andreaë was shocked to find that the delusion had taken so strong a hold of the public mind, and that what he had intended to originate for far other and higher purposes, had been perverted and prostituted to alchemy and cabbalism of the lowest kind. He had intended by his satirical publications to lead men to inquire after hidden truths—he found that they had taken his satire in sober earnest, and had built on a foundation, which existed only in his imagination, an edifice which, nevertheless, seemed likely to be a lasting one. De Quincey here mentions a few of the most remarkable writers on the original pretended Rosicrucian Society, such as Julianus à Campis, who wrote to account for the non-revelation of themselves by the Rosicrucians, and for their non-recognition of the letters addressed to them. He was himself, he said, a member of the order, and having only in all his travels met with three others, he concluded that there were no others who were considered worthy of admission. Another was Julius Sperber, of Anhalt-Dessau; a third was Radtich Brotoffer, who understood the three Rosicrucian books not in a literal or historical sense, but allegorically, as a description of the art of making gold and finding the philosopher’s stone. A far more important history was written by Michael Maier, who is said first to have transplanted it into England, where its effects were more lasting than in Germany. He wrote a work dedicated “*Omnibus veræ Chymicæ Amantibus per Germaniam, et præcipuè illi Ordini adhuc delitescenti, at Famâ Fraternitatis et Confessione suâ admiranda et probabile manifestato.*” (“To all Lovers of true Chemistry throughout Germany, especially to that Order which has hitherto lain concealed, but is now made known by the Report of the Fraternity, and their admirable and probable Confession.”) Theophilus Schweighart of Constance, Josephus Stelatus, and Giles Gutmann, were also writers on the same subject. All these works were enough to convince Andreaë that his romance had succeeded in a way which he never designed. The public had credited the *charlatanerie* of his books, but gave no welcome to that for the sake of which this *charlatanerie* was adopted as a vehicle. The alchemy had been approved—the moral and religious scheme slighted. In order, therefore, to counteract the effects which he had then unintentionally produced, he now published a work which he had written in 1601, when only sixteen years old, to which

we have above alluded—viz., “The Chemical Nuptials of Christian Rosycross,” which was intended as a satire on the pedants, theosophists, goldmakers, and other enthusiasts, with whom Germany then swarmed, and appeared in the shape of a comic romance. Unfortunately, however, for his purpose this was received also as a serious and veracious history. In the following year he again published a work under the title of “Menippus,” in which he more openly unveiled his true design—viz., revolution of method in the arts and sciences, and a general religious reformation. The effect of all this ridicule and satire was, according to De Quincey, that in Germany, as there is the best reason to believe, no regular Lodge of Rosicrucians was ever established. His opinion is, however, that a different result came about in England, for there he says the Order exists still, under another name. To the best of *our* belief another order (one at least on different principles from either of those herein described) now exists in England and elsewhere, under the same name. We submit the above history to our Brethren, as we have before said, on the principle of “Audi alteram partem.” X.

TRUTH AND SCIENCE.

BY GILES F. YATES.

WE will not “faint nor weary” in well doing,
 Nor e'er betray the trust which is assigned us;
 Nor will we cease the good we crave pursuing,
 Nor look behind us.

Tho' Error's clouds are o'er our path careering,
 And falsehood utters loud its hollow thunder,
 Their sombre pall, Truth's sunlight spirit-cheering
 Will cleave asunder!

Who cannot *rule*, to *ruin* may endeavour,
 Or raise distrust, that monster hydra-headed,
 In thoughtless hearts; which to new idols ever
 Love to be wedded.

To hate and envy we have breathed defiance—
 Our hearts are laid on love's most sacred altar:
 Led by those twin fire-pillars, Truth and Science,
 We cannot falter.

We will be workers in the field before us
 With cheerfulness, nor deem the task a burden;
 And when success, though small, at times smiles o'er us—
 Be that our guerdon!

MASONIC AFFAIRS IN CANADA.

THE following is the document referred to in our first article this week (in connexion with the unfortunate differences existing in Canada), as having been published by Bro. T. Douglas Harington, the late Provincial Grand Master for Quebec and Three Rivers:—

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

“MY BRETHREN,—I have received a communication from the M. W. Grand Master of the Grand Lodge of England, which he recommends for my and your consideration, and to which I have deemed it a duty to reply.

“With a view of disseminating throughout the province Lord Zetland’s ideas upon the important question of Masonic independence therein—of pointing out where and in what way, in my opinion, we are neither fairly nor justly treated—and also of endeavouring to bring about what we must all wish for, a firmly cemented union of the Fraternity under one Grand Lodge of Canada—I have taken upon myself thus to circulate amongst you his Lordship’s letter and my reply.

“I trust that you will not look upon this as presumption on my part; but believe that I am actuated by a most earnest desire to have all existing differences of opinion and causes of antagonism removed and consigned to their proper oblivion. To many of you I am personally known.

“We must, if our Order is to thrive here, form one united body. It is an undeniable truth that there is a certain amount of anything but brotherly feeling now agitating us; and unless we are very careful, and do not with all our hearts study to ‘bear and forbear,’ the spark will burst into a flame. I do hope that we may all labour together, remembering the rich and varied lessons inculcated by our institution, and especially the principal step of our Masonic ladder—*charity*.

“I remain, your faithful Brother,

“Toronto, 21st February, 1858.

“T. DOUGLAS HARINGTON.”

Then follows the letter of the Most Worshipful the Grand Master, which has been already printed in our *Magazine*, of February 24, at pp. 357 — 359; this produced the following reply from Bro. Harington:—

“Toronto, Canada, 1st February, 1858.

“MY LORD AND M. W. BROTHER,—I have the honour to acknowledge the receipt of your communication dated the 9th ultimo, accepting my resignation of the offices of Prov. Grand Master and Prov. Grand Superintendent of Quebec, &c., and entering largely into the present condition of Canadian Masonry. Before I proceed to reply in detail to the various important passages of your Lordship’s letter, allow me to thank you for the personal kindness and courtesy you have extended to me, and to assure you that the perusal of your letter affected me deeply, and that whatever may be the result of the present antagonism between Grand Lodge and the Craft here, I shall ever feel grateful to your Lordship as well on my own account, as for the interest manifested and the earnestness evinced by you, in every line of that letter, for the arrangement of the existing Masonic differences. But I am constrained nevertheless to repeat that my convictions remain unchanged, as to the necessity for self-government here, and that although there may for a time be stray Lodges in Canada hailing as heretofore, the majority of the Craft neither can nor will consent again to acknowledge allegiance to the Grand Lodge of England. Of this I feel assured, and my assertions are endorsed by many excellent and influential Brethren, who, like myself, entertain a warm affectionate regard for the old country, but who cannot shut their eyes to the plain fact, that it is only very recently that *the colonies* have been looked upon as of so much

consequence in the preservation of the 'unity of English Freemasonry.' Your Lordship must acknowledge that for many years past they have only been regarded in a pecuniary light, that is, the annual revenue derived from them has kept them from nearly entire oblivion. As for a voice at the fountain head, that has never been thought of, and 'money' and 'obedience' have been the principal results derived from their connexion with the Grand Lodge of Great Britain and Ireland. Your Lordship will also, I am sure, acknowledge that they have been parcelled out between three sovereign authorities, in a way that must, sooner or later, lead to confusion, and a necessity for the establishment of one local head. I know that Canada has called the attention of England to the equal sovereignty of Scotland and Ireland, and that the adoption of some plan has been asked for, by which no separate Lodges should be constituted by one part of the empire, without the concurrence of the other two; but the subject has never yet been deemed of sufficient importance to attract attention or elicit a reply, and the result has been, that when individual Brethren have become dissatisfied, or fancied themselves aggrieved, they have been accustomed to retire from their Lodges, and either become joining members of another, hailing from a different source, or have applied for warrants, which have never been refused. For instance,—English Masons have procured charters from the Grand Lodge of Scotland and Ireland, without either of the latter bodies deeming it at all requisite to appeal to England for proofs of good standing or any other essential; and in this loose manner a standard of independence (for it may surely be classed as such) has been set up for many years. This irregularity could only be rectified by a sovereign Grand Lodge on the spot. Another important particular, I wish to draw your Lordship's attention to, is, that a large proportion of the Brethren here are native Canadians; who, as such, have none of the old recollections and sympathies to bind them; but, on the contrary, and it is natural, are imbued with a love of their native soil and institutions, and deem it derogatory to be ruled by extraneous power—from connection with which they derive no apparent advantage—in whose proceedings they have no real voice—with which it is ten chances to one if they ever have any personal communication—and for which, as I shall endeavour to show your lordship before I conclude this letter, they have been gradually compelled to feel less and less respect. There are likewise many Brethren, who are citizens of the United States of America, who have settled in Canada for their own private interests, but who have no particular liking for England in any way. I have alluded to the foregoing points, because they are uppermost in my mind, and I think them of paramount importance as a prelude to my replying to your lordship's communication in detail. I have to beg your indulgence for the length of this letter,—but I find it impossible to do justice to the subject at issue, unless I bring before your notice every thing that bears upon it, to compress which would be to mislead your lordship. I deeply regret that our recognition has not been effected by the documents already sent home, and the evidence which they afford that the "Antient Grand Lodge of Canada" certainly has not been actuated by factious or ambitious motives, (as has been hinted,) but by a "stern necessity," in adopting the course it has. I hope the Grand Lodge of England will yet see the matter in that light. There is no necessity for me to trouble your lordship with a repetition of the 'grievances' under which the entire Canadian Craft has laboured, for they have been fully and formally specified in the memorial already sent home by the late Prov. Grand Lodge of Upper Canada; but to enable you to refer to them, I have appended a copy of that memorial to this communication. I take it for granted that a copy of your lordship's letter to me is filed in the Grand Secretary's office for the information of Grand Lodge."

"With reference therefore to paragraph 2 of that letter, I must again express my conviction, that had the concessions proposed by your Lordship in March last, been propounded in September, 1856 (that is, six months earlier than they were), the present condition of Freemasonry in Canada might have been prevented. If you will be so good as to refer to the Memorial (page 5), you will find that the half year, suffered to elapse without notice, was pregnant with events, bearing direct and unmistakable issue upon 'independence.' The Craft here had nothing

for its guidance but your lordship's personal communications to Grand Lodge, and they were such (see 4th June, 1856,) as to call forth in the following October, resolutions of the very strongest nature, and '*disapproval of the unjust and uncourteous treatment experienced at the hands of the Grand Master of England,*' and it was firmly stated that the time had been allowed to pass when moderate concessions would have more than satisfied the Masons of Canada, and that less than entire independence would not allay the excitement, &c. and recognition was asked for; on behalf of the Prov. Grand Lodge, as a Grand Lodge. This was adopted in January, 1857, and sent home—and, in March following, your lordship officially made known your plan for restoring peace in Canada, and the concessions that you considered would bring about that desirable object. But previous silence and apparent carelessness had done their work by that time, and (I write it with all due respect) your proposal was not *then* looked upon as a boon, but as having been forced by the pressure of current events. The Brethren knew *then* that their memorial had not even been read in Grand Lodge, but had been referred, or handed over to the new Colonial Board; and it is certain that no definitive reply has yet been vouchsafed to that respectful document; although the Grand Registrar at the quarterly communication of the Grand Lodge of England, on the 2nd of September last, somewhat disingenuously declares that such a statement is inaccurate. Your lordship's letter (in triplicate), is not a reply, for the concluding portion of it only makes mention of the memorial having been presented at a late period of the evening—that no discussion took place thereon, and it was referred to the Colonial Board, in consequence of the announcement you had been previously pleased to make,—and the Colonial Board had no power to send one. Its duty was simply to report to your lordship and Grand Lodge. In the face of all that is reported to have occurred, it would puzzle any body to remove the impression, that the Craft is really governed by the dais, and those upon it,—not by the Brethren at large. Your lordship's concessions would perhaps have been deemed "ample," but for the fatal and unfortunate delay, and *before* the adoption of the memorial; but they were never so acknowledged subsequently;—and whether made before or after, you were ever careful not to embarrass any successor you might have, and the proposed plan, although binding on you, would not be upon him,—and it might happen therefore that the evil day was only retarded for a season. In this paragraph also, your lordship has been pleased to state that there must have been internal dissensions in Canada, which have led to the existing difficulties, and that they do not arise from delay and inconvenience on your side of the water. I hope to prove that dissatisfaction (not dissension) has been occasioned by parties in London, and who have been and are intimately connected with Grand Lodge itself—and I believe I express the opinion of the two Canadian independent bodies."

"With respect to paragraph 3, of your lordship's letter, I will simply say, that the independent movement commenced as early as 1850 not 1852, and that as regards the adhesion of English Lodges to the existing "Independent Grand Lodge," I am satisfied that had the Prov. Grand Lodge of Canada West wavered in its resolution after what had passed, the Prov. Grand Master would not have been left with a sufficiency of Lodges wherewith to constitute a Prov. Grand Lodge. Such was the pretty general and openly expressed opinion in all quarters, and by the Brethren at large, and I have no doubt that they would have taken warrants from that Independent Grand Lodge."

"I now beg permission to refer to paragraph 4 of your lordship's communication, and it is an important one. You regret the proceedings of the Prov. Grand Lodge of Canada West, and know of no letters emanating from England, which by possibility could be construed favourably to those proceedings. I will quote from one received by me, which could not fail to exercise an influence here. It is from Brother W. W. Beach, who is, I believe, known to your lordship, is now a member of the Colonial Board, and was in this country. He writes, under date 10th of June last, as follows:—

"I took the first opportunity in my power of seeing the Grand Master. He had not leisure to enter into the business, but deputed the Grand Registrar to meet me next day. I spent nearly two hours with him, and placed the whole

state of the case before him. He wished me to draw up a statement, for the Grand Master, of the Masonic affairs in Canada. I did so. I do not think I omitted any argument or position; it was acknowledged,—but though I begged that great haste might be used, nothing was done for several weeks. A meeting was at length summoned of a few selected to consider the matter. It was found the day did not suit some one, so it was put off. After the consultation, nothing was resolved on. The Grand Registrar, who is very reasonable, declares that it is impossible to constitute the Prov. Grand Lodge into a Grand Lodge by any act of the Grand Lodge of England, though of course the recognition of it would be another question, &c.'

"Your lordship cannot fail to see there was lukewarmness in some quarters, at a time when Canada was looking with excessive anxiety for some kind of action at home; so much so that the regular communication of the Prov. Grand Lodge had been put off for a month to afford time, and enable the Grand Lodge to take up the business at its own meeting at the beginning of June. You will also, I think, agree that a very high officer did not absolutely discourage 'recognition.' We were well aware here, that Grand Lodge could not constitute us a Grand Lodge, and every memorial has asked for 'recognition' accordingly; and we have endeavoured throughout to make our independent formation as agreeable and affectionate towards the mother country as we could do, under the trying circumstances involved in the course we were compelled to adopt. To the last we turned to the mother Grand Lodge with a yearning affection—clung to her constitutions—elected her chief Brother to preside over us—and begged her to consider that we had fought her battles, and retained our allegiance—in spite of neglect, carelessness, and silence—until self-respect would allow of no further adherence as dependents, and we had been taunted and ridiculed for what was called our slavish servility. But Grand Lodge never manfully grappled with the question at issue—has not up to this moment. She never defined the law of the matter—never gave instruction or encouragement—never attempted to inflict punishment on the Lodges and Brethren who had unceremoniously severed their connexion with her, never denounced them; but left us here to fight and disagree, to break friendships, to sever Masonic connections of long standing; in short, to do what Grand Lodge up to this moment has not had the moral courage or pluck to do. And for what end? To preserve intact a tie, founded upon old memories and reminiscences, which a large proportion of Brethren, being native Canadians, never had any particular reason to treasure up in their hearts. Grand Lodge would lose through the pocket, the Brethren here were likely to suffer in spirit, heart, and affection. I could dilate upon this topic; but must again refer to the paragraph of your lordship's letter which is now under notice. I must do your lordship justice. You did denounce the Independent Grand Lodge as 'rebellious,' although Grand Lodge has never yet enunciated a dignified opinion at all. But why did you call that body 'rebellious?' Because it had thrown off 'its allegiance to the Grand Lodge of England, and that without returning the warrants it held.' Your lordship tells me that you recommended no course of action then; you give no opinion now. May I ask why you did not do so, or cause Grand Lodge to act, instead of placing the Brethren in a false position here, and compelling them to assume the initiative? More than two years have elapsed since the formation of the Independent Grand Lodge of Canada, and the then loyal Brethren cannot point to one single letter of decided advice or instruction at this moment, as to the course they were to adopt towards that body. Not one single charter has ever been demanded, not one single seceding Brother has been suspended from Masonic privileges, not one atom of Masonic law has been brought to bear, and even your lordship's term of 'rebellious'—if we are to believe the only printed periodical that comes regularly to this province, viz., the *Freemasons' Magazine*, published in London—was not suffered to be uttered by you in Grand Lodge without a sneer!

"Your lordship states that you have felt astonishment, not unmingled with indignation, at the course pursued by the late Prov. Grand Master of Upper Canada, in demanding the warrants of the Lodges in your name. Will you be pleased to state what he ought to have done? I was by Sir Allan MacNab's side, and can

bear witness to his anxiety to act rightly. I am of course open to conviction, and we are all liable to error, but I believe I should have followed the same course, and so I told Sir Allan. Your lordship says, that you see a wide distinction between the breaking up of a Lodge, and the surrender of its warrant by the free-will of the Brethren composing it, and the subsequent formation of new Lodges under another authority—and the formation of an independent and antagonistic jurisdiction, who are still the holders of the warrants of that Grand Lodge, whose authority they are determined to subvert &c. My lord and M. W. Brother, the Lodges could not first be broken up, and the warrants surrendered, or a Grand Lodge could not have been constituted, for it is Lodges, not Brethren, who form the component parts of a Grand Lodge. Your lordship likewise says that the Prov. Grand Master not only assumed a power as your representative, which you had no authority to exercise yourself, but acted in direct opposition to the Constitutions—what do the Constitutions say?

“‘If a Lodge be dissolved, the warrant shall be delivered up to the Grand Master, &c.’—Art. “*Private Lodges*,” s. 27.

“‘If all the members of a Lodge withdraw, the warrant becomes extinct.’—s. 30.

“I would therefore ask your lordship, who was the proper officer to require the surrender of the warrants of the Lodges, upon their formally declaring that they withdrew from under the jurisdiction of England, or in other words, dissolved themselves, as far as their charters were concerned, and received in lieu thereof dispensation from their own local head? Surely the Prov. Grand Master was bound to call for them, for the purpose of complying with the constitutions, and restoring them to you, the Grand Master Sir Allan MacNab, in common with the Brethren at large, could only understand by your lordship’s addresses to the Grand Lodge of England, that after a declaration of independence, the retention of your warrants specially constituted an act of rebellion,—and it was with direct allusion to your lordship’s own words, that the Prov. Grand Master addressed the meeting as he did. Upon referring to the Prov. Grand Lodge proceedings, you will observe, that in the concluding address praying for recognition, the surrender of those charters is specially mentioned, and their return asked for, that they might be cherished as mementos of the original source from whence we derived our masonic existence, and which we regarded with warm affection, although we felt that self-government, from various causes, was imperative. The Prov. Grand Master used no compulsion; but he had to exercise his discretion, and in the absence of any advice or directions from the fountain head, although the contemplated movement was known in London, the course he pursued was certainly the most straightforward one, and, under the circumstances, more in accordance with the constitutions, as quoted above, than any other method would have been,—and I know that no Brother felt more acutely the painful position in which we were all placed than Sir Allan MacNab. My lord, it seems a paradox, that the ‘Independent Grand Lodge’ should be denounced for withholding the English warrants, and the ‘Antient Grand Lodge of Canada’ for surrendering them.

“Paragraph 5, of your lordship’s communication, bears reference to Quebec, and the appointment of my successor; and I have of course nothing further to say than again to express my sense of the kind courtesy evinced by you when accepting my resignation of my high and honourable offices. I will only remind your lordship that, although you feel bound to appoint another Prov. Grand Master without loss of time for that district, the nomination of a Prov. Grand Superintendent for Canada West has been urged upon you, time after time, without success. The English Lodges are certainly the same in number as when I was appointed; but brethren are wavering, and have been so for some time—passing events have greatly unsettled them. There is a Scotch, and also an Irish Lodge at Quebec now, and the latter was organized by English Masons for the open and express purpose of being free from English rule; and at this time many Brethren are subscribing members of all three portions of the empire, and are therefore tolerably independent when they choose. Quebec and Montreal are jealous of each other, and both are so of Upper Canada. Your lordship will not probably, under such circumstances, be disposed to place implicit trust in any deep-rooted affection for English Masonic rule. I think, as I once before stated to you, that it is now a question of time only.

“I will now turn to paragraph 6 of your letter. Your lordship abstains from offering any opinion, whether any, or what circumstances can absolve Masons from their moral obligation, and justify them in separating from their mother Grand Lodge. I assure you that the length of time suffered to elapse here before the present decided step was adopted, and the patience shown under neglect and apparent indifference, as detailed in the memorials from Upper Canada, have been the result of extreme sensitiveness on that very point, coupled with ancient affection. While care has been taken to point out the many causes of dissatisfaction, recognition of future independent government has been studiously asked for, and has formed the steady prayer, and it was not till the Brethren found that neither Grand Master nor Grand Lodge appeared disposed to take up this prayer openly and definitively—that their respectful memorials were not read in Grand Lodge—that month after month glided by, and the important question at issue continued to be delayed, or, if brought forward in Grand Lodge, only resulted in debates and proceedings quite disgraceful to such a body as the Grand Lodge of England—that they began to, and at last did make up their minds, that there was a limit to even their moral obligation as Masons—that further petitioning would be servility, and that they were better able, and had a clear right to govern themselves, and fair warning was sent home of the course they would in self-respect undoubtedly pursue. That Brethren in England, however much they, like us, might regret separation, did not deem independent government a violation of Masonic moral obligation, may be gleaned from the proceedings of Grand Lodge itself, and the fact that one plain notice of motion for recognition was given by Brother the Earl of Carnarvon, in whom your lordship has confidence, and who, when visiting a Lodge at Stonehouse, in a speech which, the reporter says, was greeted with rounds of applause and listened to with earnest attention, expressed himself thus emphatically in relation to Canada. Alluding to the concessions announced, he added:—

“‘He could not disguise that these concessions came tardily, that the feeling in Canada in favour of independence had grown very strong, and that it was more than doubtful if their colonial supremacy could now be preserved. He was afraid that in this matter they had gone too near that fatal rock “too late,” which had shipwrecked so many empires, dynasties, and governments.’

“His lordship, unhappily, had divined the truth!

“You, Most Worshipful Grand Master, declare that recognition of either of the bodies, which have recently assumed the power of erecting themselves into a Grand Lodge, is impossible, and that, even were it accorded, it would lead only to increased confusion. No Brethren lament more sincerely the state of Masonry in this province than those residing there, who have been all along the real sufferers, and they have shown this by their actions and their urgent appeals to England to remedy it. I believe I echo their sentiments by repudiating the justice of any attempt to fasten the blame upon them. The documents they have drawn up show, in truthful language, who were the originators of the confusion; and I would ask your lordship certain plain questions—Why has not the course adopted by the Grand Lodge of Ireland been solemnly protested against—and why, when that sovereign body upheld and encouraged by recognition those English Lodges which first withdrew from allegiance to you, did you continue on the same terms of intimacy as before, when you could not be blind to the serious importance of the proceedings of Ireland, and must have been conscious that half a victory was thereby gained by those whom your lordship simply styled ‘rebellious?’ It is asserted that the Grand Lodge of Ireland did seek information from England, but, like other correspondents, it met with no notice, and therefore acted as it thought best. Whether this be true or not, the recognition by a part of the empire, and the mutual appointment of representatives by that portion and the seceding body, must have had a damaging effect on the permanent continuation of your Masonic supremacy here. Yet, I believe the Grand Lodge of England has not ventured any objection or remonstrance. Again, permit me to ask, why was the first body of the seceders here so indulgently let off, while the late Prov. Grand Lodge of Canada West, after using every exertion to preserve its connection with England intact—only succumbing to an imperious necessity—and to the last moment

evinced an untiring anxiety to carry out its separate and independent organization in such a manner as to show, in all future times, that it was a child of the old country—is severely reproached, and taxed with all manner of wickedness? There must be some hidden reason for such manifest injustice. My conscientious impression is that under all the circumstances, and taking into consideration all the difficulties and the causes for complaint, which your lordship confesses were not unfounded—recognition might and ought to have been conceded. The only true course for the two separate independent Grand Lodges now to adopt, is to unite closely, and trust that no harassing impediments may be thrown in their path so as to prevent their working harmoniously and resolutely for the good of our Order. My lord, the chief Masonic connection that this province must cultivate is with our neighbours in the United States, because with them our intercourse is constant, and it is an ominous fact, that the Grand Lodge of nearly every state has already acknowledged the independent organization, or is prepared to do so. In affairs of state, Canada is virtually independent, for no British statesman would attempt to interfere with her local legislation. In church affairs she is the same, for the right to elect bishops of the established church of England and Ireland is accorded. Why not, then, the same thing as regards Masonry? I think the propriety of it is more obvious in the latter case, because in the two first named, the Sovereign is the undoubted and sole head; but the Grand Lodge of England only holds a divided authority in the colonies, in conjunction with Scotland and Ireland, and she could not complain if every Lodge working under her warrant chose to return it, and determine to hold under one of the others. At least she has not objected when such instances have taken place.

“Finally—as regards paragraph 7 of your Lordship’s letter. Should the time shortly arrive, when one united sovereign Grand Lodge of Canada is established—and to accomplish that end the Brethren will, I hope, strenuously exert themselves—I shall ever be at your Lordship’s disposal, as your representative, to look after English interests, if honoured by the office, and consider myself, as a Past Prov. Grand Master of your appointing, always at your service, and I shall never forget the kindness you have extended to me. I am sure your Lordship gives utterance to your own true and honourable feelings when you say that you feel the deepest concern. But in justice to the Brethren (myself included) I must protest against that concern being aggravated by ‘attempts’ on our part to shift the blame to the Grand Lodge of England. Most assuredly the proofs adduced from hence must carry conviction, that our charges are just ones, and it is ungenerous, at this, the eleventh hour to endeavour to make us the aggressors, when there has not been the slightest hint of this before, and we are censured for not being satisfied with ample ‘concessions.’ There would be no need of concessions if we had only attempted to show, and had failed to prove that the conduct of the Grand Lodge of England had driven us to the present extreme course. My Lord, although separation has, as you write, taken place subsequently to what you call the remedy of all reasonable complaints, you had previous plain warning that the time was gone by when moderate concessions would have been satisfactory—valuable time had been frittered away and could not be recalled—patience and hope had become exhausted—and you could not have been surprised at your proposals not being deemed a remedy for restoring to its normal state the Craft in Canada. Your lordship says, that you know that many of the delays complained of by Lodges, originated from the neglect of Provincial Officers. I know nothing of this myself; but it is indignantly and positively contradicted. This is another new charge, made at a late hour, and the Provincial Officers justly complain at its having been held back. The Grand Secretary’s office, they say, is the Augean stable that required cleansing, and that its waste paper basket could for years have told tales. My lord, I was conversing lately with a Brother not long from London, and who says he is or was a member of a red apron Lodge—an old friend of his, and an attendant at Grand Lodge, designated its proceedings for some time as a solemn farce, and London Freemasonry as a peculiar system of eating and drinking, veiled with a table-cloth, and illustrated by knives and forks! I dare say that I am not the only one to whom this has been stated, and, whether or not, the impression left must be injurious.

“The deductions your lordship draws from the election of Sir Allan MacNab are hardly generous or correct. Although he seldom attended to the duties of his office, and was not possessed of much Masonic knowledge, as he will readily acknowledge, yet he was not the less personally popular, and had excuses to offer, which many Prov. Grand Masters in England had not, viz., very many and urgent public affairs to keep him continually busy, and for some time past very indifferent health, and he had appointed a deputy who never neglected his duty. It was the principle, not the man the Brethren objected to. If your lordship will refer to the accompanying memorial, you will at once see that the main object of the insertion of Sir Allan's name was not to speak prejudicially of him, but to defend the Deputy, Bro. Ridout, from your own remarks of his having exercised undue authority in carrying on the affairs of his district. When it was finally resolved that nothing but entire independence would allay the excitement here, the Prov. Grand Lodge determined to make choice of Sir Allan MacNab for the following reasons. First—They knew that he was on the point of leaving this province for England, never probably to return, and as he was much respected and personally regarded, the Brethren neither could nor would take their farewell of him, by making their last formal act a personal slight. Secondly—His tenure of office was only to last for a broken period, when another election would take place. And thirdly—The Antient Grand Lodge was anxious to show all the respect it could to your lordship and the Grand Lodge of England, and by adopting your nominee for first Grand Master, as well as your constitution for its law, to make the change not so much a rending asunder of a close connection, as a transition from one description of government to another; and had your lordship been present when all this was done, you would have heard warm expressions of regard and anxious prayers that the Grand Lodge of England would meet us in the same spirit, and understand the fraternal feelings by which we are guided. The Brethren did not certainly anticipate that their course of conduct would be tortured, and they themselves taunted with inconsistency, and other worse motives. It was intended that Sir Allan should himself, on his arrival in London, impart to you full information, and make known the wishes of the Craft here, and the warrants and other documents were to have been forwarded by him; but much to his own and our regret, his departure was delayed by unforeseen events, and it was not deemed advisable to defer their dispatch; but I hope that your lordship and he have met, or will do so; and it would be satisfactory if Sir Allan had an opportunity of perusing this letter, as he may incur your censure without really deserving it, or thoroughly comprehending the nature of your lordship's expressed displeasure. For my own part, my lord, I can only repeat what I said in my former communication, dated the 9th November last, viz:—That I had no hesitation, when called upon to do so, about installing Sir Allan; and that under all the circumstances, I really deemed myself (as I stated to the Brethren) acting more as the deputy of the Grand Master of England than otherwise.

“I think I have now noticed the prominent points of your communication, and I have taken upon myself to do this, because your lordship commended them to my earnest consideration, and that of my Brethren, to whom I shall submit your letter and this reply, and I imagine that you intended to invite the fullest correspondence.

“I told you in a former paragraph, that I hoped to prove that dissatisfaction here had been occasioned by parties in London, and connected with Grand Lodge itself. I propose now to do this by way of conclusion, and trust that your lordship will not feel annoyed at me, if I place, as I conceive it to be my bounden duty, offensive expressions before your eyes. Your lordship probably may not see the *London Freemasons' Monthly Magazine*, published by Bro. Warren, a prominent attendant upon Grand Lodge meetings, although it has been lately formally authorized by you to publish Grand Lodge proceedings; but it has a large circulation here, and is greedily perused, as the scanty official reports emanate from the Grand Secretary at very uncertain times. We should have known very little of what was occurring at head quarters, had it not been for the *Magazine*. I will not refer back beyond the December number for 1855, and I commence there, because it heralds the formation of the Independent Grand Lodge under Bro.

Wilson. There is an editorial entitled, 'Severance of the Canadian Lodges from the Grand Lodge of England.' The article is too long to insert at length; but your lordship can doubtless procure it. It commences by saying, 'So important do we consider the step which has been taken, and we consider justly by our Brethren in Canada, &c.'—and concludes as follows:—

“ ‘Not get an answer from the Grand Secretary's office, quotha!—bah!—as well get the Grand Master to attend upon any public Masonic occasion, except, indeed, the nomination to office of some Whig *protegé* is mooted—then indeed he is punctual. The presence of our excellent Bro. Dobie, with his sound practical head and talents for business, has been the shield of Ajax over and over again, behind which the incapables, Lord Zetland, Bro. White, and Co., have been glad to cower. Their dulness it is which has lost us Canada, and for which the West Indies is already threatening severance; let the system go on, and the development of Masonry will shortly be reduced to two individuals, the placeman and the toady, whilst the Grand Lodge will in all probability be removed to Newmarket, the only place whence no plea operates to withhold our Grand Master.’

“ I pass to the April number for 1856, and refer you to the leading editorial, headed “Our Duty,”—a very lengthy one, and devoted to encouragement of independence, and condemnation of your lordship and the Grand Lodge. I quote one sentence:—

“ ‘Are we so stultified in our toadyism that nothing but rank in our Grand Masters will serve our turn. Do we love the head of gold so much that we ignore altogether the tottering incapacity of the feet of clay? If personal influence in society is needed for the benefit of the Craft, is it now so scant of noblemen that we are obliged, for the say of the thing, to put up year after year with the present Grand Master, who (these very evils greatly prove, as it is notorious also) *never exerts himself for the Craft at all.*

“ I pass on to the May number for 1856, and find in a leader headed ‘Toadyism,’ and calculated to bring into contempt the English Craft at large, the following words:—

“ ‘Let *palmarum qui meruit ferat* be the practice, as it is the principle of the Craft. We should then hear no more of large Lodges of scientific men, who meet to eat and drink, yet never devote an extra day to give in public the lucubrations of their studious hours, as if hospitality were the only Masonic virtue,—of Provincial Grand Masters never visiting their Lodges,—of cliques in the latter,—of colonies alienating themselves from our banner on account of Grand Secretaries' discourtesy or Grand Masters' inattention,—of the latter's fondness for quadrupeds absorbing his interest in Masonic bipeds; in a word, of all those anomalous disorders which render the Craft at present a by-word to the world for convivial antiquarianism, instead of the synonyme for intellect and honour.’

“ I pass to the June number for 1856, and there appears an editorial, entitled ‘Masonic Reform,’ as follows:—

“ ‘We had hoped, indeed, that the sullen endurance which ill-concealed the ever and anon out-spoken dissatisfaction at his tenacity of office, would have induced Lord Zetland to have relinquished a charge which he is evidently incompetent to fill,’ &c.

“ Examine the October, November, and December numbers for 1856, read the reports of the proceedings of Grand Lodge, and the accounts in detail of the disturbances and uproar that occurred, and your Lordship will agree with what is there said:—‘Here followed a scene such as has rarely, if ever, been witnessed within the solemn and ceremonial precincts of the Supreme Grand Lodge of England.’ I will only mention, as a corollary, that W. Bro. Warren, the publisher, appears to have taken a leading part therein, and was consequently an eye-witness. Your Lordship ignored the Grand Lodge proceedings of the 1st October, 1856, although of vast importance to Canada, and no official record exists. Therefore, I would make special reference to page 789 of the November number for 1856, for there your Lordship will find a memorable speech made by the Earl of Carnarvon on that occasion, in which he demonstrated to Grand Lodge that your proposals to Canada could not be satisfactory. In fact, my Lord, I could refer you to every number of the Magazine for some article calculated to give rise to

disgust ; and I assure you that the sayings and doings at home, there recorded, have had their influence in convincing the Craft here, that it should govern itself, and is better able to do so. I could comment on the vacillating conduct of the Grand Lodge as respects the 'Mark Degree,' and how little it cared for the proper standing of English Masons, who are debarred from entering foreign Chapters unless first obligated and 'healed,' as it is termed—a degradation surely. But I should wear out your Lordship's patience, as I am tired myself. I will only add, that the *Freemasons' Magazine*, in May, 1857, was authorized by you to publish proceedings, and ever since there seems to have been a kind of Masonic millenium. Banquets and speeches have been unceasing, and after all the contumely poured upon your Lordship's devoted head, we read, that at a festival held in Oxfordshire, under the auspices of the Apollo Lodge, at which you met nearly all of the Grand Lodge malcontents, the chairman declared :—

“ ‘That the Craft owed you a deep debt of gratitude for having, during your long and benignant sway, promoted the interests of Freemasonry far beyond any Grand Master that ever sat upon the throne !’

“ My Lord, the Brethren here did not feel any less respect for you in consequence of the offensive articles I have quoted ; but such a sudden change as the last sentiment betrays (in the United States it would be quaintly termed—‘jumping’ Jim Crow,) and the general revolutionary tone of the organ of English Freemasonry might well set them to work to consider, whether they were wise to remain under the control of a sovereign body, which in one month lavishes contempt upon, and in the next lauds above all his predecessors, their chief ruler.

“ I beg your Lordship will receive this long communication with a kind spirit. You will understand us better by getting plain truth, and you have our most fraternal and respectful regards. Once more, I thank you warmly for your kindness and courtesy to me, and hoping that you and yours may long be spared to each other, for much happiness with restored health,

“ I have the honour to be,

“ My Lord and M.W. Grand Master,

“ Very respectfully and fraternally yours,

“ T. DOUGLAS HARINGTON,
P. Prov. G.M., &c.

“ To the Right Honourable the Earl of Zetland,
M.W. Grand Master, &c. &c. &c.

“ P.S.—3rd February.—My lord, I have just received a supplementary number of the London *Freemasons' Magazine* for December, 1857, in which is graphically described another of those extraordinary debates, which appear to be the rule, not the exception, in conducting the business of the Grand Lodge of England. His Royal Highness the Prince of Prussia narrowly escaped being an eye-witness of what seems to have occurred, and hearing the Acting Junior Grand Warden (Bro. Beadon) express his hope that the Grand Lodge would not be made a *bear-garden* ! The memorial or address from the ‘Ancient Grand Lodge of Canada’ is reported to have been read, and entered on the minutes as read, which is a change from the fate of other documents sent from this country, although no action was taken by the Grand Lodge. It is not for the purpose of asking your lordship's attention to the foregoing ; but to request you will refer to page 1066 of that supplementary number, and peruse a letter signed ‘M. Furnell, Prov. G.M. of North Munster,’ that I have made this addition to my already lengthy letter. I will take the liberty of placing an extract on this sheet, premising that the entire letter is devoted to the explanation of the course pursued by the Grand Lodge of Ireland, and her reasons for recognizing the ‘Independent Grand Lodge of Canada.’ Bro. Furnell writes as follows :—

“ ‘Laying aside all feelings of disappointment or pique, the Grand Lodge of Ireland approached the discussion of the question with a very calm, dignified, and unprejudiced spirit. Its first step was to communicate with the Grand Lodge of England and Scotland, asking what decisions had been upon the subject. After waiting for a reply until it could not, in common courtesy, longer delay its answer to the Canadian declaration, the Grand Lodge of Ireland was obliged to set about making up its mind on the matter, without knowing how the Grand Lodges of

England and Scotland had acted, or would act. We had sought the aid of their opinions, but had never deemed ourselves incompetent to draw our own conclusions,—a difficult task, perhaps; but we did not shrink from it.’

“After pointing to the formation in 1717 of the Grand Lodge of England as one precedent, and herself and other Grand Lodges as all having been established by the suffrages of the very bodies they were to rule, Bro. Furnell proceeds to say :—

“‘We also could not but feel that the Canadian Lodges ought best to know their own wants and their own resources; and that if the moment had arrived when they had attained strength and maturity to support themselves, it was an idle and childish attempt to keep them in a state of pupillage and dependence.’

“Again :—‘We therefore resolved to accede to the proposition of our Brethren,—because it was both reasonable, and, as we deemed, consistent with usage, so far as usage existed to guide us.’

“And lastly :—‘The measure was not taken by the Grand Lodge of Ireland without the cordial assent of its Grand Master, the Duke of Leinster, who had carefully considered the question before it was submitted to the Grand Lodge by his Deputy Grand Master, and fully concurred in the decision.’

“My lord, I have added this postscript because, at page 10, I have called your attention to Ireland. The prompt action of the Grand Lodge there, as shown above, contrasts forcibly with the supineness of England, and the circumlocution evinced by the latter throughout.

T. D. HARRINGTON.’”

THE MASTER.—The character of a good Master may be summed up in a few words. He has been invested with power that he may promote the happiness and prosperity of the Lodge. For this purpose he considers that, when he undertook the office, his duties were greatly increased, embracing many points which require his utmost attention and solicitude. He feels that much will depend on his own example; for how excellent soever the precepts which he enforces may appear, they will lose half their value if they be not borne out and verified by his own practice. This is the main-spring which actuates and gives vitality to the whole machine. If his power be exercised tyrannically, the Brethren will not love him; if he allow the reins of government to be too much relaxed, they will despise him; if he be irregular and dissolute in his habits, they will condemn him. He must be a pattern of correctness to his Lodge, and never allow his authority to be pleaded in extenuation of any serious delinquencies. The Master ought to possess knowledge, to diversify his instructions; judgment, to preserve the happy medium between rashness and cowardice; talent, to address the Brethren at length on every emergency; tact, to conciliate disputes, and reconcile contending Brethren; and presence of mind, to decide correctly on any sudden indiscretion or irregularity which may occur amongst the members of the Lodge, that order and good fellowship may be perfect and complete. He should always bear in mind that a strict and unwavering adherence to the laws, on every practicable point, will never produce rebellion, although temporary dissatisfaction may sometimes occur. But it is always short-lived. The evils arising out of disorganization in a Lodge are usually the effects of an unnecessary interference in trifling matters, which, if passed over without notice, would create no sensation, either of pleasure or pain. The great secret of government is to understand correctly under what circumstances authority ought to be exercised, and where it would be profitably withheld. The Master may be easy in his manners, and courteous in disposition, but he must beware how he permits any kindness of heart to interfere with stringent duties, or to tolerate disobedience to the laws of Masonry. He must never exercise partiality, or be detected in the slightest bias in favour of individuals; he must be firm in his decisions, and prompt in the enforcement of any sentence which may be found necessary to promote the welfare of Masonry in general, or his own Lodge in particular.—*Book of the Lodge.*

CORRESPONDENCE.

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

SCOTCH ROYAL ARCH CERTIFICATES.

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

3, *South Hanover Street, Edinburgh, March 27, 1858.*

DEAR SIR AND E. COMPANION,—As an impression at present prevails in the minds of the English Companions that the Esk Chapter, Dalkeith, No. 42, were in error in affiliating three English Companions on the 18th November, 1857, I beg to forward to you, for insertion, copy of a letter received on the 5th March from Comp. Gaylor, G.S.E., of the Supreme Grand Chapter of Scotland, the said letter being read in the Chapter on the 18th inst., and ordered to be inserted in your valuable *Magazine*.

I have the honour to be,

Yours fraternally,

CHAS. STUART LAW,
J., No. 42., K.T.R.✠.

“*Supreme Grand Royal Arch Chapter of Scotland,*
“6, *Hart Street, Edinburgh, March 4, 1858.*”

“DEAR SIR AND E. COMPANION,—It is my duty officially to intimate to you that the Supreme Grand Chapter at their meeting yesterday found it necessary to declare cancelled the diplomas which the Esk Dalkeith Chapter granted on the 18th November last to Comps. Peter Matthews, George Biggs, and John Mott Thearle, and to require you to expunge their names from your roll. The cause of this will be seen from a report of our proceedings in the next number of the *Freemasons' Magazine*; but if this shall not be accessible by you, I shall be happy, first opportunity I have, of making you acquainted with it. Suffice it to say, in the meantime, no blame is attachable to the Chapter, nor to me, who solicited the affiliations—but from the diplomas which were granted (and they were the *only ones* in use by us), not comporting with the facts of the case. Such being the charge against us, an alteration has been ordered to be made upon them, so as to suit cases of that nature.

“I remain, dear Sir and E. Companion,

“Yours fraternally,

“J. S. Tolly, Esq., Dalkeith.

“W. GAYLOR.”

FREEMASONRY v. CHRISTIANITY.

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

SIR AND BROTHER,—I have read with pain, I may almost say with deep grief and sorrow, a letter which appeared in your number of March 24th, from a correspondent signing himself “Sit Lux.” God forbid that such light as he would give us should ever shine on Freemasonry! Nay rather,

God forbid, that such darkness as would veil from our sight some of the noblest qualities of Freemasonry should ever be mis-called light! Much as I honour and love the Craft, if I believed (which I do not) that "Sit Lux" expresses the ideas of Masons in general on the points on which he writes—nay, if I believed (which I do not) that he expresses the ideas of more than a small minority amongst us, I could never enter a Mason's Lodge again.

Your correspondent has quoted with much emphasis and effect Lord Mansfield's celebrated apothegm; but as I venture to think that justice has not been completely done, I must claim from your indulgence space for a few lines to answer a portion of your correspondent's letter.

A portion only: for to answer it all as it should be answered, would require about half a number of the *Magazine*. I therefore pass over his sophistries (is the word Masonic?—at any rate it is true) about the universality of Freemasonry. He must know that he is employing the word in a different sense from those who hold Masonry to be universal, and that they simply mean that it is universal *quoad hoc*: i.e. as regards matters of religion or of religious opinion. I also pass by for the present, without expressing any opinion, what he says as to "Pagans and Heathens, Mahomedans and Jews," and confine my remarks to what he says after assuming that Freemasonry is Christian, leaving to abler and more powerful pens the task of showing that there may be Mahomedan and Jewish, as well as Christian Freemasons.

In the first place, however, it seems fair to ask—Does your correspondent accept the definition of Freemasonry as laid down in the ceremonies?—and if so, how does he make a system of morality into a system of dogmatic theology?

"Sit Lux" is not satisfied with making Freemasonry exclude at once three-fourths and more of the inhabitants of the earth, by limiting Freemasonry to Christianity: he proceeds to exclude five-sixths and more of the Christians of the world, by limiting it to a sect of Christianity—Anglicanism; and he blames universalists for considering this *sectarian*. Sure *this* is being sectarian. The Church of England, though numerous and important in England, is only a sect, and a small sect too, among Christians—having its origin in the incidental and totally irrelevant fact, that a certain pope refused to divorce a certain king from his wife. To attempt to connect Freemasonry with the Church of England *as such* is therefore utterly unreasonable. It is sufficiently connected with the Church of England, *as the official representative of Christianity in this country*, by the attendance of the Brethren at worship, without the introduction of the liturgy or Articles among the Lodge furniture.

"Sit Lux" makes it matter of complaint against the Lodge of Reconciliation in 1813, that they "expunged all direct references to our holy religion." Will you allow me to trespass here so far, in the way of digression, as to put this matter in a little clearer light. During the Roman Catholic period of English history, and whilst the Church of Rome fostered the craft, it was natural to expect that Masonry should be formally Christian, and therefore Roman Catholic; not that Roman Catholicism was the only form of Christianity, but the only form then recognised and tolerated. We might expect to find, therefore, during that period in the history of English Masonry, Catholic symbols interwoven with the older signs, and *older symbols interpreted according to the prevailing form of Christianity*; wrongly, no doubt, but naturally. When the circumstances alluded to above substituted the Anglican for the Roman Catholic Church in England, it might be expected, to a greater or less degree, that the same result would follow—and, doubtless it did, as your correspondent says—

still more wrongly, no doubt; but not unnaturally. But when after 1662, there were recognized differences in modes of Christian belief—when freedom of expression and liberty of conscience led gradually to differing sects of professing Christians—when by degrees these sects multiplied and established themselves firmly, and all claimed to be professing Christians; then it was undoubtedly proper and right to clear away Masonry from the additions which peculiar circumstances had entailed upon it, and to eliminate the special bonds which attached to any specific form of Christianity. And when, later, it was found that Christianity included some pious and good men, who accepted Christ as the Redeemer and the Saviour, but as *man merely*, or as a superhuman being, *not God*—when it was seen to be manifestly unjust to exclude them, any more than other professing Christians, from the bounds of the Craft—the Lodge of 1813 well and wisely left out from the lectures and ceremonies all phrases which such Christians might conscientiously object to. The then Grand Master of England could feel for and appreciate their difficulties, and it was to his honour, and that of the Grand Lodge, that they brought back Freemasonry to its oldest universality—a universality not contrary to the landmarks of the Order, but which it had lost for a time, owing to the overweening influence of the Church.

I am loth, after thus maintaining the universally Christian spirit of Masonry (I might go further, but this suffices for my purpose), to appear even to enter upon theological questions; but your correspondent has forced me to some observations on this topic. “Sit Lux,” not satisfied with restricting Freemasonry to Christianity, takes upon himself to define Christianity dogmatically. He says, in p. 548, “Masonry does acknowledge a religious creed, in its frequent invocations of the Redeemer, under the name of the G.A.O.T.U.” Pray where does Masonry teach that the *Redeemer* is the G.A.O.T.U.? To those who think so, well; but Masonry does not teach it. I, for instance, do not at all understand that I invoke the Redeemer under the name of the G.A.O.T.U., and I have as much right to my own opinion on the matter as your correspondent. In the next paragraph he says, very naively, that any man may unite with us as Masons, and “may, or may not, declare himself &c.” That is, he may become a Mason under false pretences, and by leading his brethren to believe he is something which he is not. Is this the light our light-bringer would cast on the Masonic virtue of *truth*? *Ex uno, disce omnes.*

And incidentally, Sir and Brother, I must protest against the manner in which “Sit Lux” defends his theological opinions. See for example p. 551, “In all these passages of Scripture, &c.” Pray who is Bishop Pearson, that he is to settle all matters in dispute so completely? I never heard of him before, and find on inquiry, that he wrote a work on the Creed some hundred years ago. I presume that though a bishop he was a man—and therefore not infallible—and I venture to say that no man of learning, who has studied the matter, will be found to endorse his opinions on these points now. I flatter myself, from having made such matters my *peculiar study*, that I know as much on these special points as Bishop Pearson, and I maintain that these titles *are not attributed to Christ*, unless indeed Christ alone is the One only and true God, beside whom there is none other. “Sit Lux” may designate (supported by Bishop Pearson) by the name Jehovah any being he pleases: but he has no right to assume that his opinions on these points are infallible, and that every one else must necessarily accept them. It is greatly to be lamented that “Sit Lux” did not begin his letter at the end. After writing the Masonic expressions about love and charity, which occur in the last half page, he would have hardly made use of the unbrotherly or unmasonic language which we find

in a former part of his letter. Unmasonic and sectarian his letter certainly is—for whether the sect be large and powerful, or small and insignificant, it is a sect; and a desire to elevate it above its fellows by unfair means is *sectarian* in its principle. And unmasonic his letter is also, for it tends and necessarily must tend, to separate and not to unite the brotherhood—to introduce a bone of contention, an apple of discord, among those who should be united in brotherly love and charity. If it is intended to do away with the cowan's reproach that we are a nest of infidels, it will fail—for I have so much faith in Masonry as to anticipate a storm of indignant replies; and even if it answered its purpose, a division between two Brethren is of more harm than the reproach of all the cowans in the world. Let them revile: good men and true have always been reproached and blamed; good men and true have always lived down reproach: and surely to give up a point in Masonry for the sake of convincing cowans is one of the strangest reasons to advance in a Masonic letter. Never let Masons attempt to narrow the bounds of the Craft: never let them at least act the doctrinally exclusive—let them rather strive that their Lodge may be as long, and as broad, and as deep as the earth, and may include all that is good and noble, pure and holy among the sons of men. Then if not in the strictest sense universal, it may include all that is good on earth; and Christianity can do no more.

I am, Sir and Brother, yours fraternally,

March 29, 1858.

A UNIVERSALIST.

BRO. JOHN HARRIS.—As a rule we make it a practice not to recommend any candidate for the benefits of our charities to the notice of the Brethren, lest we should unfortunately thereby appear to undervalue the claim of others; but Bro. Harris has been so long before, and is so well known to the Craft, that we feel we may fairly lay his claims to support before them. Bro. John Harris was in early life a miniature painter and architectural draughtsman. In February, 1818, he was initiated into Freemasonry. Finding a great want of tracing-boards in Lodges generally, he commenced a series of new designs for the same, and in 1823 published a small set—three were upon one sheet—dedicated to his late Royal Highness the Duke of Sussex, M.W.G.M., &c. &c. Thirty years afterwards, the Lodge of Emulation sought for new designs, when those sent in by Bro. Harris were approved, and a set painted, which are in use in that Lodge. For nearly forty years the worthy Brother devoted himself to close study in his business. In addition to illustrating various Masonic works of the Rev. G. Oliver, D.D., &c. &c., many tracing-boards were painted by him for different Lodges. His designs are invariably adopted, but, we regret to say, they are too often surreptitiously copied, and generally very inferior in execution. The last and improved edition, published in 1849, is considered the standard design for the Craft at large. It is our painful duty to state that Bro. Harris became blind from too close an application to his profession, and being thereby rendered incapable of supporting himself and wife (who is in very bad health) he is now making his second application to be placed on the annuity fund for Aged Masons. His case is most earnestly recommended to the subscribers, and it is to be hoped his long and eminently useful Masonic career may be brought to a peaceful close through the aid of the members of a Society of which he has been such an efficient member. We believe Lodges and Brothers may still obtain boards painted from his designs—and a new tracing-board of the 3rd Degree, corresponding with the model tracing-boards in the Emulation Lodge of Improvement, designed and painted by him in 1846—at Bro. Harris's residence, 34, Gloucester-place, Kentish Town.

THE MASONIC MIRROR.

MASONIC MEM.

A Prov. Grand Lodge of West Yorkshire is to be held at the Masonic Hall, Huddersfield, on Wednesday next, the 14th inst, when a code of regulations for the government of a provincial Board of General Purposes, which we publish elsewhere, will be brought under consideration. A banquet will be held at the Zetland Hotel at half-past three in the afternoon.

METROPOLITAN.

APPOINTMENTS.

Wednesday, April 7th.—Lodges, Westminster and Keystone (10), Freemasons' Tavern; Jerusalem (223), Freemasons' Tavern; Florence Nightingale (1,008), Freemasons' Tavern, Woolwich.

Thursday, 8th.—Lodges, Friendship (6), Thatched House; Regularity (108), Freemasons' Tavern; Friendship (248), Ship and Turtle; Bank of England (329), Radley's Hotel; Polish (778), Freemasons' Tavern; Canonbury (955), Canonbury Tavern, Islington. Quarterly Court, Girls' School, at 12.

Friday, 9th.—Lodges, Caledonian (156), Ship and Turtle; Bedford (183), Freemasons' Tavern; Union (195), London Tavern.

Saturday, 10th.—Lodge, Phoenix (202), Freemasons' Tavern.

Monday, 12th.—Lodges, St. George and Corner-stone (5), Freemasons' Tavern; Fortitude and Old Cumberland (12), Freemasons' Tavern; St. Alban's (32), London Coffee House; Domatic (206), Falcon Tavern; Confidence (228), Anderton's Hotel; St. Andrew's East (269), London Tavern.

Tuesday, 13th.—Lodges, Burlington (113), Albion Tavern; St. James' Union (211), Freemasons' Tavern; Percy (234), Ship and Turtle; Israel (247), Seyd's Hotel, Finsbury; St. Michael's (255), George and Blue Boar; United Strength (276), Old Jerusalem Tavern, Clerkenwell; Nine Muses (286), Freemasons' Tavern; Wellington (805), Bull, Lewisham. Chapter, Jerusalem (218), Dick's Coffee House.

Wednesday, 14th.—Lodges, Fidelity (3), Freemasons' Tavern; Enoch (11), Freemasons' Tavern; Union Waterloo (13), King's Arms, Woolwich; Kent (15), Three Tuns, Southwark; Royal Athelstan (19), George and Blue Boar; Royal Naval (70), Freemasons' Tavern; Vitruvian (103), White Hart, Lambeth; Eastern Star (112), Wade's Hotel, Poplar; Justice (172), Royal Albert, Deptford; Pilgrim (289), Ship and Turtle; Zetland (752), Adam and Eve, Kensington. Royal Benevolent Institution Committee at 3.

Thursday, 15th.—Lodges, Globe (23), Freemasons' Tavern; Gihon (57), Bridge House Hotel; Constitutional (63), Ship and Turtle; St. Mary's (76), Freemasons' Tavern; Temperance (198), Plough Tavern, Rotherhithe; Manchester (209), Anderton's Hotel. Chapters, Pilgrims (745), Manor House, Walworth; Yarborough, (812), George, Commercial-road, East.

Friday, 16th.—Lodges, Prosperity (78), White Hart, Bishopsgate-street; Jordan (237), Freemasons' Tavern. Chapter, Moira (109), London Tavern.

Saturday, 17th.—Lodge, Honour and Generosity (194), London Tavern.

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

EGYPTIAN LODGE (No. 29).—This ancient Lodge held the usual monthly meeting on Thursday, the 1st inst., at the George and Blue Boar, Holborn, Bro. Magaram, W.M. Lodge being regularly opened, the minutes of the former meeting were read and confirmed. This was followed by Bro. Treble passing the necessary examination prior to receiving the degree of M.M., that beautiful ceremony being well performed by Bro. Shepherd, P.M. The ceremony ended, several communications were made and disposed of, after which an adjournment

to banquet took place—presided over by Bro. Shepherd, on account of the indisposition of the W.M. The cloth removed, the usual loyal and Masonic toasts were given and duly responded to. Afterwards Bro. Shepherd proposed the health of the visiting Brethren, expressing the pleasure he felt at their presence, and which feeling was equally reciprocated by every member of No. 29. The toast was acknowledged by Bro. Hill, W.M., No. 955; also by Bro. Arliss, P.M., No. 237; and Bro. Panetti, No. 219. The health of the acting Master was then proposed by Bro. Buss, P.M. and Secretary, who made many complimentary allusions to Bro. Shepherd's admirable working, and said that the thanks of every member of the Lodge were due to him, for his readiness at all times to assist them with his Masonic knowledge. Bro. Shepherd briefly returned thanks, and took the opportunity of proposing "The Past Masters," of whom, however, only two were present besides himself, viz., Bros. Todd and Buss. The last-named Brother replied with much eloquence, and concluded by thanking the Brethren for the compliment paid them. The Chairman then said that he should proffer them a toast a little out of the usual routine, but he felt that the circumstances quite warranted it—he would propose "their absent Brethren," and in so doing, mention the name of Bro. Benjamin Banks, jun., late of the Freemasons' Tavern, on whom he had the pleasure of conferring the 2nd and 3rd Degrees during his year of office. He (Bro. Shepherd) had received a long letter from that excellent Brother, in which he desired his fraternal regards to be given to the Brethren of No. 29. Bro. Banks stated that he had visited Cairo, Alexandria, Joseph's Well, and the spot said to be where the Israelites passed the Red Sea, also the famed Cleopatra's Needle, and whilst standing before Pompey's Pillar, remembered he was Masonically an Egyptian. He further stated that his Masonic knowledge had greatly assisted him in the East, and advised all who contemplated travelling to unite themselves with an institution possessing so many advantages as Masonry presented. This toast was enthusiastically received, and hearty good wishes expressed for the safe return of Bro. Banks. The Brethren soon after separated.

LODGE OF FAITH (No. 165).—This Lodge has been removed from its former place of meeting to the Freemasons' Tavern, Great Queen-street, at which place it met on Tuesday, the 30th of March, when the W.M. Bro. Carter performed the ceremony of passing Bro. Bartlett to the degree of Fellow Craft; after which about thirty of the Brethren sat down to their first banquet at their new quarters, which gave general satisfaction.

ST. ANDREW'S LODGE (No. 218).—The Brethren of this Lodge met together on Thursday, the 1st of April, the W.M. Bro. Alfred Richards presiding. Bro. Messent, the S.W., was unavoidably absent, and Bro. Sarbourg, the respected Treasurer, acted as his *locum tenens*. Bro. Aubin was the J.W., and the chair was well supported by P.Ms. Bros. Pierce Egan, Mills, Benjamin West, and Potter. The W.M. performed the ceremony of passing Bros. Nicholas H. Delamere and Charles Hibbard—this degree being admirably given; after which Bro. Albert Brandowski underwent the usual examination, and Bro. Egan, at the request of the Master, raised him to the Sublime Degree of Master Mason, this beautiful portion of Freemasonry losing none of its grandeur in his hands. Lodge business being ended, the Brethren were called off to banquet. Various toasts and speeches followed, among which we particularize the health of the only visitor upon this occasion, Bro. J. N. De Vries, of St. George's Lodge, Nova Scotia, who, in acknowledging the reception he had met with said, that having the honour of holding a commission in her Majesty's navy, he had received the further honour of being appointed to the *Agamemnon*, which was to take out the electric telegraph cable, and as soon as he should arrive in America, he intended, please the Great Architect, to forward a telegram to this Lodge. Other toasts followed; the Brethren resumed the Lodge, and after drinking "To all poor and distressed Masons," the Lodge was closed in due form.

YARBOROUGH LODGE (No. 812).—At the regular meeting held on Thursday, April 1st, at Bro. Williams's George Hotel, in the Commercial Road, there was, as is usual, a large amount of business. Bro. W. J. Crisp, W.M., presided. The Rev. J. C. Edwards, M.A. (incumbent of St. Thomas's), Messrs. W. Spurgeon, Wm. Norris, and W. W. Hutchins were initiated. Bros. Lambur

Kinniple, and Halbert were passed to the 2nd Degree, and the Rev. Bro. H. Douglas was raised to the degree of M.M. An appeal on behalf of a distressed Mason was benevolently responded to. Five gentlemen were proposed for initiation at the next meeting. The business was not concluded till after nine o'clock, when the Brethren (numbering thirty-six) adjourned to banquet, where brotherly love and good humour prevailed. The Rev. Bro. Edwards in responding for the newly-initiated Brethren, expressed himself pleased with what he had seen; he was satisfied that if its designs were fully carried out, Freemasonry was the hand-maid of Christianity, and he hoped to find as he advanced that Freemasonry was the essence of Christianity. Bros. How and Johns were the only visitors.

INSTRUCTION.

ALBION LODGE (No. 9).—The anniversary festival of this Lodge took place on Thursday, April 1, at Bro. John Gurton's, Red Horse, Old Bond-street, a large party of Brethren assembling to do honour to the occasion. Bro. Thomas Allen, P.M. No. 276, presided; supported, on the right, by Bros. Crofton, W.M. No. 211; Lacon, Sec., No. 211; Copus, P.M. No. 752; Barnshaw, No. 752; Harrison, P.M. No. 202; G. Taylor, No. 201; Suter, P.M. No. 219; Platt, S.D. No. 219; Lipman, No. 219; &c. On the left, by Bros. Morley, No. 219; D. Roberts, No. 211; Isidor Levinson, P.M. No. 7; W. H. Roberts, No. 211; Buckingham, No. 211; Stuart, No. 211; Franks, No. 1, Scotland; Dethier, No. 211; Aley, J.W. No. 211; Duddidge, No. 211, and other eminent members of the Craft. Bro. Maurice Levinson, P.M. No. 209, acted as S.W., and Bro. Stacey, S.W. No. 211, as J.W., materially assisting the president by attention to the duties of these important offices. Upon the removal of the cloth, the W.M. proposed the usual toasts, and "Success to the Albion Lodge of Instruction," in a neat speech, in which he dwelt very happily on the importance of attending Lodges of instruction, as no Brother anxious to obtain honours in the Craft could expect to receive them without the assistance of these schools. Bro. Allen's health was proposed by Bro. M. Levinson, who made some deservedly complimentary allusions to the great Masonic knowledge of their chairman, who, in replying, assured the Brethren of his interest in, and zeal for, Masonry. The pleasures of the evening were much enhanced by some admirable singing from Bros. W. H. Roberts, Platt, Suter, J. Gurton, C. Taylor, Nimmo, Dethier, &c. Bro. Gurton's arrangements were excellent, and gave great satisfaction.

KENT LODGE (No. 12.)—This old and deservedly esteemed Lodge of Instruction met at Bro. Fitch's, the Halfway House, Blackfriars-road, April 2, when Bro. Arnold occupied the chair, and with great precision performed the ceremony of raising—Bro. Ansell being the candidate for the occasion. The W.M. then worked the first, second, and third sections of the third lecture; and after closing the Lodge to the 1st Degree, worked the fourth and fifth sections of the first lecture. The worthy Treasurer then announced that the funds in hand had accumulated to a goodly amount, and that the Lodge was in the happy position of being able to carry out its charitable intentions towards the Royal Benevolent Institution. The sum of £5 was immediately voted to the funds of the Aged Freemasons, and the like sum of £5 to the Widows' Fund. About eight months since this Lodge gave £5 to the Boys' School, and it will not be long before a similar donation will be handed to the Girls' School. The old Kent Lodge is determined to support the charities in a true liberal spirit.

THE STRONG MAN LODGE (No. 53).—This Lodge of Instruction held a festival at the Sun tavern, Long Acre, on Monday the 29th ult, when a large number of Brethren assembled, it having been announced that the ceremony of consecration would be worked, followed by that of installation. Lodge was opened in due form by Bro. William Watson, after which Bro. G. F. Taylor performed a voluntary on the harmonium, followed by the usual prayers, which were succeeded by the ode "Let there be light." The whole of this sublime ceremony was given, interspersed with the necessary anthems and chaunts. The consecration

ended and the Lodge declared formed, Bro. Nutt was introduced, and impressively installed as W.M. ; after receiving the salutations of the Brethren Bro. Nutt proceeded to invest the officers as follows:—Bros. Anslow, S.W. ; Brett, J.W. ; Erwood, S.D. ; Collins, J.D., &c. The ceremony completed, the Brethren retired to banquet which gave every satisfaction ; the cloth having been cleared, Bro. Watson proposed the usual toasts, including that of the evening, “Success to the Strong Man Lodge of Instruction,” and called upon the Rev. Bro. Knott to respond to it. The reverend Brother said, “Worshipful Master, I am somewhat taken by surprise at being called upon to speak of Lodges of Instruction, seeing that the use of such Lodges cannot but be well understood ; if anything that I could say would induce a better attendance at these Lodges generally, I might then think some good resulted from my humble speech. Masonry, I can assure my Brethren, can only be learnt at Instruction Lodges, properly so called, for at regular Lodges it is but an outline, we obtain a mere sketch, the picture is only to be perfected here. There are other advantages in attending Lodges of Instruction, they materially assist our charities—and charity my Brethren, is the mainspring of our order. We have frequent opportunities of tasting the luxury of doing good, of experiencing the truth of that generous assertion, “it is more blessed to give than to receive. In a situation such as ours, the Masonic institution is truly valuable ; for few are the days that pass over our heads without an opportunity of performing some kind, some friendly office, to men of our common nature, from every quarter of the globe. The shipwrecked mariner, far removed from his country and connections—the wandering stranger, houseless and friendless—any child of sorrow is welcome to our pittance. But our funds are limited, and it is but just that our Brethren, who have contributed to their establishment, should first be supplied ; and it must be pleasing to our feelings, as well as honourable to Freemasonry, to receive, as we frequently do, letters conveying grateful acknowledgements for relief conferred upon Brethren in circumstances of unlooked for calamity and distress. Men of every country are subjects of misfortune ; with us misery, of whatever country, is held in respect, and to be an honest man and an upright Mason is the certain road to relief. Masonry holds out many weighty arguments in its favour, two of which I particularly desire to draw your attention to. First, a universal language, understood by the fraternity in every quarter of the globe, Secondly, a universal fund for the relief of the distressed, whatever be their religion, or country, or complexion. Our language is understood in every country, pretending to the slightest degree of cultivation, under Heaven. The Mason needs but speak it, and he is fed, clothed, and comforted by men who never before saw his face ; and the accidental distinctions of religion, country, or colour, are all obliterated in the expansive reflection that the world is our country, and man our brother. With these few remarks I will conclude, after apologising for having so long detained you, and also for diverging somewhat from the subject I commenced with. I am free to confess myself an enthusiast in Freemasonry, and as Freemasons are taught to be lenient to the faults of others, I am sure you will forgive me. Allow me, before I sit down, to propose “The health of your chairman, Bro. W. Watson.” To dilate upon the Masonic character of Bro. Watson would be superfluous, you all know him, and those who require instruction have only to ask Bro. Watson, to obtain it ; you have all seen the beautiful ceremony this evening—how it was performed you well know ; therefore, not to detain you longer, I give you “The health of your chairman, and long life to him.” The toast being received with the usual honours, Bro. Watson replied, and in brief but feeling terms thanked the Brethren, and assured them if all novices in Freemasonry were as willing to learn as he was ready to teach, there would be no occasion to have any work done by deputy. Before resuming his seat he would ask the Brethren to assist him by drinking the healths of Bros. H. Taylor, J. W. Adams, and G. F. Taylor, for their vocal exertions during the consecration. He had never performed that ceremony so satisfactorily to his own feelings, as upon this occasion ; for without music, however otherwise beautiful, it was heavy. Bro. G. F. Taylor, more especially deserved their thanks, he having composed the music expressly for the occasion. The toast being duly honoured Bros. Adams and Taylor returned thanks, after which the Wardens’ healths were proposed and responded to, as

also that of Bro. Morbey, the host of the evening. A most harmonious evening was spent, and the Brethren retired at an early hour.

VITRUVIAN LODGE (No. 103).—This Lodge met at Bro. Heppel's, the White Hart, College-street, Lambeth, on Thursday, March 25, when Bro. Arnold, J.W. of the Lodge of Faith, No. 165, took the chair, and worked the fifteen sections. The replies were ably given by the following Brethren:—First Lecture—Bros. Obrick, Holmes, Morris, jun., Whiting, Anslow, Nokes, and Ansell. Second Lecture—Bros. Turnbull, Goring, Jackson, Fisher, and Davidson. Third Lecture—Bros. Stuart, Anslow, and Noke. A vote of thanks to Bro. Arnold was recorded on the minutes of the Lodge for the very excellent manner in which he discharged his duties on the occasion. About eighteen of the Brethren then sat down to an elegant supper provided by Bro. Heppel.

PHOENIX (No. 202).—The members of this Lodge held a biennial festival on Wednesday, March 31st. The Lodge was opened by Bro. J. A. Adams, as W.M., (in the absence of Bro. S. B. Wilson, who had originally consented to take the chair, but was detained in Kent by legal business), supported by Bros. H. G. Warren, S.W.; Williams, J.W., and several other Brothers. The first lecture having been worked, and two or three members proposed as joining members, the Brethren adjourned to a very elegant banquet. Bro. Webber, a P.M. of the parent Lodge presided, and a very pleasant evening was passed, assisted by the singing of Bros. C. Sloman, Beuler, Platt, Stevens, Morris, and others.

PERCY LODGE (No. 234).—The following resolutions were carried at this Lodge of Instruction on the 26th of March:—First, "That the sum of one guinea be sent to the funds of the Aged Freemasons, and that the votes be given to Bro. Blount." Secondly, "That one guinea be handed to the Widows' Fund, and that the votes be given to the widow of the late Bro. Longstaff." Thirdly, "That the votes of the Lodge for the Boys' School be given to the son of Bro. Slaymaker." It was then moved, seconded, and carried, "That the *Freemasons' Magazine* be taken in for the use of the Lodge. Bro. Anslow was elected as W.M. for the ensuing week; and after admitting Bros. Sutton, Marks, J. M. Isaacs, and Isaac Eardensohn, as joining members, the Lodge was closed in perfect harmony, and adjourned to the 3rd of April, when Bro. Anslow was punctually at his post as W.M., for the purpose of working the fifteen sections. The respondents were—First Lecture, Bros. Sutton, Marks, Sutton, J. R. Warren, S. E. Moss, Jackson, and Farmer. Second Lecture—Bros. Marks, Drukker, Adams, Brett, and J. R. Warren. Third Lecture—Bros. S. E. Moss, Thomas, and Farmer. Bros. Silvester, No. 209, D. Phillips, No. 218, Hart, No. 165, Joseph Eardensohn, No. 218, and Nathaniel Levy, No. 223, were admitted as joining members. A vote of thanks was entered on the minutes of the Lodge to Bro. Anslow, for the able manner in which he had worked the whole of the fifteen sections, and for the very kind manner in which he always came forward to assist in the work of Freemasonry whenever and wherever his services were required. Bro. Anslow returned thanks in a very feeling manner, and proposed a vote of thanks to the Brethren who had given the replies. The vote was carried and duly entered on the minutes.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges*.—Monday, April 12th, Royal Clarence (81), Freemasons' Hall, at 7; Tuesday, 13th, Jerusalem (986), Freemasons' Hall, at 7; Friday, 16th, Instruction, Freemasons' Hall, at 7½. *Chapter*.—Thursday, 8th, Royal Clarence (81), at 7.

CHANNEL ISLANDS.

APPOINTMENTS.—*Lodge*.—Tuesday, April 13th, St. Anne (863), Alderney, at 7.

CHESHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, April 8th, Mersey (701), Angel, Birkenhead, at 5 ; Thursday, 15th, Unity (334), Macclesfield Arms, Macclesfield, at 7.

DEVONSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, April 12th, Sincerity (224), St. George's Hall, Stonehouse, at 7 ; Sun (123), Globe Hotel, Exmouth, at 5 ; Wednesday, 14th, Fortitude (122), Prince George Hotel, Stonehouse, at 7.

DORSETSHIRE.

APPOINTMENTS.—*Lodge.*—Monday, April 12th, Montague (963), Lion Inn, Lyme Regis, at 7.

DURHAM.

APPOINTMENTS.—*Lodge.*—Thursday, April 8th, Palatine (114), Bridge Hotel, Sunderland, at 8.

ESSEX.

APPOINTMENTS.—*Lodges.*—Monday, April 12th, Star in the East (935), Private rooms, Harwich, at 7 ; Wednesday, 14th, United (998), George Hotel, Colchester, at 7.

HAMPSHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, April 8th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7 ; Thursday, 15th, Southampton (555), Freemasons' Hall, Southampton, at 7.

KENT.

APPOINTMENTS.—*Lodges.*—Tuesday, April 13th, Belvidere (741), Star Hotel, Maidstone, at 7 ; Wednesday, 14th, Union of Waterloo (13), Red Lion, Woolwich, at 7. *Chapters.*—Tuesday, 13th, Adams' (184), Freemasons' Hall, Sheerness, at 7 ; Wednesday, 14th, Hope (248), Globe Hotel, Greenwich, at 4.

DARTFORD.—*Lodge of Emulation* (No. 376).—The Brethren of this Lodge held their monthly meeting at the Bull Inn, on Tuesday, the 30th March, on which occasion the attendance was unusually large. Shortly after seven o'clock, the W.M., with the assistance of his Officers, very ably opened the Lodge in the three degrees, and after the usual routine therewith connected, proceeded to the business of the evening, viz., the nomination of the W.M. for the ensuing year. It was proposed by Bro. Green, seconded by Bro. Landale, and subsequently carried unanimously, that Bro. Campbell, P.M. should again occupy the chair. After a few remarks from Bro. Campbell, in which he stated the pleasure he had at all times in forwarding the interest and prosperity of the Order, the Lodge was closed in due form and with solemn prayer. The Brethren then adjourned to an elegant banquet, supplied by Bro. Bray, to which the Brethren did ample justice. The only visitor of the evening was Bro. Alex. C. Loyar, P. Prov. G. Reg. for Jersey and the Channel Isles, who, in returning thanks for his health being drunk, expressed himself highly gratified and most agreeably surprised at the excellent manner in which the different degrees had been worked, and the general efficiency of the officers. The usual loyal and Masonic toasts having been drunk, Bro. Campbell assuming by permission the gavel, proposed the health of the W.M., who courteously acknowledged the same. After a few other other toasts, the Brethren separated, having spent an evening of conviviality in that manner only known among Masons.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodge.*—Wednesday, April 14th, Antiquity (170), One Horse-shoe, Bolton, at 7.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges.*—Friday, April 9th, Perseverance (181), Royal Hotel, Liverpool, at 6 ; Monday, 12th, Sincerity (368), Adelphi Hotel, Liverpool, at 4 ; Tuesday, 13th, Merchants' (294), Royal Hotel, Liverpool, at 5 ; Royal Preston (418), Cross Axes, Preston, at 8 ; Thursday, 15th, Ancient Union (245), Royal Hotel, Liverpool, at 6 ; Mariners', Instruction (310), Liverpool, at 7. *Chapter.*—Thursday, 8th, Harmony (267), Wellington Hotel, Garston, at 6.

LEICESTERSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, April 15th, John of Gaunt (766), Three Crowns, Leicester, at 7.

LINCOLNSHIRE.

APPOINTMENTS.—*Lodge.*—Tuesday, April 13th, Harmony (339), Music Hall, Boston, at 7.

LOUTH.—*Lindsey Lodge* (No. 1014).—Since this new Lodge rose from the ashes of its predecessors, we have not failed to record in our pages any intelligence of its success and progress. The last Lodge night was on Wednesday, March 31, when, in the unavoidable absence of the W.M., Bro. Blakelock P.M., presided, and Bros. Whalley, Hemptshall, and Buntz were passed to the 2nd Degree. Bro. E. H. Clarke was raised to the 3rd Degree, and Mr. Wm. Dark having been duly balloted for and accepted, was regularly initiated. Two candidates were proposed for admission into the Fraternity, and one Brother as a joining member. After the unusual labour consequent upon their business, the Lodge adjourned to refreshment, where all was harmony and brotherly love. We are glad to find the Lindsey Lodge advancing so prosperously.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges.*—Monday, April 12th, St. Peter's (706), Catterick-buildings, Newcastle-upon-Tyne, at 7; Tuesday, 13th, D'Ogle (919), Morpeth; Wednesday, 14th, Blagden (957), Ridley Arms, Blyth; Friday, 16th, De Loraine (793), Freemasons' Hall, Blasket-street, Newcastle-upon-Tyne. *Chapters.*—Friday, 9th, De Sussex (586), Freemasons' Hall, Newgate-street, Newcastle-upon-Tyne, at 7; Wednesday, 14th, De Swinburne (24), Freemasons' Hall, Newgate-street, Newcastle-upon-Tyne, at 7.

PEMBROKESHIRE.

Loyal Welsh Lodge (No. 525).—The business of this Lodge is more and more extensive. Scarcely a monthly meeting occurs without at least one candidate to initiate, and Lodges of emergency are frequently necessary. At the usual periodical assemblage on the 30th March, Bro. Thomas, Prov. G. Dir. Cers., announced to the Brethren the intention of the Prov. G.M., Judge Johnes—the designation given to those dignitaries of the law by the inhabitants of Wales—to hold a Prov. Grand Lodge there during the ensuing month of June, an event which will create the greatest excitement, inasmuch as there has been but one Provincial Grand Lodge ever held in the county, and never on that (the south) side of the far-famed Milford Haven. Now that an adequate apartment has been provided for the Lodge, attention has been directed to its being properly furnished, and, consequently, new and elegant pedestals have already been obtained, and other essentials ordered to be provided. May its success be both certain and increasing.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, April 12th, Honour (528), 42, Milsom-street, Bath, at 8. *Mark.*—Thursday, 8th, Royal Cumberland (Immemorial), Masonic Hall, Bath, at 8. *Chapter.*—Wednesday, 14th, Royal Sussex (61), Amery's Hotel, Bath, 7½.

HUNTSPILL.—*Rural Philanthropic Lodge* (No. 367).—There was a large gathering of the Brethren of this flourishing and excellent Lodge, on Friday last, (26th ult.), being the first meeting of the fifty-eighth session. In the unavoidable absence of the W.M. (Bro. Rankin), Bro. Henry Bridges, P.M., presided. After the usual formalities had been proceeded with, three gentlemen (Messrs. Williams, Martin, and Neck), were initiated into the mysteries of the Craft. The resignation of Bro. Thomas Durrell Hodge, (the gentleman supposed to have been connected with Orsini in late events,) was received and accepted. Two gentlemen, Messrs. F. C. Hennett and C. Else, were proposed for initiation at the next meeting. No little dissatisfaction was expressed at the delay which has taken place with respect to the building of the new Lodge-rooms. A little energy in the committee is much needed, and, and we trust that the hints thrown out by various members will not fail to have a salutary effect. After the routine of the official duties had been gone through, the Brethren retired to the banqueting-room, where an excellent dinner having been served, the usual loyal and Masonic toasts were warmly greeted. We strongly urge upon two or three Brethren of this Lodge to consider the words of our worthy Brother, Dr. Oliver. "We would recommend moderation in the superior officers, and subordination in the Brethren, for without mutual

good will, equanimity of temper, and reciprocal forbearance, the superstructure will crumble to decay, and the Lodge sooner or later be inevitably dissolved.”

STAFFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Friday, April 9th, Honour (769), Old Assembly Rooms, Wolverhampton, at 7½; Friday, 16th, Noah's Ark (435), Navigation Inn, Tipton, at 7.

SUSSEX.

APPOINTMENTS.—*Lodge*.—Monday, April 12th, Derwent (47), Swan Hotel, Hastings, at 8.

WARWICKSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, April 12th, Rectitude (739), George Hotel, Rugby, at 6½; Howe (857), Masonic Rooms, Birmingham, at 6.

WILTSHIRE.

APPOINTMENTS.—*Lodge*.—Tuesday, April 13th, Elias de Derham (856), White Hart Hotel, Salisbury, at 7½.

TROWBRIDGE.—*Lodge of Concord* (No. 915).—The regular meeting of this Lodge took place on Tuesday, March 30th, at the Court Hall: Bro. F. Webber, W.M.; Bro. W. Webber, S.W.; Bro. G. Plimmer, J.W. Bro. Muhlenfeldt Lawson, who had been initiated at the last regular meeting, was examined and passed to the second Degree. Bro. G. Stancomb, Secretary, read the report of the auditors, Bros. Stancomb and W. Webber, who had been appointed to examine the accounts for the year 1857. From this it appeared that since the time of its establishment (less than four years) the Lodge had been enabled to pay off £90 out of the £100 debt under which it started, besides meeting current expenses, and that nothing now remained to be paid beyond the £10 balance, which it was expected could be repaid to the Brother to whom it was owing before the end of the present year. It was proposed by Bro. J. Hayward, (who has just been chosen Treasurer), and seconded by Bro. H. C. Levander, No. 90, and carried unanimously, that a vote of thanks be given to the auditors for the trouble they had taken, and very clear and satisfactory balance sheet which they had drawn out. The business of the evening being ended, the Lodge was closed, and the meeting adjourned till the Tuesday nearest to the full moon in April. The Brethren will meet for instruction at the George Hotel, on Tuesday, the 13th instant, at 7 p.m.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodge*.—Tuesday, April 13th, Royal Standard (730), Dudley Arms, Dudley, at 6½.

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodges*.—Monday, April 12th, Royal (926), Bellevue House, Filey, at 7 Wednesday, 14th, Minerva (311), Masonic Hall, Hull, at 7.

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodges*.—Thursday, April 8th, Britannia (162), Music Hall, Sheffield, at 7; Wednesday, 14th, Wakefield (727), Old Rectory, Leeds, at 7; Thursday, 15th, Harmony (874), Freemasons' Hall, Bradford, at 7. *Chapter*.—Tuesday, 13th, Fidelity (364), Freemasons' Hall, Leeds, at 7.

PROVINCIAL BOARD OF GENERAL PURPOSES.

The following is the Code of Regulations for the government of a Provincial Board of General Purposes, proposed by the committee appointed by the Provincial Grand Lodge to prepare such code:—

1. The Board shall be called “The Board of General Purposes for the Province of West Yorkshire,” and shall consist of the R.W. the Prov.G.M., the R. W. D. Prov. G.M., the W. Prov. G. Wardens, and seven members of the Prov. Grand Lodge (being acting Masters or Past Masters of Lodges in the province), to be elected by ballot at the annual meeting of the Prov. Grand Lodge.

2. The R.W. the Prov. G.M. shall be the president of the Board, and in his absence the D. Prov. G.M. shall act in that capacity. A vice-president (being a

member of the Board), shall be elected by the Board at the first meeting held after the annual meeting of the Prov. Grand Lodge, who shall preside in the absence of the Prov. G.M. and D. Prov. G.M., and in the absence of the Prov. G.M., the D. Prov. G.M., and the vice-president the member highest in rank shall preside at the meeting. Any vacancy in the Board shall be filled up at the first Prov. Grand Lodge meeting held next after such vacancy shall occur, and notice thereof shall be given in the Prov. Grand Lodge circular.

3. Meetings of the Board shall be held whenever and as often as occasion shall require; and shall be called by summons, to be issued by the Prov. G. Secretary, by command of the president or vice-president; and a meeting of the board shall be held on the Wednesday immediately preceding every quarterly meeting of the Prov. Grand Lodge—the time and place of such meeting to be notified in the Prov. Grand Lodge circular.

4. Five members shall constitute a quorum, and shall be competent to transact all business brought before the Board.

5. Each member present at the meeting shall have one vote, and in the event of an equality, the President of the meeting shall have a second or casting vote.

6. The Board shall have authority to hear and inquire into all subjects of Masonic complaint, or irregularity, respecting Lodges, or individual Masons within the province; and shall report thereon to the Prov. G.M. or to his deputy; and generally to take cognizance of all matters relating to, or affecting, the honour or welfare of the Craft within the province.

7. The Board shall, subject to the orders and directions of the Prov. G. Lodge, have the care and control of the finances of the Prov. Grand Lodge, and see that no unnecessary expenditure or outlay takes place: and shall also examine all demands upon, or against the Prov. Grand Lodge, and report thereon to the next succeeding Prov. Grand Lodge; and also shall have power to direct the treasurer to discharge all such claims as, upon inquiry, shall be found to be correct.

8. At the meeting to be held on the Wednesday next preceding the annual meeting of the Prov. Grand Lodge, the accounts and disbursements for the year shall be submitted to, and investigated by, the Board, preparatory to the same being laid before the auditors; and the Board shall do all such other matters as may be necessary to give the Prov. Grand Lodge full information with respect to the receipt and application of its funds.

9. For the more effective discharge of its duties, the Board shall have power to appoint sub-committees from among its members, for specific purposes; and such sub-committees shall from time to time report thereon to the Board.

10. With the sanction of the R.W. the Prov. G.M. or the R.W.D. Prov. G.M., the Board shall have power to summon any Lodge or Brother to attend the Board, to produce the warrant, books, papers, and accounts of the Lodge, or the certificate of the Brother; and if the Lodge or Brother so summoned shall not attend, their or his non-attendance shall be reported to the R.W. the Prov. G.M. or the R.W.D. Prov. G.M.

11. All petitions for relief shall be laid before the Board, to investigate and report thereon to the Prov. Grand Lodge.

12. The Board shall have power, in cases of extreme urgency, to order relief to any amount, not exceeding the sum of £2, provided the applicant be a subscribing member, within the terms and conditions of the Prov. Grand Lodge By-law 18.

13. The Board shall have the control of the furniture and property of the Lodge, and the place of deposit of the same; and shall certify an inventory thereof at each annual meeting of the Prov. Grand Lodge; and shall cause such furniture and property to be insured from loss by fire, in such office, and in such sum, as the Prov. Grand Lodge may think sufficient.

14. All communications of the Board shall be in writing; and all transactions and other proceedings of the Board shall be entered in a minute book to be kept for that purpose; and such book shall be produced at each meeting of the Prov. Grand Lodge, and at such times as the Prov. G. M. or D. Prov. G. M. shall require.

15. The Board may suggest any matter to the Prov. G. M. or the D. Prov. G.M. for adoption, which it shall deem advantageous to the welfare of the Craft

in the province:—and the Board may also recommend any matter for the consideration of the Prov. Grand Lodge, provided such matter do not interfere with the privileges and rights of the Prov. Grand Master.

The Committee recommend that By-Law 18 should be amended by requiring that all petitions for relief should be sent to the Prov. G. Sec. eight clear days before the quarterly meeting of the Prov. Grand Lodge, in order that such petition may be laid before the Board for General Purposes, at the meeting to be held on the Wednesday next preceding the Prov. Grand Lodge meeting.

On behalf of the Committee,

GEO. FEARNLEY, D. PROV. G. M.

(Approved)

MEXBOROUGH, PROV. G. M.

ROYAL ARCH.

METROPOLITAN CHAPTER.

MORIAH CHAPTER (No. 9).—The members of this Chapter met at the Thatched House Tavern, St. James's Street, Wednesday, March 31st. Comp. Burder was installed into the chair of Third Principal by Comp. Herbert Lloyd, P.Z. of the British Chapter, in that able and impressive manner by which his working is always distinguished.

THE ANCIENT AND ACCEPTED RITE.

BATH.—*The Rose Croix Chapter of St. Peter and St. Paul* met on Wednesday the 31st March, for general business, and the advancement of Brethren. Among the proposed candidates was Bro. C. W. Oliver, son of Bro. Dr. Oliver, S.G.I.G., 33rd Degree. The Chapter voted £5 to the fund for re-building the Hospital for dispensing the Bath mineral waters. Bro. Dr. Tunstall, late of the Bristol Rose Croix Chapter, was to have been affiliated, but was unable to attend on account of professional business.

THE WEEK.

Passion Week has passed much in its usual manner; the theatres have been closed for direct theatrical performances, but conjuring, monologues, duologues, nigger singing, posturing, and other entertainments equally legitimate, have been allowed to hold sway.—The revenue account shows a decrease of £2,508,830 as compared with the corresponding quarter of last year, a great portion of which is due to the reduction of the income-tax.—Foreign affairs appear almost at a stand still, and the intelligence from India has only been a confirmation of that previously noticed.—The Prince of Wales has been confirmed, preparatory, it is supposed, to his appearing more prominently amongst the list of notables, as he now only wants some eighteen months to bring him to his 18th birthday, an age at which princes are generally declared to have attained their majority.—The British Consul at Jerusalem has arrested the protestant Bishop, but why so does not as yet appear. We hope it is not for interfering with the religion of the natives.—Mr. Hogan, the great Irish sculptor, has departed this life much too soon for the interests of his family, and before he could give to the world sufficient of his works of art. His "Dead Christ" was sufficient to make the fame of any man.

NOTICES.

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

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

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

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

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

TO CORRESPONDENTS.

PRESTON, LANCASHIRE.—The Brethren in this district can obtain the *Magazine* through Bro. George Addison.

“O. P. Q.”—We have not heard what the Board of General Purposes have done towards carrying out the resolution of Grand Lodge with regard to the opening of the library to the Craft; but we presume it has been content with its labours in recommending such a motion.

THE GRAND FESTIVAL.—Bro. Horsley MUST have the management of the music; all the Grand Stewards have to do in the matter is to find the money to pay for it.

“FAIRPLAY.”—The Brethren at the next election should appoint a new Treasurer, and call upon the present holder of the office to deliver over the funds in his possession. Should he not do so at once, the proper course would be to cite him before the Board of General Purposes.

“HONOUR AND REWARD.”—The first part of a letter bearing this signature was, by some accident in the printing office, omitted last week. It should run as follows:—“As citizens of the world, and as Masons, we are enjoined to be exemplary in the discharge of our civil duties, never countenancing any act that may have a tendency to subvert the peace and good order of society, and to do unto others as we would they should do unto us. Actuated by these injunctions, I venture to make a few observations relative to the proceedings of Lodge of Freedom (No. 91) as recorded in the *Freemason's Magazine and Mirror* of the 24th inst. Doubtless it is still fresh in the memory of many of the Brethren that at the preparatory meeting for Prov. Grand Lodge, held at Canterbury in May last, Bro. R. Watson was nominated P. G. S. B. for the ensuing year, &c.” [The omission would be of little consequence as touching the general tenor of the communication, but that as published it makes it appear that the Lodge of Freedom (No. 91), Gravesend met at Canterbury; whereas it was the preparatory meeting of the Prov. Grand Lodge which so met. In the fourth line from the bottom of the letter, as published, the word *seal* should read *seat*.]

THE GRAND OFFICERS.

IN our last article on this subject we promised to take an early opportunity of recurring to it, with a view of considering the claims of the country Brethren to a larger share in the honours of Grand Lodge; but a letter which we publish in another column from the pen of "A Country P.M." so well argues the question, that we are spared the necessity of entering into it at any length.

We perfectly agree with "A Country P.M." that something more than a mere, and of necessity rare, appointment to a Provincial Grand Mastership (than which there is no more honourable position in the Craft) is required, in order to give the country Brethren that interest in the general prosperity of the Craft which they ought to possess. We do not however go the whole length with the "Country P.M." when he describes a late letter of "A London P.M." as unconstitutional, because he states that he considers it as great an honour for a provincial Mason to have attained provincial rank, as for a London Brother to obtain rank in Grand Lodge. There can be no doubt that a position in the Grand Lodge of England is looked upon, and naturally so, with the greater favour, because of the precedency it confers on the Brother all over the kingdom—whilst, according to the Book of Constitutions, Provincial Grand Officers, though allowed to wear their distinctive clothing, do not "take rank out of their district;" and therefore, though we do not look upon the enunciation of his opinion by "A London P.M." as unconstitutional, we agree with the "Country P.M." that a greater share of Grand Lodge honours should be distributed amongst the country Brethren than has hitherto been the case; and should the suggestions which we took the liberty of making a fortnight since be thought worthy of adoption, the Most Worshipful Grand Master would have more offices at his command with which to honour the country as well as the London Brethren; and we are sure that the appointment of a country Brother to Grand office, would be regarded not only by his province as a compliment to the man, but—the more especially if he should be selected in some such manner as that suggested by the "Country P.M.," viz., on the recommendation of the Provincial Grand Master, who may be presumed to know his Masonic merits and position—as an honour conferred upon the province with which he may be connected. We would warn the country Brethren, however, that the matter is in a great degree in their own hands. It is their duty, if they feel aggrieved by the present state of things, to

lay their grievances before the Most Worshipful Grand Master, and also occasionally make their strength felt in Grand Lodge, for in Masonic as in general government, nothing so much tends to bring about improvements in the routine of business as a little gentle pressure from without.

The "Country P.M." concludes his letter by the following pertinent inquiry:—"I may ask 'A London P.M.' why the metropolitan Brethren are not satisfied with monopolizing the lion's share of honours in Grand Lodge, but must also, by joining country Lodges in the neighbourhood of London for the sole purpose of obtaining rank as Prov. Grand Officers, exclude country Brethren from the inferior honours of Prov. Grand Lodge, which, he is willing to admit, do of right belong to them." We agree with the "Country P.M." that London Brethren should, as far as possible, abstain from taking Prov. Grand honours; but we may also inform him that many of the country Lodges in the neighbourhood of the metropolis, would have long since ceased to exist, had it not been for the support rendered them by London Brethren, whom it would therefore be unjust to debar from partaking in a share of the honours which a Prov. Grand Master may wish to confer upon those Lodges. There is, however, another point connected with this subject to which we wish to draw attention. By the Book of Constitutions it is provided that Prov. Grand Officers (other than the Prov. Grand Master and Deputy Grand Master) "must all be resident within the province, and subscribing members to some Lodge therein; but the Most Worshipful Grand Master may grant a dispensation for non-residence. A fee of two guineas for Grand Wardens, and one guinea for any subordinate officer shall be paid to the general fund of charity for such dispensation."

Now we should like to be informed how many of the London Brethren who disport themselves in Provincial Grand Lodge clothing have obtained and paid for dispensations. We venture to assert—not one in five; and an inquiry into the subject, with a strict enforcement of the fees (even if a penalty were not added, as in all justice it should be), would, we believe, materially add to the fund of charity. We throw out the matter for consideration, trusting that some brother may be found sufficiently independent to move in Grand Lodge for a return of all applications for dispensations to be allowed to hold office out of the province in which the parties reside, the number of dispensations granted, and the amount of fees received thereon, say for the last five years. We may be wrong in our assumption, but we believe it is the exception, not the rule, to apply for such dispensations. Indeed, we never heard but of one such application being made—and that was refused.

ANCIENT WRITERS AND MODERN PRACTICES.

(Concluded from page 646.)

THE remainder of De Quincey's paper is, for the most part, on the origin of Freemasonry in England; but before entirely dismissing the subject of the Rosicrucian Order, we give a slight notice of Maier's "Jocus Severus," to which allusion was made in a former number, together with one or two extracts from another work of his, which are quoted in our writer's paper. This work, he says, had been written in England. On the author's return to Germany he became acquainted with the fierce controversy on the Rosicrucian sect, and as he firmly believed in the existence of such a sect, he sought to introduce himself to its notice; but finding this impossible, he set himself to establish such an order by his own efforts; and in his subsequent writings he spoke of it as already existing, and went so far as even to publish its laws. The extracts from his other work to which we have above alluded, are as follow, and are quoted, because it is in this work, says our author, that we meet with the first traces of Masonry.

"Nature," says Maier, "is yet but half unveiled. What we want is chiefly experiment and tentative inquiry. Great, therefore, are our obligations to the Rosicrucians for labouring to supply this want. Their weightiest mystery is an universal medicine. Such a *catholicon* lies hid in Nature. It is, however, no simple but a very compound medicine. For out of the meanest pebbles and weeds, medicine *and even gold* is to be extracted.

"He that doubts the existence of the Rosicrucian Society, should recollect that the Greeks, Egyptians, Arabians, &c., had such secret societies; where then is the absurdity in their existing in the present day? Their chief maxims of self-discipline are 'To honour and fear God above all things, to do all the good in their power to their fellow-men, &c.'

"What is contained in the 'Fama' and 'Confessio' is true. It is a very childish objection that the brotherhood have promised so much and performed so little. The Masters of the Order hold out the rose as a remote prize, but they impose the cross upon those who are entering.

"Like the Pythagoreans and Egyptians, the Rosicrucians extract vows of silence and secrecy. Ignorant men have treated the whole as a fiction; but this has arisen from the five years' probation to which they subject even well-qualified novices, before they are admitted to the higher mysteries, and within this period they are to learn how to govern their own tongues."

With this, we will, for the present, at any rate, dismiss the question of the foundation of the Rosicrucian Society, merely remarking, that at the head of this quotation, we have merely our author's *ipse dixit*, and no tangible *proof* for his assertion, either that Michael Maier founded a society which *he* called by the name Rosicrucian, or that *the* society of Rose Croix did not already exist.

We now come to that part of De Quincey's paper which will doubtless be more immediately interesting to the generality of our

readers, viz.—his remarks on Freemasonry in general, and his opinion as to its introduction into England.

But, first, we will recur for a moment to his assertion that no records of Freemasonry in England are to be found prior to the early part of the seventeenth century, and, in answer to it, quote verbatim the Act of Parliament to which we alluded as being mentioned in a small work well known to most Freemasons, which is, in fact, no other than the “Freemasons’ Calendar or Pocket-book.” Here it is, translated from the French, and extracted from the “Statutes of the Realm :”—

3 Henry VI. A.D. 1425.

“Our Lord the King, by the Advice and Assent of the Lords Spiritual and Temporal, and at the special Request of the Commons assembled in this Parliament, holden at Westminster this last Day of April, the Third Year of his Reign, hath ordained and established certain Ordinances and Statutes, to the Honour of God, and for the Weal of his Realm, in the form following :

“*First*, Whereas by the yearly Congregations and Confederacies made by the Masons in their general Chapters [and Assemblies?] the good Course and Effect of the Statutes of Labourers be openly violated and broken, in Subversion of the Law, and to the great Damage of all the Commons: Our said Lord, the King, willing in this case to provide Remedy, by the Advice and Assent aforesaid, and at the special Request of the said Commons, hath ordained and established, That such Chapters and Congregations shall not be hereafter holden; and if any such be made, they that cause such Chapters and Congregations to be assembled and holden, if they thereof be convict, shall be judged for Felons; and that all the other Masons that come to such Chapters and Congregations, be punished by Imprisonment of their Bodies, and make Fine and Ransom at the King’s Will.”

If this is not a record, and one too which carries Freemasonry somewhat farther back into the past than the period assigned by De Quincey, we know not what is; and yet, merely because our friend did not happen to know of this and similar records, he affirms (his *ipse dixit* again), as the main thesis of his concluding labours, “*That Freemasonry is neither more nor less than Rosicrucianism, as modified by those who transplanted it into England.*”

He commences in much the same style which he adopted with regard to the Rosicrucian Society, by saying that at the commencement of the seventeenth century, many of the learned heads in England were occupied with theosophy, cabbalism, and alchemy. Amongst the proofs of this, for many of which he refers to Wood’s “*Athenæ Oxonienses*,” may be cited the works of John Pordage, of Norbert, of Thomas and Samel Norton, but above all (in reference to our present inquiry), of Robert Fludd, M.D. This strange character was born in 1574, and having taken the respective degrees of B.A. and M.A. at St. John’s College, Oxford, commenced the study of physic, and in due time took the degree of Doctor of Medicine. He began to publish in 1616, when he became a voluminous writer, being the author of about twenty works, mostly written in Latin;

and as dark and mysterious in their language as in their matter. He died in 1637. Fludd it was then—or whoever was the author of the “Summum Bonum,” in 1629—who must be considered as the immediate father of Freemasonry, as Andreaë was its remote father. We think there is little or no doubt as to the authorship of this extraordinary and wild work, a copy of which is now before us, on the title page of which is “Robertus Fludd, alias De Fluctibus, Armiger, et in Medicinâ Doctor, Oxoniensis.” The work is entitled “Medicina Catholica,” &c., which we conclude is synonymous with “Summum Bonum,” and bears the date 1629, the one assigned to the work by De Quincey. The origin of Fludd’s acquaintance with Rosicrucianism is unknown, but all the books relating to alchemy or other occult knowledge, were at once sent from Germany over to England, and, if in German, were speedily translated for the benefit of English students. He may therefore have gained his knowledge from the three books of Andreaë, or he may (as is more probably the case) have acquired it from Michael Maier, with whom he was intimate during his stay in England, and with whom he corresponded afterwards; he must at least have been early acquainted with it, as he published his “Apology” for it in 1617.

The first question here to be considered is—Why did Fludd drop the name of Rosicrucians? The reason our author assigns is that his apology for them was attacked by the celebrated Father Mersenne. Fludd replied, and Mersenne being no match for him either in learning or polemic wit, Gassendi published in 1630 a rejoinder to Fludd, in which he ridiculed his principles in general, and his belief in the legend of the Rosicrucians in particular. On this, we are told, that finding himself unable to contend with Gassendi, and not even to assign to the Rose Croix a local habitation, he published an answer in 1633, in which he formally withdrew the title of Rosicrucians, and spoke of them as “the formerly so-called Rosicrucian Brothers, whom we now call ‘Sapientes,’ ‘Sophoi,’ or ‘Wise.’” This, then, is the answer given to the question respecting the abandonment of the name of Rosicrucians. The second question (supposing, for the sake of argument, that no records of Freemasonry did exist, that De Quincey’s hypothesis is correct, and that the present society of Freemasons *did* originate in the so-called offspring of Andreaë’s hoax, Rosicrucianism) is—Why and when did the name of Freemasons arise? In 1633, it seems, the old name was abolished; but, as yet, no new name was substituted, in default of which they were temporarily termed “Sophi,” or “Wise men.” A more distinctive appellation, however, was necessary for men who wished to form themselves into a separate and exclusive society, and accordingly we are told that the immediate hint for the name of Freemasons was derived from the legend contained in the “Fama Fraternitatis” before alluded to. The *house* alluded to in this work was intended by Andreaë as an allegorical house, “that would remain invisible to the godless world for ever” (though many in Germany had inquired for it all over the empire as a material fabric), and, in fact,

represented the purpose or object of the Rosicrucians. And what was that purpose? It was the secret wisdom, or, in their language, *magic* viz. 1. Philosophy of nature or occult (?) knowledge of the works of God; 2. Theology, or the occult (?) knowledge of God Himself; 3. Religion, or God's occult (?) intercourse with the spirit of man, which they imagined to have been transmitted from Adam through the cabalists to themselves. A spiritual or allegorical house or edifice was then to be built, of which the members were to become living stones. "*Transmutemini,*" says Fludd, "*transmutemini de lapidibus mortuis in lapides vivos philosophicos.*" But, says our author, what is a living stone? A living stone, he replies, is a *Mason*, who builds himself up into the wall, as a part of the temple of human nature. The society was then to be a *Masonic Society*, in order to represent typically that temple of holiness which it was their business to erect in the spirit of man. He then, in the same way as many other writers, proceeds to identify Freemasonry with Christianity, the correctness or fallacy of which position it is not now our purpose to discuss. The first great event, he tells us, in the art of Masonry was the attempt to build the Tower of Babel, which figuratively expressed the attempt of some unknown Mason to build up the temple of holiness in anticipation of Christianity; which attempt, however, had been frustrated by the pride of the builders. The second great occurrence was, he says, the building of Solomon's Temple, and had, in his opinion, an obvious meaning as a prefiguration of Christianity. He now for the first time connects the Freemasons with the operative masons, and states that the symbolic interest to the English Rosicrucians, in the attributes, incidents, and legends of the art exercised by the literal Masons of real life, naturally brought the two orders into some connection with each other. They were thus enabled to realize to their eyes the symbols of their own allegories; and the same building which accommodated the guild of builders in their professional meetings, offered a desirable means of secret assemblies to the early Freemasons. An apparatus of implements and utensils, such as was presented in the fabulous sepulchre of Father Rosy-cross, was here actually brought together. And accordingly, he tells us, it is upon record (he does not say where, by the way, as *we* do when we quote an authority), that the first formal and solemn Lodge of Freemasons, on the occasion of which the name of Freemasons was publicly made known, was held in Masons' Hall, Masons' Alley, Basinghall Street, London, in the year 1646. Into this Lodge he tells us that Ashmole the antiquary was admitted. Private meetings, he says, there may have been (and one at Warrington, in Lancashire, is mentioned in Ashmole's life); but the name of a Freemasons' Lodge, with the insignia, attributes, and circumstances of a Lodge, first came forward, he assures us, at the date above mentioned.

Now we really do not see that in the foregoing narration our friend De Quincey either does our Order one particle of harm, or proves that it is "a bubble." In the first place, no one goes out of

his way to "shatter" a bubble, and the mere fact of his wielding with so much perseverance so powerful a weapon as the pen of a clever man, proves that there must have been, in his opinion, something pretty substantial to demolish, if demolished it was to be; but we do not see what he has taken away from us that we claim, or what he has thrust upon us that we do not already acknowledge, unless indeed it is our descent from a society which was the offspring of the hoax of a German theologian. The only points of difference between us appear to us to be, that he insists on the fact that we sprang from some source of German mysticism, and were afterwards ingrafted into the society of operative Masons; while we rather claim to be descended from that Craft—acknowledging, as most of us do, that few if any but operative Masons were admitted into it before the time of Sir Christopher Wren. Now what bubble is there for him to shatter, and how has he shattered whatever there might be to attack? It rather appears to us that, like Don Quixote, he has run a tilt against what he thought was a giant whom *he* was going to overcome, but which, turning out instead to be a windmill, hoisted him by one of its sails into the air, and flung him somewhat roughly on the ground to the detriment of his body and limbs.

By the way he places us, or our Society, in rather good company; for besides Elias Ashmole, the antiquary and founder of the museum at Oxford which bears his name, he mentions as members of the Lodge in Masons' Lane: Thomas Wharton, M.D.; Oughtred, the mathematician; Lilly, the astronomer; Dr. Hewett; and the celebrated Rev. John Pearson, M.A., of King's College, Cambridge, then vicar of Torrington in Suffolk, afterwards of St. Clement's, Eastcheap, in London, of St. Christopher's in the city, master of Jesus College, Cambridge, and finally bishop of Chester—but best of all known by his exposition of the creed. The remainder of the paper contains but little matter that would be generally interesting, and we will, therefore, now conclude our notice of it, hoping that our readers may have derived some gratification from its perusal.

X.

A MASONIC DINNER DURING THE SIEGE OF LUCKNOW.—“A banquet was given at the Post Office by the Freemasons, on St. John's day. We sat down about twenty, the Worshipful Master M'Grennan, presiding, and his Senior Warden Bryson, acting as croupier. Seeing every one happy and delighted with the present, all philosophically forgetful of the future and the past, the thought suddenly came over me, 'How many of us, now enjoying the champagne and claret which is profusely passing round will be alive three months hence?' It was an ominous thought. Before the beginning of October, nine of our party were killed, and three lying grievously wounded in hospital. There were no songs sung, but speeches were delivered without number. The healths of the Royal Family, of Sir Henry Lawrence, of Sir Hugh Wheeler and his gallant band of heroes, who were then still holding out, of Captain Alexander and the Artillery, of Colonel Inglis and the 32nd, and of almost every one present, were drunk; and appropriate speeches, of course, made thereon, especially by Mr. M'Grennan. If good wishes would have preserved life and given prosperity, what calamities would have been averted!”—*Rees's Narrative of the Siege of Lucknow.*

A POEM,

*Spoken before the Masonic Fraternity, St. John's Day, June 24, 1857,
at Providence, Rhode Island.*

BY CHARLES C. VAN ZANDT.

Mount once again thy Pegasus, my Muse !
Put on thy best Mercurian-winged shoes—
Grasp a caduceus in thy quill-worn hand,
And pilfer from the rhymesters of the land ;
Gallop, regardless of cold wisdom's sneer,
O'er the dry stubble of a legal year,—
Throw Coke and Blackstone—"physic—to the dogs,"
Let Chitty sleep in self-created fogs.
Law is the *veal* of literature,—for half
Its solid matter is bound up *in calf* ;
Choose but one straw from the profession's sheaf—
When thou art *briefless*, O my Muse, be brief !
* * * * *

Now, golden-voiced, upon the flowery plain
Voluptuous summer leads her glowing train ;
On the rich swelling of the hill-side slope
Bloom clusters of the purple heliotrope ;
Within the sun-blest garden's rich parterre
The lily's fragrance trembles on the air ;
The morning dew-drops glitter on the rose—
At eve, the stars, the flowers of heaven, unclose
Their silver blossoms, tremulous with light,
Budding and blooming in the fields of night ;
Now sultry, from the fiery-hearted sun,
Comes the warm flooding of meridian noon ;
As in the picture of Arcadian dreams,
The cattle seek the pebble-bottomed streams—
The labourer, turning up the mellow soil,
Pauses a moment in his honest toil,
Wipes the warm sweat-drops from his sun-tanned brow,
And in th' unfinished furrow leaves his plough.
Anon the russet autumn crowns the year,
And in its crimson fire the leaves grow sere,
And fall in purple showers to the ground ;
From the far distance comes the echoing sound
Of the strong woodman's ringing, steel-faced axe—
Blow upon blow—the tawny oak-tree cracks
Its fibrous sinews, and with rushing sound
Measures its giant length upon the trembling ground ;
The farmer-boy shakes from the apple-tree
Its yellow fruit, and, shouting merrily,
From off the topmost bough unclasps his hold,
And falls, like Danae's love, in a great shower of gold.

Then the summer is gone, and the harvest is ended,
 The reapers have gathered the glittering grain ;
 On upland and lowland the snow has descended,
 To crown the glad earth for the winter king's reign ;
 The days growing short at the close of November,
 The nights getting longer and stronger and cold,
 And at sunset, the windows, like bright glowing embers,
 Are gleaming with rubies and diamonds and gold ;
 At the dead of the night, when the wind, shrilly whistling,
 Is piping a song for the snow and the sleet,
 The frost, clad in silver, all sparkling and glistening,
 Creeps through the still city, with snow-muffled feet ;
 When the hosts of the stars in their steely-like armour,
 Seem shivering sentinels set in the sky,
 Half nodding, then starting to hear the alarmour,
 Then sinking to sleep with a quivering eye.
 Far up in the north the red watch-fires burning,
 Now shoot toward the zenith, now flicker away,
 Till the warrior, Mars, to his cloud-tent returning,
 Shall change the last watchword of night to the day.

* * * * *

But I'll tell to you a ballad
 Of the very olden time,
 In a strange and curious metre
 And a ringing Runic rhyme :
 From the bright and sunny present,
 To the cold, grey past we'll go,
 With its memories and traditions,
 In the days of long ago.
 They are flitting, they are flitting
 Through the chambers of my brain,
 With their weird, fantastic figures ;
 They are coming back again,
 From the morning of our history,
 When grey-beard minstrels sung
 How they builded up the Temple
 In the times when earth was young.

* * * * *

It was autumn in the Rhine-land,
 And along the river side
 The purple grapes were hanging
 O'er the rippling, glassy tide,
 Till the very wind seemed drunken,
 And went singing on its way,
 Among the bending, vineyard trees,
 A jovial roundelay ;
 And then Heidelberg's old towers
 All in the distance stood,
 Like giants in the sunset,
 With their hair all moist with blood ;
 And the windows seemed of silver,
 And the spires made of gold,
 While the vesper-bells were ringing
 A ballad-tune of old.

Then up the moon came marching,
 With a banner made of light,
 And quiver filled with silver spears,
 To guard the halls of night.
 Then the shadows in the city
 Grew phantom-like and dim,
 Whilst down the great cathedral's aisle
 Faint grew the evening hymn ;
 Where the painted gothic windows
 Drank up the sunset light,
 And thus it was in Heidelberg
 Came down the *holy night*.
 In yonder moss-grown castle—
 That standeth all alone,
 Like a knight of ancient heraldry
 Gigantic, turned to stone,
 To guard the swelling bosom
 Of the sunset blushing Rhine—
 There sat four German students,
 And they drank the ruby wine ;
 Adown their beards it trickled
 In gems of glittering pride—
 For they drank a flowing bumper
 To their loves and to the bride
 They each had sworn to honour
 Till the sands of life were gone,
 The angel of the Temple-gate,
 The memory of St. John ;
 And then up spake the eldest,
 And a student great was he,
 For his mind was stored with learning
 As with jewels is the sea ;
 He could tell a goodly story,
 And he had as great a heart
 As Heidelberg and Swabia's
 Fair cities are apart ;—
 "My brothers !" quoth the student,
 "The day is almost gone
 That we have kept with festive rites,
 To honour good St. John ;
 The sun, in all its glorious path,
 Knows scarce a land on earth
 That does not celebrate the time
 That gave our patron birth ;
 But I have read a strange legend,
 All in a little book,
 With silver clasps and vellum leaves,
 And yellow, time-worn look ;
 The author's name has passed away,
 The book remaineth here,
 Brought by an ancient pilgrim's hand
 Away from far Judea ;
 Once on a time, I heard, 'twas found,
 When the great war began,
 By a rude soldier, in a tomb,
 Beside a skeleton ;

The bony hand still clutched it tight,
 And rattled as it fell
 To the damp ground ; if living now
 What stories it might tell."

* * * * *

But dark and darker grew the night
 Within the gothic room,
 And closer yet the students pressed
 Amid the gathering gloom ;
 The speaker's voice rang strangely out
 Upon the silent air,
 And the grim shadows rose and fell,
 And beckoned everywhere.
 " My brothers ! thus the legend ran
 Preserved by Jewish seers :
*The good St. John comes back to earth
 Once in a hundred years.*
 The burden of a cross he bears ;
 His hair is very white—
 Then let us watch till the high twelve,
 For he *may* come to-night."

* * * * *

" 'Tis well ! 'tis well ! " thus spoke they all,
 In voices very low ;
 And on the air the tide of night
 So heavily did flow,
 That phantoms seemed to fill the room,
 And float within the gathering gloom,
 And glide there to and fro.

* * * * *

Past ten o'clock ! The moon went down
 In a great flood of light,
 And drew its silver mantle
 From the dark-eyed sleeping night.
 Eleven ! and the iron tongue
 In the cathedral tower
 Was chiming out, with a groan and a shout,
 The death of the passing hour ;
 The scud was fitting across the sky,
 Like the mists that pass o'er the closing eye
 Of the strong man laying down to die.
 An hour is gone to the mystical bourne
 " From whence no traveller doth return,"
 And up in the arch of the evening air
 The old clock's hands are clasped in prayer,
 As they slowly rise to the angel skies,
 And *twelve* of the midnight is everywhere.

Hark ! to the rushing of viewless wings,
 Beating the air in their wanderings ;
 List to the chime of the convent bells,
 Catching the story the old clock tells—
 One in the great cathedral's tower
 Chanting and tolling the midnight hour—

And the other away on the banks of the Rhine,
 Where under the stars the ripples shine,
 And the evergreens shadow the virgin's shrine.
 O Swabian student, lend thine ear!
 There's a darkening shadow passing here.
 And now in the gloom
 Of the gothic room
 A strange dim form treads to and fro,
 With thin white locks, and a beard of snow.
 The eye of the spectre is very bright,
 Like the glimpse of a star on a stormy night;
 A flowing robe doth he seem to wear,
 And a moss-grown cross in his hand to bear;
 His face it is pleasant, but wrinkled and wan—
 'Tis our patron and leader, the good St. John:
 He has come to banish our doubts and fears,
 Once in the march of a hundred years,
 As the legend told to the Jewish seers.

* * * * *

“Ho! spirit of our patron,”
 Quoth the student of the Rhine,
 “Shall we pledge thee in a goblet
 Of sparkling ruby wine?
 We are waiting for thy blessing:”
 And he sank upon his knees—
 While a low, sweet strain of music
 Swept o'er the rustling trees,
 And trembled as it died away
 Upon the passing breeze.
 “My son! my son!” the old man said,
 “Withdraw thine outstretched hand,
 I bear to thee the Master's word,
 From the far, silent land.
 Once every hundred years ago,
 Borne on my viewless wings,
 From the great Lodge above I come,
 To guide the wanderings
 Of all my children on the earth,
 To bless them every one,
 To love them and to cherish them:
 Kneel, kneel, in prayer, my son!”

Strangely and solemnly, out on the air,
 Rises the voice of the student's prayer:
 Light that is fairer and brighter than morn
 Beams from the face of the good St. John.
 Over the breast of the river Rhine
 Purpling morning begins to shine,
 And the waves they are crested-like crimson wine;
 Slowly the picture is melting away,
 Bathed in a flood of the golden day.

And this is the curious legend
 I have read in a little book,
 With massive silver clasplings,
 And a strange old-fashioned look;

With a golden compass on it,
 And a pearl-inlaiden square,
 And a tiny mason's gavel,
 Set with jewels rich and rare.
 So heed ye this, my Brothers,
 In your doubting and your fears—
*The good St. John doth visit earth
 Once in a hundred years."*

* * * * *

Claiming a poet's license at your hands,
 Touched as by weird magicians' mystic wands,
 Leave we the present, with its hopes and fears,
 Chained to the chariot of the rolling years,
 For the far time the ancient prophets sung—
 The holy days—when earth was very young,
 And Tubal Cain's strong blows his sounding anvil rung :
 When, from the massive fragments of the rock,
 Masonic hands reared slowly, block by block,
 The giant pyramids upon the sand
 Of the great desert—even now they stand
 Unscathed by time or tempest's crushing blow,
 Reared by our ancient Craft long centuries ago.
 All day they laboured in the burning sun,
 Pausing an hour at meridian noon,
 When the Egyptian Warden oped his mouth,
 And cried, "High twelve, my brothers in the south !"
 All night the stars shone brightly in the sky,
 As tired with toil they slumbered heavily ;
 And in the distance, all the livelong days,
 The sphynx looked on with sullen, stony gaze.
 These were our earlier Brothers, and their toil
 Made Egypt's gods the fathers of the soil.
 And then, in other days, when Ophir's king
 Brought gold and jewels as his offering
 To rear an altar, when the work was done
 In the great Temple that the widow's son
 Built in Judea for regal Solomon ;
 With twice ten thousand masons at his side,
 The work went on by Heaven sanctified,
 Until within the court they walked unshod,
 And chanted David's psalms to Israel's God.
 Then for long centuries, underneath the sun,
 Masonic hearts still warmly beat as one.
 Imperial Cyrus wrought our mystic rites ;
 Outrang the mason's war-cry in the fights
 When Persian warriors battled for the crown,
 And horse and rider in the fray went down.
 The Jewish wanderers, doomed to walk the earth
 Heart-broken exiles from their place of birth,
 Lit our pure fires in distant stranger-lands,
 And joined their hearts, their fortunes, and their hands,
 In one strong bond of rare fraternal love,
 Blessed by Jehovah-Jireh from above.
 The great Darius, when his hosts he leads
 In glittering cohorts of the fiery Medes,

Pouring like locusts o'er the Scythian plains,
 Till Thracian blood the sandy desert stains,
 And Babylonia's palaces and wall
 By Persian and Masonic valour fall—
 High o'er his hosts, an oriflamme of might,
 Waved our proud banner in the golden light.
 And yet to-day Masonic Brothers stand,
 In this far distant, free and happy land,
 And, looking down the vista of the past,
 Dimming with age, and darkening and o'ercast,
 Find our Masonic emblems on the stone
 Where buried cities sleep all crumbling and alone :
 Our memories are the history of the past,
 Where vague traditions, mystical and vast,
 Cluster around our four Masonic lights,
 And lend their influence to our holy rites.

* * * * *

What pleasant memories of the past
 Our ancient Masons bring ;
 What songs of glorious "auld lang syne"
 Their veteran voices sing.
 When first in Newport's sea-girt town,
 Late in the purple fall,*
 More than a hundred years ago,
 Numbering but twelve in all,
 They met within a little room,
 And, ere the night was gone,
 Had worked a good Masonic Lodge,
 And named it for St. John.
 Many the memories we might call
 To night if we stood in their ancient hall ;
 Many the *fête* and the whirling dance—
 Many the flashing, thrilling glance—
 Many the notes of music sweet,
 Kept to the time of fairy feet—
 Many the lovers and ladies all,
 Have danced in the jig in the Masons' hall.
 If these old walls could talk like folks,
 We'd split our sides at their cracking jokes ;
 Think of the stories they might tell
 Of flattering youth and blushing belle,
 And how his offers she must mar,
 By simpering gently, "Ask my pa ;"
 Think of the squeezes of little hands—
 Think of the old cotillon bands,
 With a flute's soft note and a fiddle's scream,
 In "Money Musk," or the "Devil's Dream."
 No doubt our grandmothers before
 Have danced all night on that springing floor.
 Our aged, time-worn-grandsires, now
 With wrinkled face and furrowed brow,
 And little shrivelled, trembling legs,
 For all the world like shrunken pegs,

* *Anglicè*—"the autumn."

Long before you and I were born—now take it as a warning—
Have danced all night, till broad daylight,
And gone home with the girls in the morning.

Legends of youth and beauty are not all
The thoughts that cluster round a Mason's hall :
The sweetest incense of the "auld lang syne"
We offer at our memory's radiant shrine,
Is not alone of those who sang and laughed,
But of the noble men who worked their Craft
In our first Lodges, now a century gone,
Blessed with the memory of the good St. John ;
Name fitly chosen, he who loved to rest
His weary head upon his Saviour's breast,
St. John of all disciples the most blest.
There they found food to feed the suffering poor,
And sympathy the wounded heart to cure ;
Masonic rites all solemnly were said
Above the coffin of the sheeted dead ;
Masonic Brothers heard the widow's prayer,
And orphans blessed the fostering Mason's care.
Nor this alone : those aged walls have rung
With shouts of laughter and with peals of song ;
Good stories told again, and yet once more
Shout they with laughter louder than before,
Till the old building echoes with the roar
Of giant lungs in mighty frames confined,
Who in those halls have ate and—*never mind*.
Old men have told me, in their friendly talk,
Legends of bottles with a popping cork—
Of amber liquids, with a silver sheen,
Put up in bottles made of glass and green,
Covered with cobwebs and with whitening mould,
Called something like "Madeira," I am told.
No rude excess presided o'er the bowl,
For ancient Masons were of iron soul ;
And there's a moral, we will not forget,
Strychnine and poison weren't invented yet.
From the crushed grapes the purple wine-drops flowed,
Fit spirit for Anacreontic ode—
Champlin presided at the festive board—
Carlyle's own hand the flowing goblet poured.
Old-fashioned friendship was the usage then,
And men in thought and feeling were *but men*—
Not vain pretenders to fictitious rights,
But gallant as were chivalry's old knights,
With hearts of oak, but ever open hand,
Leaders and brothers in one common band.

* * * * *

My Brothers! even now my wayward muse
Has worn the pinions from her wingèd shoes ;
Her laggard steed feels not the poet's goad,
Spavined and wind-gone, travelling life's rough road,
His earlier mettle wasted in his youth,
Averse to verses, must my lyre speak truth ;

Gee up, my Pegasus! one effort more,
And you shall sleep for ever in the straw.

* * * * *

My Brothers! all the world is but a stage,
And we the actors of the present age,
Tossed in our little shallops on the sea,
Time's current drifting toward eternity.
Now with quick hand we spread our tiny sail,
To swell a moment with brief fortune's gale,
And slowly reef it with a muttered sigh,
When storms and tempests sweep in madness by.
Pleasant it is, when darkness veils the night,
To shape our course by some red beacon light,
Flashing and burning on the distant shore,
Where white-plumed billows charge to the surf's drum-beat roar;
And then, from bark to bark, rings out the cry,
"Goes the night well?" the watchman shouts "Ay! ay!"
What fear we of the tempest or the storm?
Our arms are stalwart, and our hearts are warm—
Our vessels steer one course—while from afar
Gleams the calm radiance of our polar star;
And in the darkest hours of the night
In God we trust. He said, "Let there be light"—
And there was light—quicker than Heaven-born thought
Bursts on the soul, by wingèd angels brought,
The glad light poured; as doth a cataract rush
Upon its rocky basin, with a gush
Like woodland music, bubbling silver spray,
Each gleam a jewel on the breast of day.
And like a diamond floating in the light,
The glad earth surged along, all crested white
With sunshine, and her new-born beauties seem
Brighter than e'er the painting of a dream.
Great forests robed the earth-ball, and huge rocks,
Thrown from creation's furnace by the shocks
Which thundered from His anvil when He forged
The massive fragments chaos had disgorged,
And shaped a glorious world—though like a drop
Upon the glittering bead-chain, angels stop,
Whilst counting o'er the starry rosary,
And praying, in low accents, long to see
Man like his God—Death—Immortality.

* * * * *

Perchance our hands may never clasp again;
But as the fleeting hours and moments wane,
We, one by one, in manhood's strength may die,
Or age may bear us home so silently
That few will note our exit. Still the strife
Of poor ambition and of busy life
Will clamour in the streets; but many a friend
And Brother o'er our graves will kindly bend;
Our memories linked to earth by chains of love—
Our spirits dwelling in that lodge above,
Freed from this mortal vestment of decay,
Where God is light, and Heaven eternal day.

ROBISON ON FREEMASONRY :

A RETROSPECT REVIEW ; BY BRO. HYDE CLARKE, D.C.I.

AT the end of the last century, in the great rage of anti-Jacobinism, a sensation was made by the appearance of a work from the pen of Mr. John Robison, A.M., professor of natural philosophy in the University of Edinburgh, and secretary of the Royal Society of that city. The title was stupendous enough, being "Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret meetings of Free-Masons, Illuminati, and Reading Societies; collected from good authorities by John Robison," &c. This was published by Cadell and Davies, in the Strand, then leading booksellers in the metropolis, and by Mr. W. Creech, in Edinburgh; and in the course of the same year of 1797 it reached a second edition. Its motto is—"Nam tua res agitur, paries cum proximus ardet;" and, being dedicated to a member of the administration, the Right Hon. Wm. Wyndham, secretary at war, it impressed on him that England was indeed in danger from Masonry, when it was doing so much harm among our neighbours. Wyndham was not a nominal patron, but, being an old college friend of the author, he openly expressed his opinion that the information contained in the book would make a useful impression on the minds of the English public.

In the temper of the public mind this book was indeed a heavy blow aimed at Masonry, for the writer had been himself a Mason, had worked abroad, and held a respectable position in the world as a man of science. Robison was born in Glasgow, studied at Cambridge, had been a midshipman and surveyor in the English navy, teacher in the school of naval cadets at Cronstadt, in Russia, with the rank of lieutenant-colonel, and then held a good standing in Edinburgh.

What it was that led Robison to this step does not appear, further than his own statement of his dread of foreign political practices being introduced into England. According to his own account he had been initiated here, and was in early life a busy working Mason; and he seems to have had some respect for what he calls "the simple system of Free-Masonry which obtains in this country." He speaks, however, with some slight of the occupations of Masonry. Still, he allows that at home Masonry was less the object of set reflection and thought than he found it abroad. In England, among his acquaintances, he had seen a Masonic Lodge considered merely as a means of passing an hour or two in a sort of decent conviviality, not altogether devoid, he allows, of some rational occupation.

All this, so far as can be seen, offers no ground for an attack on English Masonry; and it is to be feared that party zeal, the love of notoriety, or the hope of reward, led Robison into a course of conduct which, in the long run, whatever sensation it first excited, ended

in disappointment, and must have been attended with remorse. The act brought with it its own punishment, in the loss of self-respect, and of the intercourse of many friends in a country where Masonry has been so much honoured as Scotland.

The account Robison gives of foreign Masonry and of the rival rites is interesting, and is in conformity with that of the historians of the period. He had heard in England of high degrees and ceremonies, but had thought little of them. On the continent, however, he found them matters of serious concern and debate. To this account I shall at some other time refer.

The work is chiefly devoted to a history of the introduction of Masonry on the continent and of its corruptions, and in particular to a violent attack on the *Illuminati*. This latter takes up a great part of his book. All this is connected with an appeal to the prejudices of the population against Jacobinism, and is worked up from the congenial authorities of French emigrant priests and Austrian Jesuits.

With regard to Masonry in England, the public who bought it on account of its flaming title must have been strangely disappointed, for it contains not a single Masonic revelation whereby the uninitiated could get the slightest enlightenment. There is nothing there relating to the Order but what could be got from accessible works. In fact, the author owns his obligation to his oath of secrecy, and must have whetted the public appetite. The author refers disparagingly to the objects of the Order in reference to their importance, but he acknowledges the simplicity of its organization, its charity of purpose, and its respectability of character. He does not pretend that the Order had been corrupted or perverted as the foreign Lodges had been, or that it had committed any of the offences he had laid against the latter.

He nevertheless recommended that all the Lodges in England should be suspended, as the German Lodges had been, in order that they might not be used as Lodges of initiation or selection by the *Illuminati* or other eclectic orders. He urged that no good, and no charity, rendered secrecy imperative, and that, therefore, a secret order must be politically dangerous; preaching, indeed, on the set text of the Jesuits and priests, who always represent that secrecy may be, or must be, dangerous. This was not, however, proved by Robison, who showed by his own evidence that, in a century and a half, Masonry in England had done no political harm. He urged, too, that young men in Lodges, warmed by the inculcation of the general principles of virtue, were very susceptible of being led astray by the doctrines of the *Illuminati*. In particular he inveighs against the danger of holding up for observance the doctrine of brotherhood, as admitting a foundation for the French republican doctrines of liberty, equality, and fraternity. One step more would have led him to recommend on the same ground, that young men and young women should not go to churches where they might hear the like doctrines, or read the Scriptures.

After the first horror of Robison's revelations was over, it is not surprising that English Masons showed no disposition to commit suicide, to save themselves from doing wrong, and that the colleagues of Wyndham, so far from suppressing Masonry, gave it the countenance of the law.

The beginning of Robison's work is agreeably written, but the latter part (where he gets into the thick of his subject) is illogical, for he is led on by his rabid anti-Jacobinism to assertions, some of which he was himself forced to allow were unfounded.

Altogether, the result of this work has been to confirm Masonry rather than to throw it down, for it brought against it all the weight of evidence that could be collected in a time of public excitement, and the verdict was on the personal evidence of the author that the Order assailed was neither impure nor disreputable, nor had it committed political offences.

The verdict of Robison's own biographers is that the excitement created by this book was not justified by its contents, nor followed by practical results.

TIDINGS FROM THE CRAFT IN THE UNITED STATES.

(Prepared for the *Freemasons' Monthly Magazine*, by the R. W. Bro. Rob Morris, of Lodgeton, Kentucky, late Editor of the *American Freemason*.)

Lodgeton, Kentucky, March 10, 1858.

YOUR correspondent begs leave to congratulate the *Magazine* upon its escape from the chrysalis of a Monthly to the full-blown honours of a Weekly. With all our boasts of ten Masonic journals in the United States, we can support but one weekly—yea, though our Lodges are 4,200, and our membership nearly a quarter of a million; while you, without a rival, and with a membership numerically much weaker than ours, are held up to “fifty-two per year,” with a force absolutely startling. Brother Jonathan doffs his hat to Brother John, and, in his own nervous and expressive vernacular, “acknowledges the corn.”

In the literary way we are moving forward encouragingly, and 1858 will add various good publications to the American Masonic bibliography. Dr. A. G. Mackey has his Royal Arch Manual, alluded to in my November communication, nearly complete. A. S. Ruthven, of Galveston, Texas, Grand Secretary of the Grand Lodge of Texas, has published, in a large octavo of some 1,200 pages, all the proceedings of that Grand Lodge since its organization. The Grand Lodge of California has recently republished all its proceedings from its origin in one volume. The Grand Lodges of Iowa and Florida, through appropriate committees, are engaged in the same work. Your correspondent has nearly ready for the press, “The History of Freemasonry in Kentucky, with special Relation to the Symbolic Degrees, embracing Cotemporaneous Events in the History of Grand and Subordinate Lodges throughout the United States and the Canadas, Historical and Statistical Tables, Compend of Decisions in Masonic Law, Catalogues of Books, Pamphlets, and Circulars, upon Masonic Subjects, &c. &c., by Rob Morris, Deputy Grand Master, author of various Masonic Works, and compiler of ‘The Universal Masonic Library.’” The

work will be an 8vo. of about 800 pages. Clinton Lodge, No. 3, at Abbeville, C. H. North Carolina has given its own history to the world in a pamphlet of eight pages. Orleans Royal Arch Chapter, No. 1, at New Orleans, Louisiana, through a most intelligent Companion, John Q. A. Fellows, has done the same in a pamphlet of twenty-three pages.

The spirit of secession among the constituents of the national governing bodies, to which I alluded in my communication under date October 28, 1857, has met with at least a temporary check in Ohio. The Grand Master of the Grand Encampment of the United States, who resides at Columbus, Ohio, announced his intention to issue dispensations for the establishment of new bodies of Knights Templar in that state, in case the Grand Commandery of Ohio did not recede from its position of independence. Whereupon the Grand Commander, Hanselmann, called a special session, December 9, 1857, at Columbus, at which the former resolutions were rescinded, and the Grand Commandery returned to its allegiance. A committee was then appointed to wait upon the Grand Master, Hubbard, and invite his presence. During his visit he delivered an address upon the history of the Order, and displayed the relationship of all Knights Templar to a general head in terms forcible and conclusive. A copy of this effort has been forwarded to you,* and it is hoped it will find a place in your columns, being a *resumé* of the American views upon a theme of great Masonic interest.

The death of Bro. Anson Jones, a distinguished statesman of Texas, and first Grand Master of that jurisdiction, is announced. It occurred January, 1858.

The inauguration of Crawford's equestrian statue in bronze of George Washington, at Richmond, Virginia, occurred February 22, 1858, and was the occasion of a Masonic *réunion* of no ordinary interest. Your correspondent was present as the representative of his own Grand Lodge. Among the distinguished visitors, Freemasons, may be named Hon. B. B. French, of Washington, Director of Ceremonies, whose investigations into the Masonic history of George Washington have been of much value; T. Y. Henry, Grand Master, of Florida, himself a grandson of the eloquent Patrick Henry, of revolutionary fame; and others. In the procession appeared Fredericksburgh Lodge, No. 4 (the Lodge in which George Washington was made), its Chaplain bearing the Bible on which he was covenanted, its Secretary bearing the original Record-book in which his name was first recorded. The address of dedication was delivered by Robert G. Scott, Past Grand Master, whose hands nine years since laid the corner stone of this monument, and whose hands the Lord had decreed should thus put up the copestone. It was an effort worthy the occasion. The procession was escorted by a band of 120 Knights Templar in full array, with sword, spear, pennon, and other paraphernalia of the Order; these were followed by a large number of the same class of Masons on foot, and these by the other Orders. General Scott, Lieutenant-General of the United States, conducted the military divisions of the pageant, which were very full—and dignitaries of every service were abundantly displayed. The whole scene was a noble denial of the oft-quoted charge that "republics are ungrateful."

Your correspondent has prudently refrained from saying much in relation to the unfortunate state of things in the Masonic world of Canada—not but that his mind is made up upon the subject. A visit to that country in May last, for the purpose of investigating the merits of the question, was decisive that the Grand Lodge of Canada (of which W. M.

* The Address will be published in a future number.—*Ed. F. M.*

Wilson is Grand Master), according to the American view of such questions, *is the legitimate governing body there.* But he has preferred to leave the discussion of the difficulty to correspondents more nearly interested and perhaps better informed than himself. He alludes to it here only to say that the following Grand Lodges (with probably some others not yet reported) have fully endorsed the legitimacy of that body, and extended to it the right hand of fellowship, viz., Connecticut, Florida, Illinois, Indiana, Iowa, Kentucky, Louisiana, Minnesota, New Jersey, Ohio, Vermont. It is not doubted but that most of the remaining twenty-five Grand Lodges of this Union will pursue the same course, as the principles upon which their Grand Lodges have one after another been formed are precisely the same as those to which the legitimacy of the Canada Grand Lodge is referred.

REGISTERS OF MASONIC GRAND BODIES.

New York.—Grand Lodge, elected June, 1857; John L. Lewis, jun., Grand Master; Robert Macoy, D.G.M.; Finlay M. King, S.G.W.; Benj. M. Austin, J.G.W.; Charles L. Church, G. Treas.; James M. Austin, G. Sec.

Minnesota.—Grand Lodge, elected January, 1858; A. T. C. Pierson, Grand Master; D. B. Loomis, D.G.M.; Frank Mantor, S.G.W.; A. C. Smith, J.G.W.; Emanuel Case, G. Treas.; George W. Prescott, G. Sec. (Bro. Smith formerly published the "Ancient Landmark," a Masonic journal of much merit, at Mount Clemens, Michigan).

Ohio.—Grand Commandery K.T., elected October, 1857; C. F. Hanselmann, Grand Master; John C. Achey, D.G.M.; Richard Creighton, G. Genl.; Jonas Ward, G. Capt. Gen.; Isaac C. Copelen, G. Treas.; John D. Caldwell, G. Reg.

Maine.—Grand Lodge, elected May, 1857; Robert P. Dunlop, Grand Master; Hiram Chase, D.G.M.; William Allen, S.G.W.; John Williams, J.G.W.; Moses Dodge, G. Treas.; Ira Barry, G. Sec.

Alabama.—Grand Lodge, elected December, 1857; J. McCaleb Wiley, Grand Master; R. H. Erwin, D.G.M.; S. F. Hall, S.G.W.; James A. Whitaker, J.G.W.; Thomas Welsh, G. Treas.; Daniel Sayve, G. Sec.

Ohio.—Grand Lodge, elected October, 1857; Horace M. Stokes, Grand Master; Jonathan N. Burr, D.G.M.; Reuben R. Bourn, S.G.W.; James Williams, J.G.W.; Flavius J. Phillips, G. Treas.; John D. Caldwell, G. Sec.

Virginia.—Grand R.A. Chapter, elected December, 1857; James Evans, G.H.P.; P. B. Stark, G.K.; John W. Potts, G. Scribe; Thomas U. Dudley, G. Treas.; John Dove, G. Sec.

Arkansas.—Grand Chapter, elected October, 1857; E. H. English, G.H.P.; J. R. Beeson, D.G.H.P.; H. Reynolds, G.K.; W. S. Leake, G. Scribe; J. H. Newbern, G. Treas.; A. S. Huey, G. Sec.

THE BENEFICENT WORK OF MASONRY.—How often has it showered down its golden gifts into the seemingly inaccessible dungeons of misery! How often has it radiated with its beneficent rays the glooms of affliction, and converted its horrors of despair into the meridian splendour of unexpected joy! How often has it, with its philanthropic voice, recalled the unhappy wanderer into the paths of felicity, and with its powerful arm protected from the grasp of malice and oppression the forlorn outcast of society! Let the widow, the orphan, the prisoner, the debtor, the unfortunate, witness its beneficent deeds, and in a symphony of gratitude declare, that on the flight of all the other virtues, charity as well as hope remained to bless mankind.—*De Witt Clinton.*

CORRESPONDENCE.

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

PROVINCIAL GRAND CLOTHING, AND GRAND LODGE APPOINTMENTS.

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

DEAR SIR AND BROTHER,—A communication on the former of the above subjects, from “A London P.M.,” which appeared in your pages under date of February 16th, and which was made the peg on which to hang an enunciation of views respecting appointments to office in the Grand Lodge and in Provincial Grand Lodges, was at once so unconstitutional in character and so insulting to the Craft in the provinces, that, unskilled as I am in the use of the weapons of controversy, I should have entered the lists on the spur of moment, and thrown down the gauntlet, had I not fully anticipated that assumptions so contrary to the spirit of Masonic law, and so subversive of the just rights and privileges of the Provincial Brethren, would, like a trumpet call, have evoked numerous challenges from all parts of England against the doctrines put forth by your correspondent.

But, much to my surprise and regret, such has not been the case, and in this, as in other matters, we find the old proverb verified, that “what is everybody’s business is nobody’s.”

Plucking up courage, therefore, from another adage, which tells us that “a cat may look at a king,” I feel compelled, with your permission, to enter my strong (albeit, as only a poor country P.M., my most humble) protest against some portions of the letter of that member of a mighty and supremely privileged *caste* of Masons, “A London P.M.,” and to run a tilt with him thereon.

With respect to the main subject of his communication, viz.—the regulation in the Book of Constitutions relating to the collars of Past Grand Officers, I have little to remark; doubtless the reading and decision of the Board of General Purposes are correct. I will only observe that the law is not very clearly worded, and that, contrary to his assertion that “plain garter blue has been assumed only by some Provincial Grand Officers who reside within easy access of London,” I may state that in the province to which I belong, situated between one hundred and two hundred miles from the metropolis (and in which I have the honour to be a P. Prov. G.W. of fifteen years’ standing), for the last twenty-five years, at least, plain undress collars without gold lace or cord of any kind have been worn with undress aprons by the Past Grand Officers.

All this, however, is a mere matter of opinion, and of little or no consequence; but such is not the case with what follows.

“A London P.M.” says—“*I consider it as great an honour for a pro-*

vincial Mason to have attained rank in his Provincial Grand Lodge, as for a London Brother to have received the purple in the Grand Lodge; and I do hope, for the future, that we shall see all Provincial Grand Officers proud of the honour of wearing the distinctive clothing of their own Grand Lodges, instead of assuming that of the Grand Lodge. . . . Many of these Brethren have rendered good service to the Craft in their provinces, and had they been resident in London, would, in many instances, have received office in the Grand Lodge. Their services have, however, been recognized in the provinces."

We have here, clearly enunciated, the monstrous assumption, as it appears to me, that all offices in the United Grand Lodge of *England* belong, of right, to London Masons, and to them only! During a long and active connection with the Order, I have not so learned Masonry. It may possibly arise from my provincial ignorance of the system, but I have always understood that, theoretically at least, all Masons are equal; that all preferment among them is grounded on real worth and personal merit only; and that the Grand Lodge is, as it were, the parliament or great council of the Order, composed of representatives of every regularly constituted Lodge holding under it, and in which assembly all meet upon equal and common ground; whilst every worthy and eminent Mason, whether metropolitan or provincial, has an equal title to receive from the sovereign of the Order, as the reward of his services, those honours which it is the high prerogative of the M.W. the Grand Master to confer.

But such, it seems, is not the belief at head quarters, and supposing that "A London P.M." would not make so cool an assertion without some foundation on which to rest it, I have carefully examined the Book of Constitutions, but cannot discover any law which excludes provincial Masons from the honours of Grand Lodge, and restricts them to the London Brethren. On the contrary, the laws of Masonry appear to be framed in a truly catholic spirit, recognizing the equal rights of all its sons.

The only argument which I can discover in favour of "A London P.M.'s." assertions, is that of *modern practice*, and in this respect I must candidly admit that he and his *confrères* have received ample excuse for such assumption. How many of the appointments in Grand Lodge are annually distributed among the provincial Brethren? I trow few indeed!

Within the memory of man, not a single member of the Order in this province (not the least efficient in the kingdom in its working) has ever, as such, received any office in Grand Lodge. Two titled Brethren (both excellent men and Masons) have certainly had high honours conferred upon them, but it was only as members of aristocratic Lodges in London, not as *Blankshire* Masons; and I doubt not several other provinces are in precisely the same position. Now this is certainly not as it should be, and whilst I cannot identify myself with all the views of the Earl of Carnarvon's party, this fact compels me to go with him in asserting that it is full time the country Lodges bestirred themselves, if they do not mean all the power and honours of the Order to be monopolized by metropolitan Brethren—these being no better Masons, nor rendering more eminent services to the Craft, than country Brethren—but who, by the mere accident of residing in town or its immediate vicinity, have the important advantage of attending all the quarterly communications of Grand Lodge, at very slight cost to themselves, of either time or money; and, by pushing themselves into notice, obtaining those honours which, perhaps, might in many cases be conferred upon Brethren rendering infinitely greater real services to Masonry, but who, owing to the fact of their residing at a distance of one or two hundred miles from London, are necessarily almost, or entirely unknown to the ruling powers.

In stating this I must beg to except such Brethren as Stephen Barton Wilson, John Hervey, and a few others, who are worthy of all honour, and no provincial Mason would grudge any mark of respect which might be conferred on them. Nor do I imply that the M.W. Grand Master is chargeable with either partiality or partisanship. I believe his lordship personally to be actuated by the purest feelings and most earnest wishes for the interests of Masonry; but those Brethren who may render themselves conspicuous as debaters in Grand Lodge, or who may be personally known to his lordship in his own county, are almost naturally those selected for the highest honours of the Craft.

It is, I know, a delicate thing to touch upon the mode of exercising the prerogatives of the M.W. Grand Master, but the claims of the provincial Brethren generally ought to be brought in some way under the cognizance of his lordship, and (as you, Bro. Editor, seem to imply in your last leader) ought to receive more consideration than they have hitherto done. I would venture to suggest that once in every three, four, or five years, each Prov. Grand Master should recommend to the M.W. Grand Master some one Brother of his province for office in Grand Lodge. There may be objections to this plan, but something ought to be done in the matter, and that speedily, or the discontent at present existing will rapidly increase.

I had purposed making some remarks upon the remaining portions of the letter respecting the recognition of Prov. Grand Officers in Grand Lodge, and also upon the well-merited boon which Bro. Stebbing has twice attempted to obtain for that hard-worked and ill-requited class of Officers, the D. Prov. Grand Masters, but I have already trespassed so much upon your valuable space, that I must, at least for the present, refrain, and will conclude by expressing a hope that mine will not be the only protest which the assumption of "A London P.M.'s" letter will produce.—I am, dear Sir and Brother,

Yours fraternally,

A COUNTRY P.M.

Blankshire, April 7th, 1858.

P.S. I may ask "A London P.M." why the metropolitan Brethren are not satisfied with monopolizing the lion's share of honours in Grand Lodge, but must also, by joining country Lodges in the neighbourhood of London for the sole purpose of obtaining rank as Prov. Grand Officers, exclude country Brethren from the inferior honours of Prov. Grand Lodge, which, he is willing to admit, do of right belong to them.

ADMISSION OF MEMBERS.

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

SIR AND BROTHER,—The "Young Mason" may rest in peace. The reasons for rejecting a candidate would be sufficient for his exclusion. The W.M. having power, as resolved by the Grand Lodge, 3rd December, 1856, "to refuse admission to any visitor of known bad character." But the evil complained of is, I fear, of too frequent occurrence. I know of one case, lately, where a young professional man was proposed as a candidate in the Lodge nearest to his residence, and on a ballot he was rejected; he then tried four other Lodges, but at each of them he was slightly known, and the argument was, "If he were eligible out of his own province, why was he not so at home?"

Having been rejected in each case, he sought admission into a London Lodge, and found there a refuge for the destitute.

This and similar cases caused the committee (of which I was one) appointed to revise the by-laws of our Lodge to introduce three additional Declarations to be used by applicants according as their circumstances were; and I think the use of them in all cases would prevent the wrong practices very properly complained of by the "Young Mason" and the "Old Mason" (at p. 554, *Freemasons' Magazine*). I therefore take the liberty of enclosing a copy of the Declarations, that you may give our London Lodges the benefit of adoption.

I am, Sir, yours fraternally,

S. W.

7th April, 1858.

"I, A. B., of—, in the county of—, do hereby sincerely and solemnly declare, that I have never been rejected from, balloted for, or proposed, as a candidate for admission into any Masonic or other Lodge, and that I am not aware of any cause against my being admitted as a member of the—Lodge of—, No—. And I make this declaration conscientiously believing the same to be true.

"Made at—, this—day of—, 18—. Before me, A. B., Sec.

"I, A. B., of—, in the county of—, do hereby sincerely and solemnly declare, that the particulars hereinafter mentioned, truly set forth every occasion in which I have been rejected from, balloted for, or proposed as a candidate for admission into any Masonic or other Lodge. And I make this declaration conscientiously believing the same to be true.

"Made at—, this—day of—, 18—. Before me, A. B.

"The particulars hereinbefore referred to.

"I, A. B., of—, in the county of—, in the presence of the G. A. O. T. U. do sincerely and solemnly declare that I was initiated as an E. A. Freemason, and admitted to the mysteries and privileges of ancient Freemasonry in the Lodge held at, in— the county of—, called—, under the Warrant No.— of the Grand Lodge of—, on the—day of—, A. L.—[*And that I joined the Lodge called—, at—, in the county of—, No.—, on the—day of—, A. L.—]. I further solemnly declare that I have not been suspended, admonished, excluded, or expelled from that or any other Lodge, from the date first hereinbefore mentioned up to the day of the date of this declaration. And I make this declaration conscientiously believing the same to be true.

"Made at—, this—day of—, 18—. Before me, A. B."

THE MARK DEGREE.

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

DEAR SIR AND BROTHER,—Permit me through the medium of your pages to call the attention of the Mark Masters seceding from the Grand Chapter of Scotland to the unfortunate differences at present existing between ourselves and the members of that Degree under the Grand Mark Lodge of England, which differences are, I regret to say, calculated to engender dissension and estrangement, to the detriment of that unanimity and good feeling which should characterize the members of our ancient and honourable Fraternity. That I do not exaggerate their evil tendency, the following will, I imagine, convince the most sceptical.

Some time since I had the honour to meet Bro. Wilkinson, P.M. of the Lodge of Emulation, and finding that he was a Mark Master and a member of the Isle of Wight Mark Lodge, I very gladly invited him to spend an evening with me at the Arnott Lodge (hailing from the Grand Chapter of Scotland), of which I have the honour to be R.W.M. Unfortunately, on that occasion, a serious domestic affliction prevented my attendance

* These particulars as the case may be.

until the business of the evening had terminated; when I was told that Bro Wilkinson had presented himself, but that from the fact of his Lodge having joined the Grand Mark Lodge, the Brother who represented me on that occasion, Bro. Hughes (than whom a more liberal, worthy, and conscientious Mason does not exist), did not feel justified in admitting him.

Now, I would ask any impartial Brother whether this is not an unfortunate state of things? Is it not derogatory to us as Masons? Is it not calculated to breed dissension and ill feeling? Is it not inimical to the progress and consolidation of the degree? Does it not call upon us to unite, that we may by union strengthen that chain of brotherly love, which must naturally be weakened by circumstances such as that I have mentioned? Fully impressed with the importance of this subject, I have penned these few hurried lines in the hope that among the many talented and influential members of the degree, some may be found who, like myself, feel that it is high time our differences were adjusted, and who are also willing to adopt the most easy and honourable means for their adjustment.

To Lord Leigh I consider unqualified praise is due for the very fraternal and conciliatory spirit in which he stepped forward to offer us the right hand of unity and good fellowship; and I therefore think it now behoves us in the same spirit to bestir ourselves for the purpose. I feel convinced that by these means we shall best consolidate this beautiful degree, and thereby illustrate the old adage—"Unity is strength."

Trusting these few lines may call forth some practicable suggestions,

I am, dear Sir and Brother,

Yours faithfully and fraternally,

HENRY A. ISAACS,

R.W.M. Arnott Lodge of Mark Masters,
No. 4 G.C. Scotland.

11, *City Terrace, City Road.*

THE LATE SIR WILLIAM FOLLETT'S OPINION OF THE CRAFT.—The future attorney-general had been for many months called to the bar when we again met. This was early in 1826. He then spoke calmly but feelingly of the professional jealousy which existed amongst those to whom he was now affiliated. "Players' rivalry," said he, "is a joke to it. You can have no conception of its extent or strength unless you yourself belong to the profession." He then reverted to past scenes and mutual friends; and, in the course of conversation, I inferred, from a passing remark, that he had become a Mason. I asked him if my conclusion were correct. "It is," was his reply. "I was initiated at Cambridge." Light had not then beamed upon myself; and I expressed in scoffing terms my astonishment. "In your early struggles at the bar," remarked he, with quiet earnestness, "you require something to reconcile you to your kind. You see so much of bitterness, and rivalry, and jealousy, and hatred, that you are thankful to call into active agency a system which creates in all its varieties kindly sympathy, cordial and wide-spread benevolence, and brotherly love." "But surely," says I, "you don't go the length of asserting that Masonry does all this?" "And more! The true Mason thinks no evil of his brother, and cherishes no designs against him. The system itself annihilates parties; and, as to censoriousness and calumny, most salutary and stringent is the curb which Masonic principle, duly carried out, applies to an unbridled tongue." "Well, well, you cannot connect it with religion—you cannot, say or do as you will, affirm of it that Masonry is a religious system." "By and by you will know better," was his reply. "Now, I will only say this—that the Bible is never closed in a Mason's Lodge; that Masons habitually use prayer in their Lodges, and, in point of fact, never assemble for any purpose without performing acts of religion. I gave you credit," continued he with a smile, "for being more thoroughly emancipated from nursery trammels and slavish prejudice."—*Stray Leaves from a Freemason's Note Book.*

THE MASONIC MIRROR.

THE GIRLS' SCHOOL.

THE quarterly general court of the subscribers to this school was held at the offices on Thursday, April 8th. Bro. Benjamin Bond Cabbell presided, supported by Bros. J. Hervey, Roberts, Young, W. Gray Clarke, Rev. W. Lyall, Patten, Spencer, G. Biggs, Barnes, Binckes, Paas, Robinson, Symonds, Udall, Davis, Barrett, &c. &c.

The minutes of the last court and various committees having been read, cheques were ordered to be signed for £390. 1s., the expenditure of the past quarter. Three children had died during the quarter, two in the school and one at home with her friends; and it was remarkable that the deaths of the two in the school arose from the same cause, a flow of serum to the heart.

Bro. Cabbell, as chairman and treasurer, read a report that, pursuant to the resolution of the general court of the 14th January, Messrs. Williams, Deacon, and Co., had purchased, on the 21st January, £28. 18s. 7d. reduced three per cent. consols, in the names of the trustees of the building fund, thus making the amount of stock so purchased £2,200.

This report having been received,

Bro. Binckes brought up a report from a sub-committee appointed on the 28th of January, to inquire into the propriety of enlarging the course of education in the school. The committee, after a few opening remarks, say:—

“The inquiry we were commissioned to undertake is comprised under the four following heads:—

- “1. The system of education adopted in similar institutions.
- “2. The nature of the household arrangements pursued therein.
- “3. The expense and modes of instruction in French and music.
- “4. The nature of the duties, and the kind of employment undertaken by children who have left this institution during the last ten years.

“1. The system of education adopted in similar institutions.

“With the object not only of placing the governor and subscribers in possession of the facts as regards the subjects embraced in the system of education adopted in other similar establishments, but of affording them the means of instituting a fair comparison as to the respective advantages, we append a tabulated statement of the branches of study in the Freemasons' Girls' School, as received from Miss Souter, the schoolmistress, and in other schools, as communicated by the principals and secretaries with whom we have been in correspondence.

“*Freemasons' Girls' School.*—Scripture, church catechism, reading, writing, arithmetic, geography, grammar, English history, ancient history (to 1st class), needlework, domestic duties.

“*Royal Asylum of St. Ann's Society.*—All subjects connected with an English education, sufficient to enable them to pass the government inspector's examination for a pupil teacher for the first year—needlework, French and drawing (to 1st class). Music is an extra paid for by parents or friends of those who learn.

“*Commercial Travellers'.*—Scripture history, geography, English history, grammar and analysis of sentences, arithmetic, useful general knowledge, needlework, French to the two upper classes, the school being divided into three classes.

“*London Orphan Asylum, Clapton.*—Reading, writing, arithmetic, history, geography, chronology, grammar, composition, drill, needlework, household duties, music, French.

“*London Freemens’ Orphan.*—Reading and spelling, writing, arithmetic, English grammar and composition, geography, history, French, drawing, music (as far as the mistress may be able to teach it), needlework, religious knowledge.

“Of these we have personally visited the London Orphan Asylum, Clapton ; the Royal Asylum of St. Ann’s Society, Brixton, and the City of London Freemens’ Orphan School, Brixton. In the first, in which are from 140 to 150 girls, about forty of whom are receiving instruction in instrumental music, we find that French and music have for some time been taught, though not formally recognized by the committee of management. By the kind assistance of friends three or four pianos were provided, the mistress teaching two or three of the children, by whom others were in turn instructed. An opportunity was afforded us of judging of the skill and ability of the pupils, and we cannot speak too highly of the proficiency displayed, in itself the best evidence of the excellence of the system adopted. Within the last month, however, the committee, impressed with the beneficial results even thus partially developed, have resolved that music shall constitute a portion of the stated system of education, the expense forming a regular charge on the funds of the institution. Those pupils only are selected for tuition the position in life of whose parents is, or has been, such as to warrant the expectation that a proficiency in musical knowledge will prove a benefit to them, and by judicious management on the part of those charged with the duty of selection all feeling of discontent in the children not selected is avoided. On this point we direct the attention of the committee to a letter from Miss Brandenburger, the head governess of the Asylum.

“*London Orphan Asylum, 30th March, 1858.*

“MY DEAR SIR,—Will you allow me to trouble you with a few lines on the subject respecting which you visited the Asylum yesterday ?

“I trust you did not leave with the impression that I am disposed to overestimate the importance of instrumental music as a part of the education of this school.

“It occurs to me that I did not sufficiently draw your attention to the fact of there being among our children a large number whose respectability of birth renders it probable that they will eventually fill situations as governesses.

“There is, in the many hundred private schools in this country, a wide opening for competent assistants ; and we find that our children upon leaving this institution may, if they possess (besides a sound English education) a competent knowledge of music, be advantageously placed as junior teachers in ladies’ schools where they will be qualified for first-class situations.

“I must also add, that several of my ex-pupils who had not, while here, the opportunity of learning the piano, are, at the present time, sacrificing both position and salary in consequence.

“It is upon these considerations that our board of managers have resolved that music shall be a part of the education of such children whose circumstances and general abilities warrant their being brought forward for governesses.

“It was at one time feared that a spirit of discontent would be engendered in the school in consequence of the partial selection of music pupils ; the result, however, has proved it to be otherwise, for, although during the last two years upwards of forty girls have been enjoying the advantage of regular instruction, no ill-feeling has been manifested by their schoolfellows, who clearly understand that a knowledge of pianoforte music would be a *positive disqualification* to those who are to enter life as domestic servants.

“I am, &c.,

(Signed)

“MATILDA BRANDENBURGER, Head Governess.

“Mr. John Symonds.’

“In the St. Ann’s Society Schools the number of girls is eighty-five ; and to the upper class only, consisting of twenty-six, is instruction in French given ; music being taught to those pupils whose friends are willing to contribute towards the expense. The payment at present is £5. 5s. per annum, and ten children only avail themselves of the privilege, but the cost is about to be very considerably reduced, and a corresponding increase in the number of musical pupils may be expected.

“The Freeman's Orphan Girls' School consists of thirty, instruction in French and music being regarded as a reward of merit, there being no limitation in respect to number. The advantages of a musical education are in this school much insisted upon, and in this branch of study, as well as in drawing, we had the opportunity of witnessing very great proficiency.

“2. The nature of the household arrangements pursued therein.

“As regards these, we have closely inspected the three last-mentioned establishments, and are of opinion that the Freemasons' Girls' School will bear comparison with either. In all, however, we feel bound to say we have found a decided objection to the employment of the children in the more arduous portions of the household duties, such as heavy washing, and the laborious services in the culinary department. And here we conceive it will not be out of place to state that representations to the same effect (as regards the washing) have been made by your medical officer, Mr. Howell, and the matron, Miss Jarwood. On the advisability of contracts for provisions, &c., opinions are divided, while they are unanimous in preferring to purchase rather than bake their own bread, which we allude to simply on account of the question having recently been mooted at a meeting of the house committee of this institution, with a view to inquiry thereon.

“3. The expense and modes of instruction in French and music.

“This (certainly not the least important item for consideration) is naturally dependent upon the system adopted in the event of the general principle being affirmed. Two modes present themselves—one the engagement of additional teachers for the children generally; the other, the affording a certain amount of tuition to the present schoolmistress and assistant schoolmistress, and also, or by their means, to such of the elder girls as it may be thought desirable to instruct, with a view to their imparting instruction to other children. The solution of this question will also depend upon the decision arrived at as regards classification, and the advisability of receiving payment from such of the parents or friends as may be willing to contribute towards the expense. These are so much matters of detail as hardly to fall within the scope of the inquiry undertaken by us. We may, however, observe that we have ascertained from the varying practice in those institutions with the authorities of which we have been in communication, the practicability of both systems. The cost will necessarily be regulated by the amount of extra talent employed, and cannot be more than moderate, inasmuch as no addition is contemplated to the resident staff for the purposes of either French, music, or drawing. The expense of two sound useful pianofortes for the use of pupils in the latter branch we estimate at £55, and we believe no difficulty will be found in securing the services of a teacher well qualified to give the requisite amount of instruction on terms that will but slightly encroach on the funds of the institution.

“4. The nature of the duties, and the kind of employment undertaken by children who have left the institution during the last ten years.

“In the prosecution of our inquiry under this head we caused the following circular to be sent to the parents or friends of those children who had left the school during the last ten years:—

“‘ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN, ST. JOHN'S HILL,
BATTERSEA RISE.

“‘Office—16A, Great Queen-street, Lincoln's Inn Fields.

“‘A suggestion having been made for an extension of the education imparted to the children of this school, the committee are anxious to receive information as to the nature of the various duties undertaken by your daughter since she quitted the establishment, so that they may be enabled to form some conclusions as to the sufficiency of the education, and whether any real benefits would be derived from its further extension.

“‘An early reply is requested, and any hints or ideas with reference to the school which you or your daughter may think proper to add will be greatly esteemed.

‘By order,

“‘February, 1858.

‘FRANCIS CREW, Secretary.’

“ In number these amount to 112, but change of residence, death, and other causes have militated against that full response we had anticipated. Thirty replies only have been received, affording the following approximate result as regards opinion :—

“ In favour of extension of education, 9 ; placed at schools for improvement, 3 ; contented with present system, 10 ; expressing no opinion, 8—total 30.

“ While the modes of employment are as follow :—

“ Needleworker, 1 ; engaged in home duties, 8 ; domestic servants, 5 ; shop, &c. assistants, 4 ; emigrated, 2 ; dressmakers, 3 ; governesses, 2 ; pupil teachers, 2 ; companion, 1 ; no information of, 2—total, 30.

“ With regard to the tone of many of these replies, it is fair to presume that in the cases of some at least of those who either express themselves as contented with the amount of education they received when in the school, or forbear from giving any opinion whatever, a fear of being thought guilty of ingratitude towards those at whose hands they have received the benefits so thankfully acknowledged, may have induced them to refrain from any decided enunciation of opinion.

“ It may also without unfairness be remarked that all the letters which fall within this category evince an unquestionable deficiency in regard to educational attainments, and emanate from persons in an undoubtedly inferior position of life.

“ In addition to the confessedly somewhat scanty *data* afforded by these replies, we are able to add from other sources the following information regarding twenty-two of the remainder of those children who have left the school within the time specified :—

“ Engaged in home duties, 6 ; governesses, 2 ; domestic servants, 2 ; dressmakers, 2 ; milliners, 2 ; married, 4 ; emigrated, 1 ; at school for further improvement, 1 ; dead, 2—total, 22.

“ We are by no means anxious to obtrude our opinions or recommendations on the committee, but confining ourselves within the region of facts, we believe that we are not exceeding our duties in stating that the opinions of all those whom we have consulted (and who from their connection with many of the leading educational establishments of a similar class, are in every respect eminently qualified to form a sound judgment as to the advantages of such improvements as those now contemplated), are decidedly favourable to their adoption. The acquisition of a knowledge of domestic duties, so important and useful in after life, we regard as of paramount importance ; and in the Freemasons' Girls' School, the industrial training being so excellent, and forming so integral a portion of the system of education, the committee need not fear to raise the standard of education by the addition of French, drawing, and music. It is suggested that, in an establishment like the Freemasons' Girls' School, where the welfare of the children is so studiously cared for, and their prosperity in after-life so anxiously regarded, the aim should be to give them such educational advantages as it is fair to presume they would have enjoyed had their parents continued in the possession of means by which they could have been afforded ; that they should, in fact, be qualified to fill situations as governesses, and assistants in private schools, or to avail themselves of any opportunities that might offer for the advancement of their interests or the elevation of their positions in life. This they are now certainly unable to do, and therefore contrast unfavourably with the children educated in other establishments, where a higher standard of mental culture and accomplishment is maintained.

“ The letter of Miss Brandenburger, the head governess of the London Orphan Asylum Clapton, to which reference has already been made, pointedly alludes to the disadvantages under which those girls labour, when seeking for situations, whose education in the branches of study more immediately under consideration has been wholly or in part neglected.

“ There is much valuable information, comprising matters of detail in connection with the various subjects we have had under consideration, which we shall only be too happy to furnish if any further elucidation on any of the points touched upon is required. We have avoided the introduction of anything not directly bearing upon the main facts of the case, with a view to compress this report within the narrowest possible limits consistent with fairly placing the subject before the committee in such a manner as to enable them to arrive at an opinion.

"Several valuable letters and memoranda have been received, amongst others from the Rev. J. D. Glennie, H.M.'s Inspector of Schools, the Rev. D. Laing, and Mr. Myers, the honorary secretary to the Schoolmasters' Association, to all of whom, with the principals and secretaries of several institutions, we beg to tender our warmest thanks for the attention we have invariably met with on our visits, and the courtesy with which our communications have been received and answered.

"London, 6th April, 1858."

(Signed)

"FREDK. BINCKES.
"W. H. LYALL.
"JOHN SYMONDS.

Bro. Symonds having read letters in support of the views of the committee from the Rev. David Laing, honorary secretary to the Governesses' Institution, the Rev. J. D. Glennie, H.M.'s Inspector of Schools, and others,

Bro. John Hervey moved that the report be received, printed, and circulated amongst the subscribers; and that the committee be requested to continue their services, and submit a plan, in conjunction with the house committee, for carrying out an extended system of education, to be submitted for the consideration of a special general meeting of the subscribers in June next. He would not attempt to discuss the merits of the report on that occasion, as it must come before them in a more definite form hereafter; but he was sure they would all agree with him, that they were greatly indebted to the committee for the trouble they had taken in collecting so much information, and submitting to them so elaborate a report; and it must be peculiarly gratifying to Bro. Binckes, who had first mooted the question, to find his views had been so well supported by the inquiries entered into.

Bro. Geo. Barrett seconded the motion, which was unanimously carried.

A vote of thanks was given to Bros. Binckes, Lyall, and Symonds for their able and lucid report, and acknowledged by Bro. Binckes.

Four children, being the whole of the candidates, were then admitted into the school, and a vote of thanks to the chairman closed the proceedings.

METROPOLITAN.

APPOINTMENTS.

Wednesday, April 14th.—Lodges, Fidelity (3), Freemasons' Tavern; Enoch (11), Freemasons' Tavern; Union Waterloo (13), King's Arms, Woolwich; Kent (15), Three Tuns, Southwark; Royal Athelstan (19), George and Blue Boar; Royal Naval (70), Freemasons' Tavern; Vitruvian (103), White Hart, Lambeth; Eastern Star (112), Wade's Hotel, Poplar; Justice (172), Royal Albert, Deptford; Pilgrim (289), Ship and Turtle; Zetland (752), Adam and Eve, Kensington. Royal Benevolent Institution Committee at 3.

Thursday, 15th.—Lodges, Globe (23), Freemasons' Tavern; Gihon (57), Bridge House Hotel; Constitutional (63), Ship and Turtle; St. Mary's (76), Freemasons' Tavern; Temperance (198), Plough Tavern, Rotherhithe; Manchester (209), Anderton's Hotel. Chapters, Pilgrims (745), Manor House, Walworth; Yarborough, (812), George, Commercial-road, East.

Friday, 16th.—Lodges, Prosperity (78), White Hart, Bishopsgate-street; Jordan (237), Freemasons' Tavern. Chapter, Moira (109), London Tavern.

Saturday, 17th.—Lodge, Honour and Generosity (194), London Tavern.

Monday, 19th.—Lodges, Grand Master's (1), Freemasons' Tavern; British (8), Freemasons' Tavern; Emulation (21), Albion Tavern; Felicity (66), London Tavern; Tranquillity (218), Bridge House Hotel; Panmure (1,022), Swan Tavern, Stockwell. General Meeting Boys' School, at 12.

Tuesday, 20th.—Lodges, Old Union (54), Radley's Hotel; Mount Lebanon (87), Green Man, Tooley-street; Cadogan (188), Freemasons' Tavern; St. Paul's (229), London Coffee House; Camden (1,006), Assembly House, Kentish Town. Chapter, Mount Sinai (49), Windsor Castle, Vauxhall-road. Board of General Purposes at 3.

Wednesday, 21st.—Lodges, Grand Steward's (Prestonian Lecture), Freemasons' Tavern; Royal York (7), Freemasons' Tavern; United Mariners' (33), White Hart, Bishopsgate-street; St. George's (164), Trafalgar Tavern, Greenwich; Sincerity (203), Cheshire Cheese, Crutched Friars; Oak (225), Radley's Hotel; Nelson (1,002), Red Lion, Woolwich. General Committee of Grand Chapter at 3; Lodge of Benevolence at 7.

Thursday, 22nd.—Lodges: Grenadiers' (79), Freemasons' Tavern; Shakespeare (116), Albion Tavern. Chapters, Domatic (206), Falcon Tavern; Polish (778), Freemasons' Tavern. House Committee Girls' School at 12.

Friday, 23rd.—Lodges, Universal (212), Freemasons' Tavern; Fitzroy (830), Royal Artillery Company.

Saturday, 24th.—Lodge, Unity (215), London Tavern.

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

ALBION LODGE (No. 9).—A meeting of this Lodge took place at the Freemasons' Tavern, on Tuesday, April 6; Bro. Perryman, W.M., presiding, assisted by an efficient staff of officers, and supported by Bros. Rackstraw, Manning, Lee, Woods, Valentine, and Burton, P.Ms. The Lodge being opened and the minutes of the last meeting read and confirmed, Bro. Worrell was introduced, and after answering the usual questions, was passed to the degree of a Fellow Craft. The Bros. Coste were then raised as Master Masons, having shown considerable proficiency in the former degrees. The working of the Lodge was admirably carried out under the able presidency of the worthy Master. The Lodge being closed, the Brethren adjourned to banquet, which was followed by the ordinary toasts, complimentary allusions being made to the exertions of Bros. Rackstraw and Lee, as Secretary and Treasurer of the Lodge. A pleasant evening resulted, enhanced by some excellent singing from Bros. Burton, Stevens, and Cheswright (the only visitor).

WESTMINSTER AND KEYSTONE LODGE (No. 10).—One of the most successful meetings of this influential Lodge, since its re-establishment, was held at Freemasons' Tavern, on Wednesday, the 7th instant, our noble Brother the Earl of Carnarvon presiding as W.M. Ballots having been taken for one gentleman for initiation, and four Brethren as joining members,—all of which were in the affirmative—Mr. George Langham Christie, Preston Deanery, Northampton, was introduced and initiated,—the ceremony being performed by Bro. W. W. Beach, P.M. and Treas., in his usual able and impressive manner. The W.M. then opened the Lodge up to the 3rd Degree, and proceeded to raise Bro. Lloyd to the Degree of Master Mason, receiving the compliments of all present for the manner in which the ceremony was performed. We would wish to direct attention to this fact as bearing upon a question often discussed—the qualifications for a W.M. Many excellent Brethren, fully recognizing the principle of advancement as a reward of merit, are yet often disposed to excuse the possession of Masonic knowledge for the sake of obtaining a Master of rank and position; as if competency for the discharge of the high duties of the chair was only to be looked for in Brethren of a comparatively subordinate walk in life, and the influence of a name was to be taken as a sufficient substitute. But why should our beautiful ritual be held in such slight estimation as to be thought unworthy the attention of a Brother of superior attainments and exalted position? The noble W.M. of No. 10 is an apt instance that it is not always so. The cares of government and the duties almost exacted from the possessor of rank and station, so far from interfering with the discharge of those he owes to the Craft in general and this Lodge in particular, have only served to prove how deep is his lordship's interest in all that concerns the welfare of the time-honoured institution of which he is so distinguished a member,—as evinced by his active share in the proceedings of Grand Lodge, the punctual attendance at the private Lodge meetings, and the admirable manner in which he presides over this section of the Fraternity, which has marked its appreciation of his lordship's exertions by re-electing him as W.M. for the year ensuing. All business having been brought to a conclusion, the Brethren, in number thirty-five, adjourned to a banquet, which was excellently served. The visitors were—Bros. W. Farnfield, Asst. G. Sec.; Pilcher, No. 460; and Kearns, No. 730.

ROBERT BURNS LODGE (No. 25).—The usual monthly meeting of this numerous Lodge took place on Monday, the 5th instant, at the Freemasons' Tavern, when there was a good attendance of the members; Bro. Charles Bennett, W.M., presiding, supported by his officers and a large party of P.Ms. The business consisted of the raising of Bros. Graffley and Stevens, and passing to the Fellow-

Craft's Degree Bros. Allen, jun., Parsons, and Streeter; these ceremonies being performed by the W.M. in that correct and impressive manner which has so distinguished him since his accession to the chair. Several votes for the Annuity funds being at disposal of the Lodge, they were promised as follows: for the Aged Freemasons' Annuity, Bros. Harris and Honey; for the Widows', Mrs. Nicholson—the relict of an old and much respected P.M. of this Lodge. Before closing the Lodge, the W.M., Bro. Bennett, stated that he should have the pleasure of presiding at the Lodge of Instruction banquet to be held at Bro. Adams's, Union Tavern, Air-street, on the 19th instant, when he anticipated a goodly gathering of members, whom he should be proud to meet. The Lodge was then closed.

ROYAL JUBILEE LODGE (No. 85).—The members of the above Lodge assembled at Anderton's Hotel, Fleet-street, on Monday, the 5th April, Bro. Lawson, the W.M., presiding. Having opened Lodge with the usual formalities, the W.M. resigned his chair to Bro. Haward, P.M., who in excellent style passed Bros. Stapleton and Scown to the second Degree. A letter was read from Bro. Fletcher, who, with many expressions of regret, begged to tender his resignation as S.W., circumstances having occurred which rendered a proper attention to the duties of that office incompatible with his present arrangements. The resignation having been accepted, Bro. Frederick Clemow (brother to the proprietor of the hotel) was appointed as S.W.: for which favour Bro. Clemow thanked the W.M., and assured him of his intention, by a strict adherence to the duties of the Lodge, to show his appreciation of the honour conferred upon him. Lodge was then closed, and the Brethren having partaken of an excellent supper, adjourned. The P.Ms. present were:—Bros. Haynes, Clout, Corfield, Parr, and G. Hayward.

LODGE OF GOOD REPORT (No. 158).—The annual installation meeting of this Lodge was held on Wednesday, the 7th of April, at Radley's Hotel, New Bridge-street; Bro. Newman Ward, W.M., presided, and, in the presence of seven other Past Masters, installed Bro. Charles, W.M. elect, in the chair. This important ceremony, which was for the first time performed by Brother Ward, was executed in the most admirable manner, the whole minutiae being fully carried out. The W.M. then appointed and invested as his officers for the year ensuing the following Brethren:—Newman Ward, P.M.; Henry Aguilar, S.W.; Josiah Heale, J.W. and Sec.; Bryan, S.D.; Hooper, J.D. Bro. Fish, P.M., who had been re-elected Treas., and Bro. Crawley Tyler, were also invested. All business ended, the Lodge was closed, and the Brethren adjourned to a most elegant banquet. The pleasures of the evening were greatly enhanced by some music of first-rate excellence. Bro. Emanuel Aguilar presided at a grand piano, aided by the vocal powers of Bros. Handel Gear, Adolph Ferrari, and Smale. Bros. How, Norway, and Johnson, were also among the visitors.

THE OLD CONCORD LODGE (No. 201).—A large meeting of this Lodge took place on Tuesday, the 6th instant, at the Freemasons' Tavern, Bro. Jackson, W.M. presiding. The Lodge having been duly formed and declared open, the minutes of the last meeting were read by the Sec., Bro. Emmens, and received unanimous confirmation; after which Bros. Hoadly, Stevens, and Smith, were introduced, and passed to the 2nd Degree. Bros. Edwards, Bertin, and Westfield were raised to the Sublime Degree of M.M. Messrs. Dawson and Wild, two candidates, were duly initiated. At a later period of the evening, another candidate offered himself in the person of Mr. David Wollams, better known in the musical world by the *nom de guerre* of "Elton Williams," who was also admitted into the Order. Other business having been transacted, the Brethren adjourned to banquet; at the conclusion of which, the W.M. proposed "The Queen and the Craft;" the national anthem being sung with great taste by Bros. Emmens, Wollams, and Taylor. The next toast was that of the Grand Master, followed by that of the Deputy Grand Master; after which the Chairman said, that the toast he had to offer might be considered the toast of the evening: he alluded to the health of the Initiates, feeling proud of the honour done their excellent Order by gentlemen seeking an association with it. It showed that whatever might be urged against the Craft by those ignorant of its true

character, there was no lack of candidates for the privileges appertaining to it. The gentlemen who had that night become free and accepted Masons would, in the course of time, learn the true value of this society. The spirit of godliness was ever in the ascendant where the precepts of Masonry were admitted. He, the W.M., would conclude by calling on the Brethren to drink the health of "The Initiates." The toast was well received and feelingly responded to. Bro. Emmens then sung with admirable gusto, "The Entered Apprentices' Song." The health of "The Visitors" was next drunk, the toast being replied to by Bro. Carter. The W.M. then said he had to propose a toast which of late had become part of the routine of their business, and which had become as familiar to them as household words—he meant the healths of "The Chaplains," Bros. Laughlin and Hales; to speak of whose merits was unnecessary before Brethren who knew them so well. The toast was drunk with enthusiasm. Bro. Laughlin responded, and said, so frequently were these kind compliments paid them that to vary their expressions of gratitude was a most difficult matter; they could only say they appreciated the honour done them. It was a source of great gratification to see the increasing prosperity of the old Concord Lodge, for in that prosperity they observed the advancement of Freemasonry. To those Brethren who had just entered upon their noviciate, he would urge as much attention to the Lodge as was consistent with the ordinary avocations of life; and in so doing they would find nothing incompatible with their professed religious or moral duties, Masonry being the true essence of the best principles which adorned mankind. Masonry commenced with the world; it commenced when God said, "Let there be light," and there was light; even in the darkest days, wherever religion was, a gleam of light was perceptible. Masonry always shone the brightest when grounded on real piety. In all sciences there had been pretenders, and perhaps of most secrets in the arts there had been counterfeits; yet this neither tarnished the beauty nor weakened the tenets of the Craft, that Masonry and brotherly love ought to go hand in hand. He urged them diligently to search the Scriptures for the secrets of the art; and while they toiled to pry into the covenant, signs, and tokens, that subsisted and were communicated between the kings of Judah and of Tyre—oh, might the spirit of the widow's son be with them! filling them with a knowledge of the points on which the above turned, giving to them wisdom to design, strength to execute, and the beauties of holiness to adorn. The rev. brother concluded, and was followed briefly by Bro. Hales, who said that his co-chaplain having spoken so fluently, he would only indorse his words, and proffer thanks for the honour vouchsafed them. Many other toasts and speeches were given and responded to, rendering the evening a most happy one, and which was much enhanced by the singing of the Brethren named.

PHŒNIX LODGE (No. 202).—This Lodge held a meeting on Saturday, April 10th, Bro. Burton, W.M., presiding. The business was commenced by raising Bro. Montgomery (the well-known band leader) to the 3rd Degree. The Lodge was then resumed in the 1st Degree, and Dr. Wm. O'Connor was initiated into the Order. Bro. Henry R. Sharman was elected W.M. for the ensuing year, and Bro. Warren re-elected Treasurer. The Brethren afterwards supped together and passed a very pleasant evening, the harmony of which was increased by the exertions of Bros. C. Sloman, Webber, Burton, McEntire, Morris, and others.

PERCY LODGE (No. 234).—This Lodge held its usual meeting on Tuesday, the 9th of March, when Bros. Alfred Ewen Burrell, J. E. Oxley, William Cross, and Henry Hides were raised to the Sublime Degree of Master Mason, and Bros. Ayre and Winter, who had been initiated at the previous meeting, were passed to the 2nd Degree; the ceremonies being performed by the W.M., Bro. Burrell. The W.M., in the course of the other business, called upon Bro. W. W. Charnock, in the temporary absence of Bro. P. M. Lambert, who had taken the chair of the Percy Lodge of Instruction at the annual supper, for a report of the proceedings of the Lodge of Instruction, which was highly satisfactory to the mother Lodge. Some joining members were proposed and elected. This Lodge appears to be in a very flourishing condition.

INSTRUCTION.

CONFIDENCE LODGE (No 228).—This thriving Lodge of Instruction met at Bro. Wadson's, the Bengal Arms Tavern, on the 7th inst., for the purpose of working the fifteen sections, when Bro. Haydon occupied the chair, and performed his duty in a very creditable manner. The questions in all three lectures were put by him with great clearness. He was fortunate in having very able respondents in the persons of Bros. Bower, Wadson, Anslow, Burch, S. E. Moss, Brett, and Jackson to the first lecture; Bros. Brewer, Anslow, Ireland, J. R. Warren, and Brett to the second lecture; and Bros. S. E. Moss, Jackson, and Anslow to the third. After working the lecture, Bro. Brett, W.M. No. 206, proposed that Bro. Bower, S. D. of No. 108, be elected an honorary member of the Confidence Lodge of Instruction, and took occasion to remark that he had observed with great satisfaction the attention that Bro. Bower was paying to Lodges of Instruction. The proposition was seconded by Bro. Anslow, and carried unanimously. Bro. Bower tendered his grateful thanks for the honour conferred on him. As a private Mason, he joined just one Lodge of Instruction, to which he had been a very regular attendant; but when his sphere of duties became enlarged as a representative of the press, he found it necessary to become a member of nine Lodges of Instruction, and he believed that he must join some twenty or more before his circle of Masonic acquaintance could be considered complete. In electing him an honorary member they paid him a compliment which was highly gratifying to his feelings, and he could assure the Brethren that he felt deeply grateful for their kindness. The twenty votes to which the Lodge is entitled for the ensuing election at the Royal Benevolent Institution were agreed to be given to Bro. Young. The Brethren did not separate without ordering a vote of thanks to be recorded on their minute-book to Bro. Haydon for the very efficient way in which he had discharged his duties on that important occasion.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodge*.—Wednesday, April 21st, Colston (886), Freemasons' Hall, at 7, and on Fridays, April 16th and 23rd, at 7½.

CHANNEL ISLANDS.

JERSEY.—*Yarborough Lodge* (No. 302).—This Lodge assembled at Bro. Mann's, Exeter Inn, on Monday, April 4th, when the W.M. Bro. Ainsley, P. Prov. G.S.W., assisted by Bro. Adams, S.W., P. Prov. G.S.W., and Bro. Caigzer, J.W., with the other officers, passed Bro. Bellingham to the 2nd Degree, and raised Bros. Donaldson, M'Glenchy, and Hallett to the Sublime Degree of M.M. We were highly gratified with the working of our Jersey brethren, as, in addition to the efficient manner in which the ceremony was performed, the W.M. gave the lectures on the Tracing Board in each degree. We wish this was more generally done than it is at present: indeed, we can confidently say, that any of our Order sojourning in this island would enjoy a great treat on paying them a visit.

CHESHIRE.

APPOINTMENTS —*Lodges*.—Thursday, April 15th, Unity (334), Macclesfield Arms, Macclesfield, at 7; Wednesday, 21st, Zetland (782), Monk's Ferry Hotel, Birkenhead, at 4. *Mark*.—Immemorial, Mottram, at 3.

BIRKENHEAD.—*Mersey Lodge* (No. 701).—The Brethren met on Thursday evening the 11th inst., at the Angel Hotel. The Lodge was opened by the W.M., Bro. Brattan. After some conversation Bro. Griffith, P.M., moved that those portions of the minutes relating to the ordinary business of the Lodge be confirmed, and the remainder, having reference to two resolutions adopted at the previous Lodge, one rescinding the expenditure on refreshments, and the other

appropriating a portion of each initiation and joining fee, to form a benevolent fund for the relief of indigent Brethren (or their relatives in case of their decease), who had been members of this Lodge, be not confirmed. Bro. Griffith in opposing these resolutions, objected to any alterations being made in the present system, and intimated that he should feel it his duty to protest against these resolutions at the Prov. Grand Lodge if they were carried, and added that several of his friends wished to join this Lodge, but he could not recommend them to do so until this point was settled. Bro. Moss, P.M. and P. Prov. J.G.W. for Cheshire, seconded Bro. Griffith, and expressed himself in favour of refreshment, and against the benevolent fund. An amendment being moved and lost, Bro. Griffith carried his motion by a large majority. A new Secretary and Organist having been appointed, the W.M. alluded to the picture of the Treasurer hanging in the Lodge, and stated that he (the W.M.) had ordered it last year, when S.W., intending to raise the amount of its cost by private subscription; in this he had not entirely succeeded, and therefore proposed that the balance be paid by the Lodge. No objection was made, and the W.M. then closed the Lodge in ancient form, and the Brethren adjourned to refreshment.

CORNWALL.

APPOINTMENTS.—*Lodge.*—Monday, April 19th, Phoenix of Honour and Prudence (415), Masonic Rooms, Truro, at 7.

DEVONSHIRE.

APPOINTMENTS.—*Lodge.*—Tuesday, April 20th, Charity (270), King's Arms, Sidmouth, at 7.
Chapter.—Monday, 19th, Bedford (351), Private rooms, Tavistock.

DURHAM.

APPOINTMENTS.—*Lodge.*—Monday, April 19th, Borough (614), Gateshead, at 7.

DORSETSHIRE.

APPOINTMENTS.—*Chapter.*—Wednesday, April 21st, Faith and Unanimity (605), Freemasons' Hall, Dorchester, at 6.

ESSEX.

APPOINTMENTS.—*Lodge.*—Thursday, April 22nd, Good Fellowship (343), Chelmsford, at 7.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, April 21st, Cotteswold (862), Ram Hotel, Cirencester, at 6½.

HAMPSHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, April 15th, Southampton (555), Freemasons' Hall, Southampton, at 7; Wednesday, 21st, Royal Sussex (428), Freemasons' Hotel, Portsea, at 7; Thursday, 22nd, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7. *Chapter.*—Wednesday, 21st, Economy (90), Black Swan, Winchester, at 7.

ISLE OF WIGHT.

APPOINTMENTS.—*Lodge.*—Wednesday, April 21st, East Medina (204), Masonic Hall, Ryde, at 7.

KENT.

APPOINTMENTS.—*Lodges.*—Friday, April 16th, Union (149), King's Head, Margate, at 7; Wednesday, 21st, Royal Naval (621), Hiscock's Hotel, Ramsgate, at 7; Nelson (1,002), Red Lion, Woolwich, at 6.

LANCASHIRE (EAST.)

APPOINTMENTS.—*Lodges.*—Friday, April 16th, Virtue (177), Masonic Rooms, Manchester, at 6; Wednesday, 21st, St. John's (268), Commercial Hotel, Bolton, at 6½; Faith (847), New Inn, Openshaw, at 7. *Encampment.*—Friday, 16th, St. George, Angel Hotel, Oldham, at 7; Friday, 23rd, Hugh de Payens, Old Bull, Blackburn, at 7.

THE LATE BROTHER BROCK-HOLLINSHEAD.

WE give a copy of the address of condolence presented to the widow of Bro. Brock-Hollinshead, Prov. J.G.W., East Lancashire, alluded to in our obituary on the 31st ult.

“*Blackburn, March 19th, 1858.*”

“MADAM,—The Freemasons of Blackburn, in deep grief assembled, beg to address you, and offer their poor condolence upon the calamity that has so suddenly

deprived you of a husband, your children of a father, society of an honoured member, and themselves of a loved Brother.

“ If the deepest sympathy can in any degree mitigate the anguish of so great a bereavement, be assured, madam, that you will find that feeling in the hearts of Freemasons.

“ It is not for us to question the inscrutable ways of the Great Architect of the universe; we bow in all humility to His decrees, whilst we pray Him to comfort the widow, and be a father to the fatherless.

“ Earth has now done with him we mourn, his spirit has taken flight, as we, in the sure and certain hope of the resurrection to eternal life, believe, to stand, washed in the Redeemer’s blood, pure and unpolluted, at the throne of heavenly grace.

“ Though in the body he be no longer here, his memory, endeared by a thousand ties, will remain; and, so long as our Lodges exist, the name of Henry Brock-Hollinshead will be upheld as the title of a true and faithful Brother amongst Masons.

“ With profound respect, I have the honour to be, madam, for myself and Brethren, your very obedient and humble servant,

“ WILLIAM HARRISON, *Chairman.*

“ To Mrs. Henry Brock-Hollinshead.

“ *Galligreaves House, Friday Afternoon, 19th March, 1858.*

“ SIR,—As the Chairman at a late meeting of the Freemasons of Blackburn, I have to ask you to do me and the Freemasons the favour to present the accompanying address of condolence to Mrs. Henry Brock-Hollinshead, at your earliest fitting opportunity.

“ My asking you to present this token of our sympathy with his bereaved wife, arises from our desire not to intrude by deputation on the sacred privacy of her sorrow; and for that reason I trust you will pardon this request.

“ Expressing my own deep and heartfelt sympathy with her and with his mourning relatives, my regret at the great and sudden loss we must all feel, and my humble tribute of respect to the memory of him—a perfect gentleman, and a worthy, honoured, and much-loved Brother.

“ I am, Sir, yours faithfully,

“ James Wigham, Esq.

“ WILLIAM HARRISON.”

“ *Billinge Scarr, Saturday, 20th March, 1858.*

“ SIR,—I have had great satisfaction in complying with the request in your letter of yesterday’s date, to present to Mrs. Henry Brock-Hollinshead the address of condolence of the Freemasons of Blackburn.

“ Permit me whilst I venture most respectfully to express my appreciation of the delicacy that induced you to convey, otherwise than by deputation, the expression of your sympathy for the widow of your late Brother Henry Brock-Hollinshead, to thank you most sincerely for the honour you have done me in entrusting to me the address for presentation. Mrs. Henry Brock-Hollinshead could wish to reply more fully to your very heart-touching address. The sympathy which she has received, whilst it discloses more and more clearly the extent of her bereavement brings with it much consolation, when she finds that where her beloved husband was best known he was most loved and respected. At present her heart is too full to permit her to say more than that she sincerely thanks you.

“ I have the honour to remain, Sir, with great respect, your most obedient and faithful servant,

“ William Harrison, Esq.

“ (Signed)

JAMES WIGHAM.

“ *Galligreaves House, Blackburn.*”

LANCASHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Thursday, April 15th, Ancient Union (245), Royal Hotel, Liverpool, at 6; Tuesday, 20th, Sefton (930), Litherland Hotel, Litherland at 6; Wednesday, 21st, Harmony (845), Wheatsheaf, Ormskirk, at 5; Loyalty (101), Royal Hotel, Prescot, at 6; Thursday, 22nd, Downshire (864), Crown Hotel, Liverpool; Friday, 16th, Instruction, 42, Duke-street, Liverpool, at 7. *Mark.*—Keystone (Scottish), Adelphi Hotel, Liverpool, at 5.

LEICESTERSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, April 15th, John of Gaunt (766), Three Crowns, Leicester, at 7.

LINCOLNSHIRE.

APPOINTMENTS.—*Lodge.*—Thursday, April 22nd, Shakspeare (617), Town Hall, Spilsby, at 6.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodge.*—Friday, April 16th, De Loraine (793), Freemasons' Hall, Blakett-street, Newcastle-upon-Tyne, at 7. *Chapter.*—Thursday, 22nd, Ogle (624), North Shields, at 6.

NORTH WALES.

APPOINTMENTS.—*Lodge.*—Tuesday, April 20th, St. David's (540), British Hotel, Bangor, at 6.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges.*—Friday, April 23rd, Rural Philanthropic (367), Highbridge Inn, Huntspill. *Chapter.*—Tuesday, 20th, Royal Cumberland (48), Masonic Hall, Bath, at 8. *Encampment.*—Monday, 19th, Bladud, Milsom-street, Bath, at 8.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodge.*—Friday, April 16th, Noah's Ark (435), Navigation Inn, Tipton, at 7.

WOLVERHAMPTON.—*St. Peter's Lodge* (No. 607).—The brethren of this Lodge assembled at the Lodge Room on Thursday, April 1st. Mr. S. J. Cook was balloted for, and unanimously elected as a candidate for initiation into the mysteries of Masonry. W. Bro. Warner, P.M., in the absence of the W.M., presided, and conducted the ceremony. The ceremony was scarcely over before the W.M., Bro. King, was announced, he having been out of town, and unable to attend sooner. Having taken the chair, W. Bro. Lewis, P. Prov. G.D., delivered the charge of the first degree. Two brethren were proposed as joining members. The W.M. said that he had received the voting papers for annuitants to the Royal Benevolent Institution for Aged Freemasons; also, for Freemasons' Widows. It was proposed, seconded, and carried unanimously, that the voting papers be sent to the Prov. G.M. to fill up as he should think best. The meeting then broke up, and the newly initiated member received the congratulations of the Brethren.

SUFFOLK.

APPOINTMENTS.—*Lodge.*—Wednesday, April 21st, Perfect Friendship (522), White Hart, Ipswich, at 7; Thursday, 22nd, Unity (84), Suffolk Hotel, Lowestoft, at 7; Virtue and Silence (417), Lion Hotel, Hadleigh, at 7.

SUSSEX.

CHICHESTER.—*Lodge of Union*. (No. 45.)—At the monthly meeting of this Lodge held on Thursday evening, April 1st, Bro. Jas. Powell, jun., P.M., presided in the unavoidable absence of the W.M., Bro. George Smith. The Secretary of the Lodge, Bro. Robert Elliott, having resigned in consequence of his professional avocations precluding a satisfactory performance of the duties, Bro. Powell on behalf of the W.M. invested Bro. W. H. Cottell with the collar of the office. Mr. William Stich was then unanimously accepted as a candidate for initiation, and received at the hands of Bro. Powell, P.M., his first lesson in the mystic science. Bro. Molesworth, S.W., proposed that the votes of the Lodge for the Royal Masonic Annuity Fund, should be given to Bro. John Simmonds, a member of the Lodge, initiated in 1828, and a truly deserving man—carried unanimously. The S.W. then proposed that the votes for the Widow's Fund, be given to Mrs. Palmer, the widow of an old and respected townsman, and that the votes for the Boys' School should be placed at the disposal of the W.M. These propositions being carried, Bro. Molesworth gave notice that at the next meeting he should move that the Lodge subscribe two guineas annually to the Widow's Fund; and also announced the result of the appeal made by the W.M. to the members of the Lodge at their last meeting, to be twenty annual subscribers to the male, and four to the Widow's Fund. Bro. Murless, a member of No. 45, has also exerted himself in obtaining subscribers in the Panmure Lodge, No. 1024, Aldershot.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, April 21st, Worcester (349), Bell Hotel, Worcester, at 6½; Vernon (819), Old Town Hall, Dudley, at 7. *Chapter*.—Tuesday, 20th, Dudley (313), Freemasons' Tavern, Dudley, at 3.

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodges*.—Monday, April 19th, Union (287), Masonic Hall, York, at 7; Tuesday, 20th, Camalodunum (958), Freemasons' Hall, New Malton, at 7.

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodges*.—Thursday, April 15th, Harmony (874), Freemasons' Hall, at 7; Three Grand Principals (251), Masonic Hall, Dewsbury, at 6; Thursday, 23rd, Fidelity (364), Freemasons' Hall, Leeds, at 7; Instruction, Fridays, 16th and 23rd, Griffin Hotel, Leeds, at 8.

ROYAL ARCH.

METROPOLITAN CHAPTER.

OLD KING'S ARM'S CHAPTER (No. 30).—At the convocation, held at Freemasons' Tavern, Monday, 4th inst., Bro. Scott was exalted to the Supreme Degree. Comp. Geo. Biggs, P.G.St.B. presiding as Z.; Linton, H.; W. Paas, J. In the hands of Comp. Biggs, one of our most accomplished R.A. Masons, it will be readily credited, when we say that the impressive ceremony of exaltation lost none of its attractiveness, the efficiency of working being further secured by the kind and valuable assistance rendered by Comp. J. R. Sheen (P.Z. 218), who discharged the duties of P.S. The ceremony concluded, and the newly received Comp. inducted to his seat, the business of installation was proceeded with, and was admirably performed. The officers of this excellent chapter now stand thus;—Comps. Warwick, M.E.Z.; W. Paas, H.; H. Maudesley, J.; J. Barnes (P.Z.), Treas. G. England, E.; E. S. Phillips, P.S. The re-admitted Comps. having tendered their congratulations to the newly installed Principals, the Chapter was closed in ancient and solemn form. The whole of the arrangements connected with the banquet were well managed. The visitors were Comps. Crew, No. 2., P.Z. 812; J. R. Sheen, P.Z. 218; F. Binckes, 249.

PROVINCIAL CHAPTER.

DEWSBURY.—*Chapter of the Three Grand Principles* (No. 251).—The regular convocation of this Chapter took place on Tuesday the 29th March, when Bro. George Fox, of Lodge, No. 251, was exalted to the Sublime Degree by M. E. Comp. R.R. Nelson (Prov. G.S.E., West Yorkshire) Z., assisted by M.E. Comp. George Harnley, M.D. (Prov. G. Sup., West Yorkshire) as H.; E. Comp. J. Booth, (P.Z.) as J.; and the venerable and esteemed E. Comp. Thomas Hemmingway (P.Z.) as P.S. This beautiful ceremony was admirably performed, and the lectures delivered by the three Principal in a very impressive manner. The revised code of bye-laws passed at the previous chapter was confirmed. The visitors were Comps. John Booth, P.Z., and Thomas Allatt, P.Z.; No. 322, Heckmondwike. The officers for the present year are Comps. R. R. Nelson, Z.; J. O. Gill, H.; W. Andsley, J.; C. Oldroyd, P.Z., E; J. Brown, N; Thomas Hemmingway (P.Z.) P.S.; E. Raisbeck and J. Critchley, A.S.

MARK MASONRY.

(UNDER SCOTTISH CONSTITUTION.)

BRISTOL.—*Canynges Lodge* (No. 7).—This Lodge held its regular quarterly meeting at the Freemasons' Hall, on Thursday the 18th ult. The R.W.M. Bro. William Harris, P.M. and P.Z., presided; and the minutes of the previous Lodge having been read and confirmed, a ballot was taken for several Brethren, who were declared elected; and the following Brethren, being in attendance, were advanced to the noble degree of a Mark Master Mason, viz.: Bros. H. J. V. De Candole, P.M. No. 221; Lucas, J.W. No. 120; G. Tolley Martin, S.W. No. 408; Knill, No. 886. We are glad to remark the steady increase of members to this useful and persevering Lodge. It was the first to plant the standard of legitimate authority in the West, and its influence, we believe, will shortly be made still further manifest by a gathering together of such of the scattered members of ancient Mark Lodges as yearn for some rallying point whence to become promulgators of an authoritative teaching. We should hail such an amalgamation, as honourable to all concerned. We understand that a Lodge of Emergency will shortly be convened for the purpose of advancing some influential Brethren from a neighbouring district, as also from the principality, whose intentions are to establish Mark Masters' Lodges in their respective vicinities.

KNIGHTS TEMPLAR.

NEWCASTLE-ON-TYNE.—*Royal Kent Encampment*.—The annual meeting for the installation of E.C. and the officers for the ensuing year took place on Good Friday, April 2, at two o'clock, at Freemasons' Hall, Newgate-street. The Encampment was duly opened by the E.C., Sir Knt. John Barker, assisted by the following P.E.Cs. and other officers of the Encampment—viz., Sir Knts. W. Punsheon, P.E.C., Prior; W. Daziel, Sub-Prior; W. Berkley, as P.E.C. and Chancellor; F. P. Ionn, Treas.; H. Bell, First Captain (E. C. elect); H. Hotham, Second Captain; A. Gillespie, as Reg.; George Weatherhead, Expert; C. J. Bannister, Captain of L.; J. S. Trotter, Eq. Without. There were also present Sir Knts. Geo. Hawks, P.E.C., and Edward D. Davis, P.E.C. On the Encampment being duly opened, the E.C. presiding directed Sir Knt. W. Berkely, P.E.C., to present the illustrious Knight, Henry Bell, for installation. The usual questions having been put to the E.C. elect, and affirmatively answered, he then approached the east, and was duly obligated. The Sir Knights below the chair then withdrew, and the E.C. then proceeded to confer the chair Degree on the E.C. elect; and duly invested him with the insignia of his office, placing him on the throne that had been filled by so many of his illustrious predecessors. On the readmittance of the Knights, the E.C., Henry Bell, was duly proclaimed by the P.E.C. and the Heralds; after which the P.E.C. approached the throne and did homage on his own behalf, and that of the Sir Knights of the Royal Kent Encampment; they then passed in procession, and saluted their respected chief. The E.C. next proceeded to install his officers for the ensuing year as follows:—Sir Knts. John Barker as P.E.C.; Wm. Punsheon, Prior; Wm. Dalziel, Sub-Prior; Rev. Ed. C. Ogle, Prelate; Wm. Berkley, Chancellor; F. P. Ionn, Treasurer; Henry Hotham, First Captain; George Weatherhead, Second Captain; John Cook, Vice-Chancellor; Andrew Gillespie, Registrar; C. J. Bannister, Expert; Francis Head, Almoner; Henry G. Ludwig, Captain of the Lines; J. T. Hoyle, First Herald; C. O. M'Allum, Second Herald; J. J. Trotter, Equerry

Without. After the collection of the alms, according to ancient custom in this Encampment, the contents of the box, with the exception of a trifling sum, was announced for distribution, and there being only one applicant, and that a most deserving one, the amount was allotted to her, she being the widow of a late respected P. E. C., who has left her in great distress, with a young and large family to be supported entirely by her exertions. There being no further business, the Encampment was declared closed. At the conclusion of the Templar business, the M. E. Grand Master of the Grand Cross Chapter of Holy Temple of Jerusalem, Sir Knt. George Hawks, held a solemn and Grand Conclave for the purpose of conferring this high degree upon two E. Cs. of the Royal Kent Encampment, to whom this degree is restricted, and who had petitioned for the same. The Grand Conclave having been duly opened, the petitions of Knts. Coms. John Barker and Henry Bell were read, and it having been put to the vote, they were declared unanimously elected. Sir Knights Comrs. John Barker and Henry Bell, having then respectively and severally been announced to be present, were installed, in ancient form, Knights Grand Crosses of the H. T. of J., and received from the Grand Master the accolade of the order, and from the Prelate the benediction. The Grand Crosses present were:—Sir Knt. George Hawks, Grand Master; Wm. Punsheon, Prior and P. G. M.; Wm. Dalziel, Sub-Prior and P. G. M.; Wm. Berkley, G. Chancellor; F. P. Ionn, G. Treas.; and E. D. Davis. After this ceremony the Grand Conclave was declared closed, and the Grand Cross Knights joined the Knights Templar at the banquet, to which they had been invited by the M. E. Comr. Sir Knt. Henry Bell, and which was held in the hall. The M. E. Comr. was supported on his right by P. E. Cs. John Barker, George Hawks, and Wm. Dalziel; and on his left by P. E. Cs. Wm. Berkley, E. D. Davis, and F. P. Ionn. The vice-chair was filled by the father of the Encampment, Sir Knt. Wm. Punsheon. On the removal of the cloth, the loyal toasts were proposed and honoured, after which the health of the Most Eminent and Supreme Grand Master, Sir Knt. Col. C. K. Kemys Tynte, was given by the M. E. Comr., and drunk with acclamation. The M. E. Comr. then proposed the present and past Grand Officers of the Grand Conclave of England, coupling the same with the health of the Past Grand Hospitaller, Sir Knt. Berkley. Sir Knt. Berkley, on his behalf, and that of the present and past Grand Officers, returned thanks, and said he was happy to say the Royal Kent was honoured by having two Grand Officers among its members; he trusted that they would not be the only ones nor lowest in rank, for as the Royal Kent was one of the oldest Encampments, and as its members had well deserved of the Order that recognition of their services by Grand Conclave, which was esteemed an honour by the recipients and the Encampment—still it was what this Encampment thought due to itself; and they felt most deeply obliged to their most Eminent and Supreme Grand Master, Col. Tynte, for recognising the Provincials, which is not always done by other grand bodies. Sir Knt. George Hawks, P. E. C., then proposed the health of the E. C. presiding, saying that he was confident, from his past Masonic exertions, that the Encampment would be well ruled by him. As he stated last year to the then presiding officer, he was on his trial; and he hoped at this time next year to be able to say to him, as he now said to Sir Knt. Barker, that the Encampment were satisfied with his exertions, and that he deserved well from his brothers in arms. The toast was received with due honours, and the E. C. in acknowledging it, pledged himself to do all in his power for the honour and benefit of the Royal Kent Encampment. The E. C. then proposed the health of his predecessor, who, he was happy to say, by his exertions for the welfare and honour of the Royal Kent Encampment, and the Royal Kent Chapter of Rose Croix, of which he is the M. W. Sov., has gained the approbation of all the members of both Conclaves; he trusted he would give him, during his year of office, his co-operation and assistance. The toast having been duly honoured, Sir Knt. John Barker, P. E. C., rose to return thanks, and said that this time last year he had the honour of promising them to do all that in him lay to conduct with credit the affairs of the two Conclaves over which he was elected to preside,

and he trusted that he should return his baton of office untarnished into the hands of his successor. He was amply compensated by the approbation of his Brethren for any exertion he had made on behalf of the Royal Kent Encampment in fulfilling the promise made at his installation. He trusted the same approbation would accompany him, when at the end of his second year of office, as M.W. Sov. of the Rose Croix, he had to resign that sceptre into the hands of his successor. P.E. Com. John Barker then rose to propose the health of the Grand Master of the Grand Cross Chapter of the H. T. of J., Sir Knt. G. C. George Hawks. In proposing this toast, which he had the honour of doing also this time last year, he experienced double pleasure; for then he could not do so as a member of his Grand Chapter, but on that day he not only proposed his health as a P.C., but also as *his* (Sir Knt. Barker's) present Grand Master, having had conferred on him the honourable distinction of a Grand Cross, which as they all knew was only conferred upon an E.C. for meritorious services, and to the knowledge of some present, it had been refused to several. He had therefore great pleasure in proposing Sir Knt. Hawks's health; since his humble services had received the approbation of the Conclave that he presided over, and since they thought him deserving of the honour of the Grand Cross; for it thus proved to him that his promises last year had been fulfilled to the satisfaction of the G.M. and his colleagues. It would be uselessly taking up their time if he discarded on the Masonic acts of Frater Hawks, as they all knew them well, and some for many years longer than himself; he therefore concluded by proposing the health of Sir Knt. Hawks, the G.M. of the Grand Cross Chapter. The toast having been received with acclamation, Sir Knt. Hawks returned thanks, adding that he was always most happy in the company of his Brethren, and though now past very active work, not so much from age as from his other avocations, he was glad to see so much new blood infused into the Order, which he was certain would keep it in good working order. For activity and zeal among the young blood, he instanced Fra. Berkley, Fra. Davis, and Fra. Barker, to whom we were much indebted for his exertions in getting us recognized and regularized with the Supreme Council of the 33rd Degree, and for his other services. While it was their pleasure to keep him (Sir Knt. Hawks) in the honourable, though not laborious, position of presiding over the Chapter, he should be happy to fill the office and do anything in his power for the benefit of the Order. Sir Knt. Berkley, P.E.C., then gave "The father of the Encampment," to whom, though belonging to the old blood, this Encampment and the high grades in the North owed so much. Sir Knt. Punsheon, P.E.C., in returning thanks, said that though years were telling upon him, still his services would always be at the command of his Masonic Brethren, and more especially those of the high Degrees, which he had much studied, and his knowledge in them was ever at the service of them all. Sir Knt. Berkley then proposed the health of another old and most worthy member, to whom Masonry in all the Degrees owed so much, and whose active assistance in Craft Masonry was so largely bestowed, that there was not a Lodge in the two provinces that was not under deep obligations; and personally he (Fra. Berkley) considered himself his debtor for all the Masonic knowledge he possessed—Sir Knt. Wm. Dalziel—who responded in brief terms, adding that he ever was, and ever would be, ready to attend to a call to impart Masonic instruction, from whatever quarter it might come, as long as he was spared health. Sir Knt. Barker then proposed the present and past Officers. As to the Past Officers, he personally thanked them for their regular attendance and assistance in the duties of their respective offices; in evidence of their having done their duty, he instanced the promotion of each of them—the 1st Capt. to the chair; the 2nd Capt. to the 1st Column; the Expt. to the 2nd Column; the Capt. of the Lines to that of Expt.; and he would say of this Frater, Sir Knt. Bannister, that they must all feel obliged to him, for he not only attended regularly and worked well, but he came all the way from Liverpool to attend his duties. He would therefore call on the 1st. Capt. to return thanks for the Past Officers, and on Fra. Bannister for the present Officers: for the latter, he felt confident that as in the past they had done well, they would for the future continue to do well, and merit further promotion. Sir Knts. Hotham and Bannister having severally returned thanks, and several other healths having been proposed and responded to,

among which was that of Sir Knt. Edward D. Davis, P.E.C., than whom, as Fra. Dalziel stated in proposing it, there was in the province no better working Mason in all the degrees, and none that gave the degrees more impressively or solemnly. The Sir Knts. then retired, well satisfied with the proceedings of the day.

SCOTLAND.

ROYAL ARCH.

DALKEITH.—*Dalkeith Chapter* (No. 42).—This Chapter held the monthly meeting on Thursday the 18th ult., in their Hall; Comp. Urquhart, M.E.Z. presiding, assisted by Comps. Kramer, H., and Law, J. Bros. John and Thomas Douglas having been previously proposed and seconded were raised to the Mark, Past Master, and Excellent Degrees, and exalted to the Royal Arch. Before closing the M.E.Z. presented a very handsome R.A. jewel to Comp. Kramer, who is about to leave this country.

Canongate Kilwinning Chapter (No. 56).—An emergency meeting of this Chapter was held on Thursday the 25th ult., to pass, raise, and exalt Bro. Robert Shedden Patrick to the Royal Arch Degree. In the absence of Comp. Henry Macvitie, Comp. Charles J. Law performed his duties, and conferred the Degrees of Mark, Past Master, and Excellent Master. The Chapter was then opened when Comp. Thomas Drybrough, P.Z., exalted the candidate in his usual able and efficient manner; Comps. Steward, Watson, and Law acting as Sojourners.

COLONIAL.

AUSTRALIA.

OPENING OF THE COMBERMERE LODGE AT COLLINGWOOD.

A number of Freemasons of Collingwood, feeling the want of a second Lodge in that thriving district, have united together, and formed one at the Zetland Hotel, East Collingwood, with the title of the Combermere Lodge, and under the English Constitution—the first Lodge holding under the Grand Lodge of Ireland.

The Combermere Lodge is to meet (until a warrant from the Grand Lodge of England be obtained) under a dispensation from the Honourable Captain Clarke, M.L.A., the Prov. G.M. of Victoria. The Master of the Lodge is to be Mr. J. J. Moody, town clerk; his Wardens, Messrs. M. Hall and T. G. Atkinson; and the Treasurer and Secretary, Messrs. John Barnet and Charles Le Cren; with other officers.

The Lodge is named "Combermere" in honour of the celebrated Field Marshal, Viscount Combermere, G.C.B., &c. &c., Prov. G.M. of Cheshire, and whose Prov. G.W. Bro. Moody was for some years, when resident in this country.

The Lodge-room is spacious, being about 44 feet long and 18 feet wide, and proportionately high. The walls are of oak, formed in panels, segmental styles and dados, enriched with mouldings, surmounted by frieze and cornice of the Corinthian order; the whole highly varnished, the wood-work being painted and finished in unison.

The dais for the Master, and those for the Officers, and the floor along the centre, are to be covered with painted canvas in mosaic, with indented border, and along the side with carpet. The room is fitted with splay-backed cedar seats, upholstered with crimson moreen. The panels in the walls are to contain, in heraldic shields, the emblazoned arms of Lord Combermere, and of Captain

Clarke, the Prov. G.M. of Victoria, with various Masonic emblems and devices, and portraits of celebrated Freemasons. A superb canopy of blue and white damask, with cornice of white enamel, gold, and crimson, is placed over the Master's chair, and the windows are tastefully draped with the same material.

The Master's and Wardens' chairs are upwards of six feet high, in oak, a combination of the Elizabethan and Renaissance styles. They are enriched with ornamentation, in relief, on the backs, sides, arms, and legs, with gilt emblems at the backs, of the rank of the respective occupants, and upholstered with crimson damask. Three magnificent columns, of the Doric, Ionic, and Corinthian orders of architecture, upwards of six feet high, each comprising pedestal, shaft, capital, and entablature, adapted from the best examples of Palladio and Scamozzi, and every part being in true architectural proportion, are placed respectively near the Master's and Wardens' chairs. The shafts were formed from graduated conchoid diameters, from elaborate drawings to full size. These columns are richly gilt in water gilding, mat and burnished, and are placed on triple plinths, in mosaic.

Three pedestals, of the Doric, Ionic, and Corinthian orders of architecture, are placed respectively before the Master's and Warden's chairs, and are in the same strict architectural proportion as the columns. These pedestals are of cedar, finished in white enamel, with gilt Masonic emblems in front of each. Upon each of the pedestals is a gavel, in oak, enriched with ornamentation in relief, of the Corinthian order, and partially gilt, with Masonic emblems thereon of the respective Officers for whose use they are designed. Upon the Ionic and Corinthian pedestals are to be placed small columns of these orders, in white and gold. On the Master's pedestal is a crimson velvet cushion, on which is placed an illustrated quarto Bible, elegantly bound and tooled, with gilt metalled edges, and massive gilt clasps. The name of the Lodge is in gilt letters on the cover and on the first page, in illuminated ornamental letters, in the style of the illuminated missals of the middle ages, executed by an accomplished scribe.

An upholstered oak stool, of mediæval pattern, with floral embellishments in relieve, is placed near the entrance, where is a sword, whose blade, hilt and guard are of beautiful workmanship. An antique winch, lever, and ashlar, tools of the various degrees, rough ashlar, jewels chastely engraved with the rose, shamrock, and thistle, &c., will complete the paraphernalia of this elegantly furnished Lodge.

The Combermere Lodge was opened in due form at four o'clock on February 10th, there being a strong attendance of Masons, among whom were the R.W. Prov. G.M. Capt. Clarke; the R.W. Prov. G.M., under the Irish Constitution, the Mayor of Melbourne, Prov. Grand Officers, Worshipful Masters, and other well-known Brethren. Bro. J. J. Moody, P. Prov. J.G.W. for Cheshire, was formally installed as W.M. of the Combermere Lodge.

After the ceremony of inauguration was completed, the Brethren withdrew from the Lodge room in which the installation banquet was then laid. About seventy Brethren sat down to table, presided over by the W.M. of the Combermere Lodge, Bro. Moody; the S.W. of the Lodge, Bro. M. Hull, acting as croupier. To the right and left of the chair respectively sat Capt. Clarke and the Mayor of Melbourne. The cloth having been removed, and thanksgiving sung, the usual toasts were drunk and responded to.

The toast of "Our Brethren of, and the Army in India" was received with Masonic honours.

Bro. Clarke, R.W. Prov. G.M. for Victoria, responded in a feeling speech, in which he called upon the Brethren to be true to the principles of their Order, and show charity on an occasion when it was more than ordinarily demanded.

THE WEEK.

During the past week the Court have been enjoying the blessings of quietude at Windsor, interrupted only by a Cabinet Council, which was held on Tuesday.—Politics have been somewhat in the background, but the East-India Company and the Chamber of Commerce of Manchester have both declared against the Ministerial India Bill, which is expected to be materially modified.—From India the intelligence appears highly satisfactory as regards the progress of our arms. By a masterly series of operations, in which Sir James Outram's skill and gallantry were conspicuous, the enemy's defences were turned, and post after post was stormed, until, on the 15th of March, nearly the whole of Lucknow was in our possession. On that day the enemy began to fly in great numbers, and cavalry and horse artillery were sent after them, and another force of sabres was despatched to be ready for such as should be forced towards Rohilcund by the pursuers. It should be mentioned that, previously to the last operations, portions of Sir Colin's force had encountered the enemy, and had routed him with heavy loss, and but slight casualty on our side. Nana Sahib was said to be at Jehanpore, with some of his chief accomplices.—Watts having been set at liberty by the King of Naples on account of insanity, Park, the other English engineer, has gone through the ceremony of a trial and been acquitted; but the matter is not likely to end here, as it is expected both England and Sardinia will demand satisfaction from Naples, the most able lawyers having decided that the seizure of the Cagliari was illegal.—There is not much other foreign news of interest, except that the Sultan is determined that the Suez Canal attempt shall not be made at present, and also has been induced to find a grievance in the English occupation of Perim, a topic upon which we doubt not his highness will be set right ere long, the place being of no use to anybody excepting to aid us in Oriental Navigation, and thereby add to the prosperity of Turkey itself.—The Rev. Mr. Smith and his wife have been tried at Bristol for an aggravated assault on Mr. Leach, an old flame of the lady whom they seduced from Croydon to Bristol, and thence to an unfrequented road near Yate, with, as he states, a view of chastising him for improprieties with the lady eight or nine years before, the lady pretending to have been left a widow, and calling upon Leach to renew their old acquaintance. Mr. Smith was sentenced to four years' imprisonment, and Mrs. Smith ordered to find sureties to come up for judgment when called upon, on the plea that she acted under the direction of her husband.—The Italian Giovanni Lani has been tried for the murder of the unfortunate woman in the Haymarket for the sake of plunder, and justly sentenced to death, he putting in the curious plea that he could not be hanged because he was a minor.—The City of London Life Assurance Society held its annual meeting on the 7th. The report said, in the year ending the 31st December last 980 proposals for assurance were offered to the society, amounting in the whole to £289,332, and of these the directors accepted 752, which were subsequently completed, assuring £195,717, and producing the annual premiums £7,065 2s. 8d., an amount of new business equalled by very few offices even of much longer standing. The annual income of the company is now about £25,000. The report was adopted, and a dividend of five per cent. on the paid up capital and bonuses declared.

PUBLIC AMUSEMENTS.

Time was, ere we had arrived at those years which enabled us to become members of the Craft, when an Easter spectacle at the theatres was as much a matter of course as Christmas pantomines. But the alterations in travelling having to a great extent affected the habits of the people, who now look more to excursions and country amusements than was their wont; the custom has been for the last few years abandoned. This year, however, it has been revived, and if we

are to judge by the appearance of the various theatres, not without success—a success which has perhaps been increased by the extreme severity of the weather, which has been more like January than April, whilst a little northward of London (between Manchester and Sheffield) the railway trains have been brought to a standstill by the snow.—After the excellent comedy of “An Unequal Match,” which, with Miss Sedgwick’s admirable acting, still continues its hold on the public, Bro. Buckstone produced a new burlesque entitled “Pluto and Proserpine, or the Belle and the Pomegranate.” It is full of bustle and wit, or rather punning run mad, which, aided by splendid scenery, good acting, sprightly music, and capital dancing, will doubtless have a run.—At the Adelphi, Bro. Webster produced a new Easter spectacle, taken from Boieldieu’s Opera of “The Caliph of Bagdad,” and founded upon the love of adventure of the renowned Haroun Alraschid. It was most magnificently mounted and well played; a special word of praise being due to Miss Roden, a new soprano, who made her first appearance with decided success.—At the Princess’s, the novelties consisted of two new farces, “The Stock Exchange, or the Green Business,” founded upon the fruitful source of mirth, jealousy—and “Samuel in search of himself,” both of which were eminently successful. “Faust and Marguerite” was revived for the benefit of the holiday folk.—At the Olympic, the lessees have been acting upon the principle of letting well alone, and relying upon their stock pieces for attraction.—The little Strand has passed into new hands, Miss Swanborough having become the directress. The theatre has been elegantly decorated, and the attractions consist of a new comedy, “Nothing Venture Nothing Win,” and a burlesque on “Fra Diavolo,” with the second title of “The Beauty and the Brigands.” Miss Swanborough herself represented the principal character, *Fra Diavolo*, with great spirit, and the house has apparently opened with every prospect of success.—The “Bombardment and Capture of Canton” has formed a capital subject for a regular Astley’s drama, and, with the scenes in the circle, draws crowded houses.—Cremorne opened for a night or two, but the severity of the weather warned Bro. Simpson that the period of his regular season had not yet arrived.—Messrs. Howe and Cushing have opened the Alhambra as a circus with their celebrated American company. It is admirably arranged, and those who delight in the sports of the circle will be well repaid by a visit.—Morris dancers, Punch and Judy, and other frivolities, have been desecrating the Crystal Palace.—The Polytechnic Institution is never behindhand in the production of novelties, and the lessee fully deserves the patronage he receives. Science and amusement are here admirably blended, and no more rational amusement can be offered to the young than a visit to the Polytechnic.—“London by Day and Paris by Night,” both admirable representations, continue to attract to the Colosseum, assisted by the charms of music, legerdemain, and scientific lectures of great excellence.—At the Great Globe, Bro. Wyld has now three most excellent dioramas, either of which is worth the price of admission charged to the whole exhibition: two of them are relative to the seat of war in India and the third to China. They are beautifully painted and popularly explained by able lecturers.—The interesting waxworks of Madame Tussaud; the Mont Blanc of Albert Smith; the entertainment of Miss P. Horton at the Gallery of Illustration; the Christy Minstrels at the Polygraphic Hall; and the admirable monologue of Bro. Cotton at the Prince of Wales’ Bazaar—all continue to appeal and not unsuccessfully for public support.

Obituary.

BRO. WILLIAM PRESTON.

On Tuesday, March 30th, the remains of Bro. William Preston, surgeon, of Newcastle-on-Tyne, and a P.M. of the Borough of Gateshead Lodge, were interred in the Westgate Cemetery. A large number of the Brethren of the Lodge of

which deceased was a member, and many Brethren from other Lodges, accompanied his remains to their last resting place, as a token of respect to the memory of their departed Brother. The Rev. A. Reid, of St. Paul's Chapel, officiated, and, before the closing of the grave, Bro. W. E. Franklin, P.M., Prov. S.G.D. for the Province of Durham, made some most affecting and appropriate Masonic remarks on the solemnity of so sudden a call of one so young and apparently in the prime of health, as affording a striking lesson of the uncertainty of human existence, and making them feel how literally we stand on the very brink of the grave, into which we must all sooner or later descend. He called upon those who survived to remember only the many good qualities and virtues of the deceased, and to cast the veil of charity over his failings, ever remembering that man is but clay, and that every one amongst us, in the sight of his Creator, is imperfect. A very powerful impression was made upon the Brethren on being informed by Bro. Franklin that less than a fortnight since Bro. Preston had himself presided at the teaching of those Masonic truths which, we trust, sustained him in his last moments.

MRS. DONALD KING.

We have to record with regret the death, at a comparatively early age, of this accomplished lady, who formerly held a distinguished position in the operatic world. Mrs. King was the daughter of Mr. Thomas M'Mahon, a schoolmaster, who left Ireland at an early age, in consequence of the state of its politics, and settled in Jersey, where, though a Roman Catholic, he became teacher of the younger branches of the chief Protestant families (including the clergy) of the island. His daughter Anne (the subject of the present notice) was born in 1817, and at the early age of six appeared as a pianist at a concert at Jersey with no little success. A few years later Anne M'Mahon entered the Royal Academy, where she much distinguished herself, and subsequently became a pupil of Signor Lanza. In 1836 she commenced her theatrical career at Bristol, and made such progress in her profession that we find her in 1840 starring with the elder Braham in Ireland. In the autumn of the same year she was married to the well-known tenor singer Bro. Donald William King (now a P.M. of No. 12), with whom she fulfilled several engagements in Edinburgh, Dublin, Manchester, &c. She made her first appearance in London under Bunn's management, at the Surrey, in *Lucia*, from which she was shortly afterwards transferred to Covent Garden, where she played *Adelgisa* to Madame Nisen's *Norma*, and was declared by some of the first critics of the day to be the superior vocalist. Her increasing family prevented her following up her successes, and she withdrew from the stage, and for some time past devoted herself to private tuition—occasionally, however, appearing in public with Bro. King, as a pianist. Mrs. King was confined about three months since, and though she at first appeared to go on well, she was soon attacked by a disease which has resulted in her death, which took place on the 6th instant, at her residence in Lansdowne Place, Russell Square. She was a most accomplished woman, irrespective of her musical talent, being conversant with the French, Italian, and Latin languages. In private life she was distinguished for her amiability, and was one of the best of wives and most devoted of mothers. She leaves her husband and ten children to deplore her loss, many of whom are, however, yet too young to appreciate the full value of that loss.

NOTICES.

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

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

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

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

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

 TO CORRESPONDENTS.

“S. W.”—Because the Brethren of those Lodges do not send them to us.

“J. D.”—The Secretary before the Deacons.

“R. S.”—We would advise you to have nothing to do with the matter.

“W. M.”—You cannot resign during your year of office; nor indeed until a successor shall have been regularly elected and installed.

“INQUIRER.”—Prince Frederick William of Prussia was initiated in the Grand Lodge of Germany, at Berlin, on the 5th November, 1853, he having just completed his twenty-second year. The ceremony was performed by the M. W. Grand Master, Dr. Bush, at the request of H. R. H. the Prince of Prussia, the Protector of the Order in Prussia, who was present. The Prince stated that his son had long wished to be made a Mason, but he had refused hitherto to grant a dispensation, not liking to extend his power in that respect too far, the legal age for initiation in Prussia being twenty-five.

LOST JEWEL.—Bro. Shuttleworth writes: “The communication inserted in page 528 of the number for the 17th of March of your valued periodical, is so far satisfactory, as it indicates the Lodge to which Bro. Dugan belonged; but I must request a direct communication by letter from Bro. Dugan himself, so as to be able to satisfy the police of Basel that the true owner has been found. The jewel is in my possession, having been handed over to me by the said police; but I have been obliged not only to give a formal receipt for it, but also to remunerate the finder. A letter addressed to ‘Dr. Shuttleworth, Berne, Switzerland,’ will safely reach me.”

THE GIRLS' SCHOOL.

IMPROVEMENT in the education afforded in our schools is no new subject for us to advocate ; our readers will therefore not be surprised when we express the satisfaction we have derived from the perusal and consideration of the report of the sub-committee relative to the education given in the Freemasons' Girls' School. We are aware that there are some of the governors who object to all alterations in the management, arguing that what has sufficed for those who have already passed through the school, and conducted themselves in life with so much credit, is sufficient for those of the present day ; ignoring the progress that has been made in the education of every class of the community, even in the most elementary of national schools, during the last twenty or thirty years. It was not without difficulty, from the opposition of this class of persons, that the distinguishing—we had almost said degrading—badge on the sleeve of the children's frocks was done away with two or three years since, and the dress to some extent modernized. And on the death of Mrs. Crook, who had been the matron and mistress of the school for upwards of fifty years, they would, if they could, have continued her system of education through her successor. We should be sorry to speak in other than the most approving terms of the services of so zealous and devoted a servant of the institution as was Mrs. Crook ; and yet we cannot but feel that the length of time which she held her office was rather detrimental than otherwise, as preventing the gradual introduction of improved methods of instruction into the school, so as to enable it to keep pace with the growing intelligence of the times. That Mrs. Crook did give the children a good, sound, moral education, the annals of the school leave no doubt ; but there is as little doubt that the position of domestic servants (or to return to their families but half educated) was the only one for which they were fitted on leaving the school.

At the death of Mrs. Crook we, with others, laboured in some measure to improve the school, and so far prevailed as to obtain the appointment of Miss Souter—a young lady bearing a high government certificate of her proficiency—as governess ; whilst Miss Jarwood, who was brought up in the school, and had long been the assistant of Mrs. Crook, was intrusted with the duties of matron. So far the arrangement was most satisfactory ; and how well the last-named lady has discharged her duties is borne testimony to by the committee, who state that with regard to the performance of

household duties the system of instruction pursued in the Freemasons' School will bear favourable comparison with that of any of the other institutions they have visited. Yet they find, what had long been apparent to many,—and here let us bear our testimony to the great credit due to Bro. Binckes for the manner in which he has pressed the matter on the attention of the committee and the subscribers,—that the education is far inferior to that afforded in other institutions professing to deal with children coming from a similar class of society; but we do not blame the governess for this, as she has, as far as we understand, conscientiously discharged her duties as they were laid down for her guidance at the time of her election.

Let us however compare the system of education pursued in the Freemason's School with that of other institutions, and we will only take those enumerated by the committee, that it may not be supposed we have any particular bias in the matter:—

“Freemasons' Girls' School.—Scripture, church catechism, reading, writing, arithmetic, geography, grammar, English history, ancient history (to 1st class), needlework, domestic duties.

“Royal Asylum of St. Ann's Society.—All subjects connected with an English education, sufficient to enable them to pass the government inspector's examination for a pupil teacher for the first year; needlework; *French and drawing (to 1st class).* *Music is an extra paid for by parents or friends of those who learn.*

“Commercial Travellers'.—Scripture history, geography, English history, grammar and analysis of sentences, arithmetic, useful general knowledge, needlework, *French to the two upper classes, the school being divided into three classes.*

“London Orphan Asylum, Clapton.—Reading, writing, arithmetic, history, geography, chronology, grammar, composition, drill, needlework, household duties, *music, French.*

“London Freeman's Orphan.—Reading and spelling, writing, arithmetic, English grammar and composition, geography, history, *French, drawing, music* (as far as the mistress may be able to teach it), needlework, religious knowledge.”

We have italicized a few words in the above, to show that in each of the schools quoted, except the Freemasons', French is deemed an essential portion of the education, at least for the upper classes; whilst in the majority music and drawing are also included. Of the advantages of the education afforded at the St. Ann's Asylum, we can speak with greater confidence than of the others, inasmuch as we have had the good fortune to attend very many of the annual meetings for the distribution of prizes, which are continued to the pupils for good conduct for the first seven years after leaving the school (prizes of inconsiderable value, only ranging from half a crown to twenty shillings, with a Bible at the close of the seventh year, but which are as eagerly sought after as a Victoria cross or a field-marshal's baton, as evidencing the character the recipients have maintained), and have been peculiarly struck with the neat but lady-like appearance of those girls who, having graduated through the

upper classes, have been enabled to pass the Government Educational Board, and assume, possibly with the assistance of friends, a fair position in the world, as compared with those who, from less advantageous circumstances, have been compelled to enter domestic service. In this institution, however, the introduction of music appears not to be formally recognized, as we find it to be "an extra paid for by parents or friends of those who learn;" a most vicious principle, in our opinion, to be introduced into any public establishment, and which we trust the committee of the Freemasons' Girls' School will under any circumstances avoid.

Neither has the introduction of French and music into the London Orphan Asylum, Clapton (to the excellent management of which we can also personally testify), been, until lately, formally recognized, as the sub-committee of the Freemasons' School say:—

"In this school [the London Orphan] are from 140 to 150 girls, about forty of whom are receiving instruction in instrumental music; we find that French and music have for some time been taught, though not formally recognized by the committee of management. By the kind assistance of friends three or four pianos were provided, the mistress teaching two or three of the children, by whom others were in turn instructed. An opportunity was offered us of judging of the skill and ability of the pupils, and we cannot speak too highly of the proficiency displayed,—in itself the best evidence of the excellence of the system adopted. Within the last month, however, the committee, impressed with the beneficial results even thus partially developed, have resolved that music shall constitute a portion of the stated system of education, the expense forming a regular charge on the funds of the institution. Those pupils only are selected for tuition the position in life of whose parents is, or has been, such as to warrant the expectation that a proficiency in musical knowledge will prove a benefit to them; and, by judicious management on the part of those charged with the duty of selection, all feeling of discontent in the children not selected is avoided."

Here it would appear that an experiment begun without authority, and, in a great measure, through the discrimination of the governess, Miss Brandenburger, has proved so successful that the committee of the institution have determined to adopt it; and Miss Brandenburger was so fearful that she should be supposed to over-estimate the value of music as a portion of general education, that she writes to Bro. Symonds the day after his visit to the school:—

"It occurs to me that I did not sufficiently draw your attention to the fact of there being among our children a large number whose respectability of birth renders it probable that they will eventually fill situations as governesses.

"There is, in the many hundred private schools in this country, a wide opening for competent assistants; and we find that our children upon leaving this institution may, if they possess (besides a sound English education) a competent knowledge of music, be advantageously placed as junior teachers in ladies' schools where they will be qualified for first-class situations.

"I must also add, that several of my ex-pupils who had not, while here, the opportunity of learning the piano, are, at the present time, sacrificing both position and salary in consequence.

“It is upon these considerations that our board of managers have resolved that music shall be a part of the education of such children whose circumstances and general abilities warrant their being brought forward for governesses.”

This lady also bears testimony that, after two years' trial of the system, no spirit of discontent is created in the school by accomplishments being denied to some which are given to others, it being clearly understood even by the children themselves “that a knowledge of pianoforte music would be a *positive disqualification* to those who are to enter life as domestic servants.”

We need not allude to the other schools, further than to show that in all a more liberal course of education is pursued than in that of the Freemasons, and to express our approval of the plan adopted in the Freeman's Orphan Girls' School (certainly a comparatively limited institution), where instruction in French and music is regarded as a reward of merit.

Looking at the evidence they have collected, it can be no matter of surprise, and to us it is a cause of great gratification, that the committee have decided upon recommending an improvement in the general system of education, by the addition of French and music to the course already pursued in the Freemasons' School—leaving the details of how it shall be carried out for future consideration—though they express an opinion that, under any circumstances, the extra cost “cannot be more than moderate, inasmuch as no addition is contemplated in the resident staff, for the purposes of either French, music, or drawing.”

Further to strengthen their position that a better description of education may be advantageously given to the pupils than has hitherto been afforded in the school, the sub-committee have endeavoured to trace out the position in life taken by a number of the children after leaving the school, and it is a remarkable fact that out of fifty-two, whose career they have been thus enabled to trace, only seven, or not fourteen per cent., are engaged as domestic servants, thus clearly proving that the children who generally pass through our school could not have been injured in their prospects, if they had not been positively benefited, by a better system of education; for who can say how many of the fourteen would not have found higher and better employment, had their talents been more cultivated whilst at the school.

It is highly gratifying also to find such men as the Rev. David Laing, the founder and honorary secretary of the Governess's Institution—than whom a more practical man does not exist—the Rev. J. D. Glennie, H.M.'s Inspector of Schools, and other gentlemen of similar experience, bearing testimony to the advantages to be derived from an improved system of education, always bearing in mind, however, the class of children from which the pupils come, and what are their prospects of obtaining a respectable position in life in after-years; and on this point the sub-committee justly observe:—

“It is suggested that, in an establishment like the Freemasons' Girls'

School, where the welfare of the children is so studiously cared for, and their prosperity in after-life so anxiously regarded, the aim should be to give them such educational advantages as it is fair to presume they would have enjoyed had their parents continued in the possession of means by which they could have been afforded; that they should, in fact, be qualified to fill situations as governesses, and assistants in private schools, or to avail themselves of any opportunities that might offer for the advancement of their interests or the elevation of their positions in life. This they are now certainly unable to do, and therefore contrast unfavourably with the children educated in other establishments, where a higher standard of mental culture and accomplishment is maintained."

We cannot conclude our notice of this admirable report of the sub-committee without bearing testimony to the exertions of Bros. Binckes, Lyall, and Symonds in its preparation, for which they are entitled to the thanks of every member of the Craft, as well as every subscriber to the institution.

Having so well discharged their duty with regard to the Girls' School, we shall be happy to hear of the same Brethren directing their attention towards that of the Boys, which, though but so recently established, we are informed does not offer those educational advantages to the pupils which the subscribers to the institution have a right to expect—even French, which is taught to the "out-door" boys, being withheld from those within its walls; and here we cannot avoid remarking, that we unsuccessfully endeavoured to make it a *sine qua non* at the time of the establishment of the school, that provision should be made for the teaching of both French and German, which have now become essential qualifications for those who are to push their way in the commercial world.

HEART AND SOUL SHOULD GO TOGETHER.

A BALLAD, BY BRO. CHARLES SLOMAN.

As through life's busy scenes we're ranging,
 Friendship still should be unchanging,—
 We should ne'er forget the feeling,
 Which would kindness be revealing;
 Then remember while you can
 E'er to aid your brother man,
 And ne'er seek to rend the tether—
 Heart and soul should go together.

This world would be a desert lonely,
 Fit for those who're brutal only,
 Save philanthropy were heeding
 Those who aiding hands are needing:
 Let the storm then burst around us,
 All its terrors can't confound us;
 For whate'er the stress of weather,
 Heart and soul should go together.

FRAGMENTS AND DOCUMENTS RELATING TO
FREEMASONRY.

THE antiquity of all documents depends upon the subject they illustrate. This is particularly the case respecting Masonic writings, and if we are to judge them exclusively by this rule, it needs no very great penetration to show that all our *old* memoranda are, Masonically speaking, *new*. But, in treating of ancient documents, we must have recourse to another standard of age besides the former, and hence we shall call those writings old that have been penned beyond the limits of a century. In the majority of cases, all such works are considered by the antiquary as not old enough to be ancient, and too old to be modern. In Masonry we suffer under a disadvantage if we adopt this rule, for our records are but few, or, if there are many of them, so difficult to find, that we are reluctantly compelled to adopt those as old which are of a recent date.

One hundred and thirty years since was published a Masonic speech, and it is a question if that speech is not the first of its kind that ever saw the light through the medium of the press. Though not a very extraordinary performance, yet, as it was put forward under a semblance of authority, it is of some interest to Masons; and that it was held so some sixty-four years since, is evident from the fact of its then being reprinted. Presuming there are but very few Masons that have had their attention drawn to this speech, it has been thought that it comes strictly under our general heading; and as it contains much that is applicable to our present good, it is hoped that its being brought forward in these papers, will not be deemed useless. Although, as we before stated, it has been reprinted, yet we have gone to the fountain-head for our transcript, and, believing that the peculiar manner in which words are printed adds much to the value of their reproduction, we have strictly followed the old copy, as follows:—

“A Speech Deliver’d to the Worshipful and Ancient Society of *Free and Accepted Masons*. At a **Grand Lodge**, Held at *Merchants’ Hall* in the City of York, on *St. John’s Day*, December the 27th, 1726, THE RIGHT WORSHIPFUL **Charles Bathurst, Esq., Grand-Master**. By the Junior Grand-Warden. *Olim meminisse Juuabit*. YORK: Printed by *Thomas Gent*, for the Benefit of the LODGE.

“To *Daniel Draper, Esq.*

“*Dear Brother!*

“THAT *this Discourse sees the Light, is chiefly owing to your candid Reception of it at the Rehearsal. I can no where therefore pitch upon a Patron more interested (I may say) in its Protection. A superior Command has since wrung it from me; and, as I hope you will bear me Witness, with Reluctancy enough. I am sorry to say, that I am afraid the Lodge has trusted too much to your Judgment, tho’ that exceeds mine, as far as an Extempore Harangue can a studied Speech.*

“*Since I mean it entirely for the Good of my Brethren, I am in no ways in Pain what the rest of the World shall think of it: Because we all know*

none but a Mason can thoroughly understand it. It is hard, we have but a Negative to all the Invectives daily bestowed upon us; and yet as *Mens sibi conscia recti*, Silence is the best Way of answering those angry Sophisters, who because they cannot unloose the Knot, wou'd gladly cut it asunder.

“ And now, I, as the Lodge's proper Officer, am order'd, in this Publick Manner, to return you their unfeigned Thanks for the great Honour you have twice done them. And I shou'd very much wrong their Trust to neglect it. I shou'd now, also, go on, according to the constant Practice of Epistles Dedicatory, to say some very fine Things without Sense or Meaning. But as Flattery is no ways inherent to Masonry, as a Brother pardon me, if I only say this: That we know a Genius, which, were it plac'd in a proper Station for its Exertion, deservedly its due, might not only be a Credit to the Fraternity in particular, but an Honour to our whole country;

“ ‘ And stand the Foremost in the Rank of Fame.’

“ I am (SIR!) Ever Cordially your's.

“ *Right Worshipful Grand Master, and Brethren,*

“ You, Sir, and all of you know, that I have had the Honour to bear the Office of one of the Grand-Wardens to this Society for this last Year; and by that Office, I am not only particularly oblig'd to take care, that, during my Administration, neither the Revenues, nor the *Arcana* of the Lodge, be either embezl'd or expos'd to vulgar Eyes; but I do think it also my Duty, before I resign my Place, at least, Sir, since I have your Commands for it, to remind you of some things, relating to Human Society in general, as well as to this our most antient LODGE in particular.

“ How unequal a Task I have taken upon my self, will, I am afraid, but too evidently appear by the Sequel: A young Brother pretending to dictate on Two such sublime Subjects to older and wiser Heads than his own, can admit of no Excuse, but that I have just now mentioned. I wou'd not in this be thought to derogate from the Dignity of my Office; which, as the Learned *Verstegan* observes, is a Title of Trust and Power; *Warden* and *Guardian* being synonymous Terms; yet as You are no Stranger to Publick Assemblies, and cannot but observed the Awe they often strike on such as are oblig'd to exert any Talent before them; this *First Essay*, howsoever wrote or deliver'd, I hope will neither discredit my Person, nor my Office. It has been said, by one that knew it well, That one wou'd think there was some Kind of Fascination in the Eyes of a large Circle of People, darting all together on one Person, which has made many a brave Fellow, who has put his Enemy to Flight in the Field, tremble, in the delivering of a Speech before a Body of his Friends at Home. Whatever will be the Event of this, I hope the good Design I do it with, shall, by the Candour of my Brethren be admitted for an Excuse, and in some measure compensate for the Loss of Time, which I doubt not might be much better employ'd on this important occasion.

“ HUMAN Society, Gentlemen, taken in General Terms, is one of the greatest Blessings of Life. For this End Speech and Language was given us, which does so sublimely distinguish us above the rest of the Works of the Creation. The different Empires, Kingdoms, and Commonwealths in the Universe, are only so many Greater or Lesser Communities, or Societies of Mankind, collected together; and, for the most part, have invented the Laws and Language they now speak, and are govern'd by. *Society* has Harmony in the very Sound of the Word; but much more in the Application of it: For 'tis to it we owe all Arts and Sciences whatsoever. To this End, all Schools, Seminaries, and Colleges, were erected by our wise Progenitors; not to mention those numberless Noble Edifices set apart for Congregated Societies in Divine Worship. How useful this of our own has

been in these Remarkable Particulars, I shall have sufficient Reason to speak of in the Sequel.

Et adde tot Egregias Urbes operumque laborem.

Tot conjesta manu Præruptis oppida Saxis.—Virg.

“BUT when we come to view Society, and its Usefulness in a nearer Perspective, we shall find it magnify upon us prodigiously, and requires a Pencil more delicate than mine to draw it in Perfection; I shall confine myself therefore to a few slight Touches, which even from my Hand may perhaps give some Idea of the Beauty of the Whole.

“’Tis a Maxim indisputably true, That we ought to read Men as well as Books. What an unsociable Animal is a Learned Pedant, who has shut himself up all his life with *Plato* and *Aristotle*. For ’till the Dust and Cobwebs of his study are brush’d off on him by Conversation, he is utterly unfit for Human Society.

“A GOOD Genius can only be cultivated this way, but lies like a Rich Diamond, whose Beauty is indiscernable ’till polish’d.

“GOOD Manners, the Chief Characteristick of a fine Gentleman is only attainable this Way. For we learn by seeing how odious a Brute is, to shun Brutality.

“GOOD Sense, which indeed is a Genius, yet can no way be so readily improv’d, as by frequent observing in good Company Nonsense and Ribaldry exploded.

“IN fine, neither our Health nor Wealth should suffer by it, but be both of them increas’d and amended, did not the pernicious custom of drinking too deep, which we of our nation too much indulge, invert the Order and Economy of all Society. There is no Conversation to be kept up in the World, without good Nature, or something which must bear its appearance and supply its Place. For this Reason, Mankind have been forced to invent an Artificial Kind of Humanity, which, as a great Author has defin’d, is call’d *Good Breeding*. But when both these have their Foundations sapp’d by an Inundation of Liquor, Ruin and Desolation will undermine and lay waste that Glorious Seat of *Reason*, which the Divine Architect has, above all others, honour’d the Human Constitution with.

“THE most ingenious Author that ever lived has made a pretty Observation on the different Humours that Drink produces in an *English* Society. He says they proceed from the different Mixtures of Foreign Blood that circulates in us. *We sit down, Indeed, says he, all Friends, Acquaintance and Neighbours; but after two Bottles, you see a Dane start up, and swear the Kingdom is his own: A Saxon drinks up the whole Quart, and swears he will dispute that with him: A Norman tells them both, he will assert his Liberty; and a Welshman cries, They are all Foreigners and Intruders of Yesterday; and beats them all out of the Room. Such Accidents,* adds our Author, *frequently happen amongst Neighbours, Children, and Coxen Germans.* I wish I cou’d not say, That I have frequently observ’d it in our Most Amicable Brotherhood of *Free-Masons*.

“BUT so many better Heads and Pens have been employ’d on this Subject, that it wou’d be too presuming in me to take up more of your Time about it. I shall proceed, therefore, as I propos’d, to speak of this **Our Most Antient and Most Honourable Society** in particular.

“AND here, my Brethren, so vast and spacious a Foundation is mark’d out for one of our Noblest Superstructures that Wit can invent and Rhetorick adorn; that, were the Design drawn and executed by a masterly Genius, with all the necessary Oratorical Decorations proper for so sublime a Subject, we might safely say with the POET—

— *Quod nec Jovis Ira, nec Ignis,
Nec Poterit Ferrum, nec Edax Abolere Vetustas.*

—But as I am verily persuaded, that you neither expect to hear a *Cicero*, a *Demosthenes*, or even—a *Henry* in me; so I may hope your Candour and Humanity will pardon my Temerity, where the Loftiness of the Text must inevitably shew the Insufficiency of the Preacher.

“THE Learned Author of the *Antiquity of Masonry*, annex'd to which are our Constitutions, has taken so much true Pains to draw it out from the Rubbish, which the barbarous and ignorant Ages of the World had buried it in, as justly merits the highest Gratitude from his Brethren.

“THAT diligent Antiquary has trac'd out to us those many stupendous Works of the Antients, which were certainly and without Doubt infinitely superior to the Moderns. I shall not therefore follow his Steps; but since there ought to be something said of Ancient Architecture, to illustrate the real Antiquity of Masonry in general, I shall beg Leave to subjoin what an Elegant Modern Author, the Ever-Celebrated Mr. *Addison*, has wrote on this subject.

“WE find, *says he*, in Architecture, the Antients much superiour to the Moderns, For, not to mention the Tower of *Babel*, which, an old Author says, there were the Foundations to be seen in his Time, which look'd like a spacious Mountain; what cou'd be more Noble than the Walls of *Babylon*, its Hanging Gardens, and its Temple to *Jupiter Belus*, that rose a Mile high by 8 several stories, each Story a Furlong in Heighth, and on the Top of which was the *Babylonian* Observatory? I might here likewise take Notice of the huge Rock that was cut into the Figure of *Semiramis*, with the smaller Rocks that lay by it, in the shape of Tributary Kings; the prodigious Bason, which took in the whole Euphrates, until such a Time as a New Canal was form'd for its Reception, with several Trenches thro' which that River was convey'd. I know, *adds our Author*, there are Persons, who look upon some of these Wonders of Art to be fabulous; but I cannot find any Grounds for such a Suspicion, unless it be that we have no such works amongst us at present. There were indeed many greater Advantages for Building in those Times, and in that part of the World, than have been met with ever since. The Earth was extremely fruitful, Men liv'd generally on Pasturage, which requires a much smaller Number of Hands than Agriculture. There were few Trades to employ the busy Part of Mankind, and fewer Arts and Sciences to give Work to Men of Speculative Tempers, and what is more than all the rest, the Prince was absolute; so that when he went to War, he put himself at the Head of a whole People: As we find *Semiramis* leading her three Millions to the Field, and yet overpower'd by the Number of her Enemies. It is no Wonder then, when she was at Peace, and turn'd her Thoughts on Building, that she cou'd accomplish so great Works with such a prodigious Multitude of Labourers: Besides that, in her Climate there was small Interruption of Frost and Winters, which make the Northern Workmen lie half the Year Idle. I might mention, amongst the Benefits of the Climate, what Historians say of the Earth, That it sweated out a Bitumen or Natural Kind of Mortar, which is doubtless the same with that mention'd in Holy Writ, as contributing to the Structure of Babel. *Slime they us'd instead of Mortar.*

“In *Aegypt* we still see their Pyramids, which answer to the description that have been made of them; and I question not but a Stranger might find out some Remains of the Labrynth that cover'd a whole Province, and had an hundred Temples dispos'd among its several Quarters and Divisions.

“ ‘THE Wall of *China* is one of these Eastern Pieces of Magnificence which makes a Figure even in a Map of the World. Although an Account of it would have been thought fabulous were not the Wall itself extant.

“ ‘WE are obliged to Devotion for the noblest Buildings that have adorn'd the several Countries of the World. It is this which has set Men at Work on Temples and Public Places of Worship, not only that they might by the Magnificence of the Building invite the Deity to reside there ; but that such Stupendous Works might at the same Time open the Mind to vast conceptions, and fit it to converse with the Divinity of the place.’

“ THUS far our Author ; and I am persuaded you have not thought me tedious in giving you so much of the Works of that Great Man instead of my own. From what he has said, the great Antiquity of the Art of Building or Masonry may be easily deduc'd. For without running up to *Seth's* Pillars or the Tower of *Babel* for Proofs, the Temple of *Belus* alone, or the Walls of *Babilon*, of both which the learned Dr. *Prideaux* has given ample accounts, which were built 4000 Years ago, and 1000 before the Building of *Solomon's* Temple, are sufficient Testimonies, or at least give great Reason to Conjecture, that three Parts in four of the whole Earth might then be divided into $\text{E} - \text{P} \text{ J} - \text{C} \ \& \ \text{M} - \text{M}$.

“ Now, it is morally impossible but Geometry, that noble and useful Science must have begun and gone Hand in Hand with Masonry ; for without it, those Stupendous and Enormous Structures could never have been erected. And though we have not the Names of any great Proficients so early as *Babilon*, yet we have a *Pythagoras*, an *Euclid*, an *Archimedes*, flourishing in very remote Ages, whose Works have ever since been, and are at present the Basis, on which the Learned have built, at different Times, so many noble Superstructures.

“ BUT I must not trespass too much on your Patience, and shall therefore, though unwillingly, pass over the Building of *Solomon's Temple*, a Building where God himself was the Architect, and which to all Masons is so very Particular, that it is almost unpardonable to neglect it.

“ BUT that with the Repairs of it by *Josiah*, rebuilding by *Zerrubbabel* and *Herod*, to the final Destruction by *Titus Vespasian* ; together with the History of the *Grecian* and *Roman* Orders and Architects, the *Gothick* Intrusion over all, and its late Resurrection and present growing Greatness, may be Subjects sufficient for several Discourses ; which, since I have ventur'd to break the Ice, I hope some abler Hand will carry on.

“ I shall now by way of Conclusion beg leave to subjoyn some Observations, and apply them more particularly to our ancient Lodge, and to our present Meeting at this Solemnity. And here I know you'll excuse me from unveiling our Mysteries tho' I am speaking to my Brethren, when you see the Reason I dare not plain in my Hand.

“ SINCE, as has been said, Human Society has always been so useful, it cannot be wondered at that this of ours should have so very ancient an Original. I have already shewn you that Masonry is the oldest Science the World has produced ; the first, the earliest Ages employ'd their whole Study and Industry upon ; and for this Reason the fundamental Rules of this Art have been handed down from Age to Age, and very justly thought fit to be made a Mystery on. A Mystery however that has something in it apparent to the whole World, and which alone is sufficient to answer all the Objections that Malice or Ignorance can throw, or has urged against us ; of which, to mention no more, our three Grand Principles of Brotherly Love, Relief, and Truth to one another, are very shining Instances. A Foundation laid in virtue by the strictest Geometrical Rules, is a point of

such Moment, that each Line describes its Strength and Stability and a Mason must have a very superficial, and far from a solid Judgment, that can doubt of its Duration to the End of all Things.

“THE Pen, the Pencil, and the Trowel, have always been thought by the greatest Monarchs the World has produc’d, the properest Instruments to convey their Names and Actions to the latest Posterity. The two former are certainly capable of flattering either their Vices or their Persons ; but the honest *Trowel*, as the best and most durable Register, must be allowed to bid the fairest for eternizing of them, and has in their erecting Cities, Castles, Palaces, Amphitheatres, &c., brought down for many many Ages, and does not only convince us at present of their distinct Genius, Riches, Religion, Politicks and Power, but their very Names have been stamp’d and are still current among us : For instance, *Constantinople, Cesarea, and Alexandria.*

“WHAT Wonder after this, that so many Kings, Princes, and Noblemen, have at all times honoured this Society with their peculiar Patronage and Protection, have taken it as an Honour to have been initiated into the Mysterious Part of it, and thought it no Degradation for a Mason to say he was Brother and Fellow to a King ?

“EUROPE came much later to the knowledge of this Art than the Eastern Parts of the World ; and this Island, as far as I can find, the latest of all. For tho’ by our Records we learn it was brought into *France* and *Germany* by * one who was actually at the Building of *Solomon’s Temple*, yet it was long after that, when † *St. Alban*, the Proto-Martyr of *England*, along with Christianity, introduc’d *Masonry*. To the *Romans* indeed our Ancestors owe the Origin of useful Learning amongst them, which made a very good Exchange for the Loss of their Freedom ; for *Cæsar* in his Commentary tells us, that the *Britains* had no walled Towns nor Houses, but only fortified their Dwellings with Woods and Marshes. But when after that, our first *Saxon* Kings, having thrown off the barbarous Ignorance of *Paganism*, were by the Light of the Gospel more civiliz’d, and shewn the usefulness of Arts and Sciences, This of ours answering the necessary End of self Preservation as well as Grandeur and Devotion, must be allowed to be first sought after. And tho’ Old *Verulam*, since ‡ called *St. Albans*, may justly claim Precedency as the first built Town in *Britain* ; yet you know, we can boast that the first Grand Lodge ever held in *England*, was held in this City ; where || *Edwin*, the first Christian King of the *Northumbers*, about the Six Hundredth Year after *Christ*, and who laid the foundation of our § Cathedral, sat as Grand-Master. This is sufficient to make us dispute the Superiority with the Lodges at *London* ; But as nought of that kind ought to be amongst so amicable a Fraternity, we are content they enjoy the Title of Grand-Master of *England*, but the *Totius Angliæ* we claim as our undoubted Right.

“AND here I have a fair Opportunity to enlarge upon those Encomiums due to Our Present GRAND MASTER ; whose Regard for his Office, Proficiency in the Science, and His Great Munificence shewn to the Society, can never be forgotten. *Manat altâ Mente Repostum.* We must all

* *Ninus.*

† *This from an old Record preserv’d in our Lodge.*

‡ *Camden.*

|| *Edwin’s Chief Seat of Residence was at Derventio, now, call’d Auldby, Six Miles from YORK. Rapin p. 162.*

§ *A Church of Wood was hastily run up at York, for the new Convents, which were very numerous. Shortly after Edwin laid the Foundation of a Church of Free-Stone. But finished by Oswald, his Successor. Rapin p. 246. Bede 2. c. 13.*

acknowledge him to be the Foundation-Stone of its Present and Growing Grandeur.

“BUT His Command prevents me from proceeding in this.

“MR. Deputy MASTER has likewise Executed his Office throughout the whole Year with great Pains and Industry ; and every Particular Member of the Lodge owes Him all imaginable Gratitude for it.

“FOR my *Brother-Warden* and myself, I leave our Conduct to Your own Judgment. Our Accounts have been examin'd, and we hope we have not any Ways wrong'd the Great Trust You repos'd in us.

“A WORD of Advice, or two, and I have done. To You, my Brethren, the Working-Masons, I recommend carefully to peruse our Constitutions. There are in them Excellent Rules laid down for your conduct, and I need not insist upon them here.

“To You that are of other Trades and Occupations, and have the Honour to be admitted into this Society, I speak thus. First, Mind the Business of your Calling. Let not *Masonry* so far get the Ascendant, as to make you neglect the Support of your selves and Family. You cannot be so absurd as to think that a Taylor when admitted a Free-Mason is able to build a Church, and for that Reason your own Vocation ought to be your most important Study. False Brethren, 'tis true, may build Castles in the Air ; but a Good Mason works upon no such fickle Foundation. So Square your Actions as to live within Compass. Be obedient to the Officers chosen to govern the Lodge : Consider they are of your own appointing, and are trusted with an unlimited Power by you. As well henceforwards, as this Solemn Day, let each salute his Brother with a cheerful Countenance : That as long as our Feet shall stand upon this Earthly Foundation, we may join Heart and Hand, and as it were with one Voice issuing from the same Throat, declare our Principles of Brotherly Love, Relief, and Truth to one another. After which, and a Strict Observance of our Obligations, we can be in no Danger from the Malice of our Enemies without the Lodge, nor *in Perils amongst False Brethren* within.

“AND now, Gentlemen, I have reserv'd my last Admonitions for You. My Office, as I said before, must excuse my boldness, and your Candour forgive my Impertinence : But I cannot help telling you, That a Gentleman without some Knowledge of Arts and Sciences, is like a fine Shell of a House, without suitable Finishing or Furniture. The Education of most of you has been Noble, if an Academical One may be call'd so ; and I doubt not but your Improvements in Literature are equal to it : But if the Study of Geometry and Architecture might likewise be admitted, how pleasant and beneficial they wou'd be, I do not pretend to inform you.

————— *Ingenuas Didicisse Fideliter Artes,
Emollit Mores nec sinit esse Feros,*

Says *Ovid*. And it is likewise said, That a Man who has a Taste for Music, Painting or Architecture, is like one that has another Sense, when compar'd with such as have no Relish for those Arts. 'Tis true, by Signs, Words, and Tokens, you are put upon a Level with the meanest Brother ; but you are at Liberty to exceed them, as far as a superior Genius and Education will conduct you. I am credibly inform'd, that in most Lodges in *London*, and several other Parts of this Kingdom, a Lecture on some Point of Geometry or Architecture is given at every Meeting : And why the *Mother Lodge* of them all shou'd so far forget her own Institutions, cannot be accounted for, but from her extream old Age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy Sons, I must tell you, that she expects that every Gentle-

man, who is called a Free-Mason, shou'd not be startled at a Problem in Geometry, a Proposition in *Euclid*, or at least be wanting in the History and just Distinctions of the five Orders of Architecture.

“To sum all: Since we are so happily met to celebrate this Annual Solemnity, let neither *Dane* nor *Norman*, *Goth* nor *Vandal*, start up, to disturb the Harmony of it: That the World may hear and admire, that even at this critical Time all Parties are buried in Masonry. But let us so behave our selves here and elsewhere, that the distinguishing Characteristics of the whole Brotherhood may be to be called Good Christians, Loyal Subjects, True Brittons, as well as Free-Masons.”

Before closing this paper it will be necessary to make a few observations on the first of the present series, which appeared in No. 8 of this *Magazine* (Feb. 24th, 1858), and to which certain objections have been made by Bro. Hyde Clarke, in No. 12 (March 24th, 1858). It must be distinctly understood that “Amanuensis” in no way holds himself responsible for the authenticity of the *facts* stated in that transcript, he gave it word for word from the MS., and cannot see, after twenty years’ acquaintance with MSS. of all ages, that the language “shows it to be a clumsy and impudent forgery.” In no way does it appear that it is incumbent on the transcriber to vouch for anything further than what he originally stated; but that no blame might attach to him for reproducing what he considered one of the *curiosities of Masonry*, he has examined the document again, and sees no reason to recall one word which he had before written concerning it. As to the “false legends of St. Alban’s, Athelstan, Edwin, and the Lodge of York,” the speech in the present number must be the answer to the latter; the side note printed to that speech states “*This from an Old Record preserved in our Lodge;*” and the Grand Lodge of England sanctions such a statement, which is put forth “by the command of the M.W.G.M.” in page 90 of the “*Freemasons’ Calendar and Pocket-book*” for the year 1858, under the title “Remarkable Occurrences in Masonry:—”

“St. Alban formed the first Grand Lodge in Britain,	A.D.	287
King Athelstan granted a Charter to Freemasons	„	926
Prince Edwin formed a Grand Lodge at York	„	926”

And these are the first three entries upon that list! If such is an imposture, the Masonic Rulers are equally to blame with “Amanuensis;” they no doubt have authority for what they print, although it might be very readily objected there is *no evidence* of many men such as Wykeham, Waynefleet, &c., having been Freemasons, other than that of Masonic tradition; so once reduce tradition to *bonâ fide* proof, and what becomes of the Craft?

Returning, however, to the document in question, subsequent inquiries prove that it has been circulated to the world in the year 1724, under the following title:—

“The Secret History of the Free-Masons. Being an Accidental Discovery, of the Ceremonies Made Use of in the several LODGES, Upon the Admittance of a Brother as a Free and Accepted MASON, with the Charge, Oath, and private Articles, given to him at the time of his Admittance.

“Printed from the, Old Original Record of the Society ; with some Observations, Reflections, and Critical Remarks on the New *Constitution Book* of the *Free-Masons*, written by *James Anderson*, A.M., and dedicated to the Duke of Montague, by *J. T. Desaguliers*, LL.D., *Deputy Grand Master*.

“With a Short Dictionary of Private Signs, or Signals. (A.)

“London: Printed for Sam. Briscoe, at the *Belle-Savage*, on *Ludgate-Hill*, and the *Sun* against *John's* Coffee-House, *Swithin's* Alley, *Royal Exchange*; *J. Jackson*, in the *Pall-Mall* near *St. James's*-House; and *J. Weekes*, at the *White-Hart*, *Westminster Hall*.” (B.)

A second edition issued in 1725, the only difference being that at (A.) the words *The Second Edition* were inserted, and at (B.) the date (1725).

As our readers may like to see the preface to these publications we append it.

“It may seem strange to some of the unthinking part of Mankind, who value not Antiquity as they ought to do, to think how such an inestimable Piece as this *History of the Free-Masons* is, with the Ceremonies belonging thereto, shou'd have been kept secret from the World for so many Ages, and no Body yet divulg'd it, after the Manner as is here set forth; the Thing in the Dress it appears, seems to be of near 300 years Translation into the English Language; and as to the Original from whence taken it admits of various disputes among the learned whether it was done from the Arabick, Syriac, Coptic, Chaldee, Hebrew, Greek, Latin, Welch, or High-Dutch: But some curious Talmudists among the Jews, and the Chaldean Magi, do assert the Original of this Copy was found by Moses in search after the Burial place of Adam, in whose Monumental Stone-Coffin it is suppos'd he met with other invaluable Materials which enabled him to compile that Part of the *History of the World*, before the Deluge, which some Infidels are apt to cavail at, as if it was probable so many Ages as were between Adam, and Moses should be lost, without solid Traditions to support the Facts of Moses's History, from whence and other Holy Writers a great many Hints are here taken. The Reader is here to take Notice, that this is the Original Constitution of the Free-Masons, wherein the Grand-Secret is contain'd, and which might have remain'd so, as many Ages as it hath been hitherto kept, had it not been for an accidental Discovery which is too dangerous a secret to broach: For as the Rosy-Crucians and Adepts, Brothers of the same Fraternity, or Order, who derived themselves from Hermes Trismegistus, which some call Moses, held a great Rank in the World, 'till an unlucky Discovery of the Grand-Secret by means of an unfortunate Fellow at Vienna, who leaving the Key of his Room in the Door, the Landlady who was Jealous of missing several Pewter Pots and Dishes, had the Curiosity to peep into his Room, and to her grand surprise found 'em all converted into Gold and Silver; away goes the good Woman fetches an Officer of Justice, seizes poor Culprit ere his Breeches cou'd be tuck'd up, and carrying him before a Magistrate for the loss of her Baser Metal, he Escapes, and running into the Imperial Court, throws himself down at the Emperor's Feet, but being close pursued by Justice, had no other Time but to ask his Life; the Emperor amaz'd, ask'd the Reason, his Answer was, he had forfeited his Life by robbing his Landlady of her Pewter Pots and transmuting them into Gold; is that all quoth the Emperor, order them to be brought hither, I'll secure your Life, provided all the Pewter, &c. in the Imperial Palace be converted into standard Gold, or Silver: The Man was doom'd the remaining part of his Life to the Mines in Germany and the Secret was discovered.”

However absurd all this is, there it stands in both editions, and it only shows how the publisher was driven to "make a book." Of the strictures, alluded to in the title, on the *Book of Constitutions*, we shall not offer any remarks. But the dictionary of private signals is so deliciously absurd that we cannot refrain from giving our readers a taste of their quality. It is divided under the following heads:—

Ankle; Back; Belly; Breast; Button; Calf; Cane; Cheek; Chin; Coat; Dog; Ear; Eye; Foot; Forehead; Glove; Hat; Heel; Inkhorn; Knee; Leg; Lip; Money; Neckcloth; Odd; Paper; Queen; Ruffle; Shin; Snuff-box; Sword; Thumb; Vincent; Watch; Wig; Xenophon; Youth; Zachary.

Selecting a few examples from the above, as they are all of a similar import, will be sufficient:—

"*Ankle*. A Member to touch the Right Leg as he goes along the streets brings a Member (if he sees him) from his work on the top of a steeple. To touch the Ankle of the left Leg, brings him down to talk from any other part of the Church.

"*Back*. To put the Right hand Behind him fetches a Member down from any other Edifice that is not built to an Holy Use: And to put the Left Hand behind him, signifies that the Member must come to the Public House nearest the place where he is at Work, whether it be Tavern, Alehouse, or the like.

"*Belly*. To put the right hand on it is a sign for the Member to be in the Pall-Mall in St. James's Park in an Hour. The Left hand in Westminster Abbey in Two Hours.

"*Heel*. To touch the Heel of either shoe with either Hand, by lifting it up, signifies that the Member must be at the King's Arms in Southwark precisely at Noon.

"*Money*. To put money out of one hand into t'other signifies the Member must be in the Pit of Lincoln's Inn Play House by half an hour after six in the Evening.

"*Watch*. To pull a Watch out of the Fob, signifies the Member must be walking by Buckingham House in St. James's Park about one of the Clock in the Afternoon.

"*Youth*. To send a Letter with the word *Youth* writ on it, signifies the Member must be walking behind the Banqueting House in White Hall at Four of the Clock in the Afternoon."

AMANUENSIS.

PROGRESSION.

FREEMASONRY, in its comprehensive aspect, is a science of development, which by the exercise of the mental faculties investigates and inquires into not only the known laws of nature, but seeks in the realms of immensity to discover those hidden powers which, although unseen, exist, and attempts to reveal those mysteries which hitherto have been supposed beyond the reach of man's observation. Man, the highest intelligence of God's creation, is not limited in his pursuit of knowledge, nor are the gates of wisdom closed to his intel-

lectual researches. The visible and invisible world are open to his desires and aspirations, if he will only investigate studiously and earnestly. To penetrate the arcana of God's mysteries—to know wherefore man exists—his future relation to his God—to the angel hosts in the invisible world—the chain which links the souls of the departed to those which exist on earth—the finale of the drama of this life with the hopes, fears, cares, affections, desires, aspirations and dreams of the being made in the image of the Creator, these are all legitimate objects of intellectual investigation, and within the province of the soul to attain a knowledge of.

Man's observations ought not to be circumscribed within the sphere of nature's operations. The science of nature and the laws which govern the physical world are proper subjects of inquiry and investigation, and it is through a knowledge of these we may by analogy resolve the problem which connects the future with the present. It is not sufficient to know that we exist. To know what we exist for, and what will be the ultimate, after life's fitful fever is over, and earth and its glories are no more for us, ought to be the proper study of man. If there is a life beyond the grave, it ought to be the highest aspiration of man to know what that life will be, and endeavour, while here, to attain the highest position among the angelic hosts. The soul of man constantly and unceasingly yearns to remove the veil which hides the invisible from his finite observation; but the pleasures of life, the gratification of the animal senses, the desire for wealth, position, power, and the constant absorption of the intellectual faculties in the endeavour to obtain and realize these aspirations of an earthly nature, leave man no time and take away the inclination to dwell upon those important subjects which regard his future as well as his present well-being.

Progression is God's law. It is established in the world of nature. It governs the intellect of man, but it must be cultivated in order to develop itself. Man cannot move in harmony with the music of the spheres, he cannot unfold the beauties of intellectual existence—the spirit world of this life and of the invisible, will be closed to his vision—if he does not in communion with his soul strive for higher and still higher approximation to the source and fount of all light. To learn and know the duties which pertain to this life, ought to be the chief study of man. This study will, in its comprehensive co-relations, open wide the portals of his mental vision and enable him to discern the relations which, as an immortal being, he bears to his God and to his fellow-man, and influence him to the promotion of that millenium which is to result in the establishment of the *brotherhood of man*.—*New York Mirror and Keystone*.

TIDINGS FROM THE CRAFT IN THE UNITED STATES.

(Prepared for the *Freemasons' Magazine*, by the R. W. Bro. Rob Morris, of Lodgeton, Kentucky, author of "A Code of Masonic Laws," and various other Masonic works.)

THE fact that the Grand Lodge of Rhode Island has recently petitioned the legislature of that state for an Act of Incorporation to enable them to build a Grand Masonic Hall, is one of uncommon interest in connection with the Masonic history of that Grand Lodge. During the distress that pervaded the Fraternity in this country, and especially the older states, some thirty years since, growing out of the so-called *Morgan affair*, the Grand Lodge of Rhode Island had nearly succumbed. But few of its subordinate Lodges maintained an active existence—legislative enactments were hurled at it, such as requiring its officers to respond to queries relative to Masonic obligations, instituting statutes prohibiting extrajudicial oaths, &c. &c., and public sentiment was brought in every available form to bear against it. Now, the son of the governor of the state has recently been initiated; and at a Masonic festival held at Providence on the 2nd February last, there were present as guests all the state and municipal authorities, and nothing found wanting that could indicate a return of high popular favour. Your correspondent himself saw the governor of Massachusetts made a Knight Templar at Boston in June last year, and can testify that the highest officers in many of our states are Freemasons.

A new Lodge (*What Cheer, No. 21*), being organized at Providence, Rhode Island, February 2nd, 1858, gave occasion for public ceremonies of an imposing character. The dedication by the Grand Chaplain was in these words:—"To the memory of Holy Saint John we dedicate this Lodge. May every Brother revere his character and imitate his virtues." the Grand Master declared—"In the name of the Most Worshipful Grand Lodge I now constitute and form you, my good Brethren, into a Lodge of Free and Accepted Masons. From henceforth I empower you to act as a regular Lodge constituted in conformity with the rights of our Order, and the charges of our ancient and honourable Fraternity; and may the Supreme Architect of the Universe prosper, direct, and control you in all your doings."

In the way of Masonic literature, we have "Proceedings on the occasion of the Centennial Celebration of St. John's Lodge, No. 1, of Free and Accepted Masons of the State of New York; including an Address by Most Worshipful William H. Milnor, Past Grand Master, and an Historical Sketch by Right Worshipful Bro. F. G. Tisdall, Master, &c. Monday evening, December 7th, A.L. 5857. New York: F. G. Tisdall, Universal Masonic Agency. 1858." 8vo. pp. 62.

The "Historical Sketch" is one of the most valuable documents afforded the Craft in this generation, and a grateful debt is due to Bro. Tisdall for his labour in the preparation. Bro. Milnor's address is worthy the interesting occasion that called it forth.

At the last sessions of the Grand Lodge of Kansas the recognition of the Grand Lodge of Canada (of which Bro. Wm. Mercer Wilson is Grand Master) was resolved upon, in these words:—"Resolved that we cordially recognize the Independent Grand Lodge of Canada, and extend to that Grand Lodge the hand of fellowship." An earnest recommendation to the subordinate Lodges to pursue the study of Masonry was adopted by

that Grand Lodge, as was the representative system between Grand Lodges generally.

We have just received the "Letter from the Right Hon. the Earl of Zetland, M.W. Grand Master of the United Grand Lodge of Ancient Free and Accepted Masons of England, on the question of Masonic Independence in Canada; and Reply by Bro. Thomas Douglas Harington, Prov. G.M., &c."—a *brochure* destined, I predict, to give fame to the respondent, Bro. Harington. Nothing yet published upon this interesting question, involving so many points of law and usage, has thrown so much light upon it. The manliness of the writer's acknowledgments, the boldness of his utterance, and the evident sincerity with which he presses his arguments home upon the Grand Master, stamp him as a writer of whom we American Masons desire to hear more. There has been too much harshness with too little knowledge brought to bear in the discussion. In the future of this question it is to be hoped the latter attribute will preponderate over the former defect. One result can scarcely fail to follow the decision of your Grand Master, viz., that the remainder of our American Grand Lodges which have postponed the question of acknowledgment of the Independent Grand Lodge will defer it no longer. Another result we all hope and pray for, viz., an immediate union between the contending Grand Lodges in Canada. Am I wrong in deeming this noble and unanswerable production of Bro. Harington as preliminary to such a union?

I have before me a document which, as it exhibits the American style of Masonic obsequies, will perhaps interest your readers. I give it entire:—

"Programme of a Lodge of Sorrow to be held at Hickman, Kentucky, on Sunday, November 29th, 1857, under the united patronage of the Freemasons of Kentucky, Tennessee, and Missouri, in memory of Jesse Edmonston, late Worshipful Master of Mill's Point Lodge, No. 120, the patriarch of Masonry in Western Kentucky; likewise of Bro. George Sheeks, Past Senior Warden, and Bro. Wm. Harrison, a member of said Lodge.

"The Sorrow Lodge will be opened in the Masonic Hall at half-past nine, A.M., in the 3rd Degree of Masonry, R.W. Bro. Rob Morris, D.G.M., presiding.

"The ceremonies will proceed as follows:—Reading the Scriptures; Ode—'Thou art gone to the grave;' Exordium by M.E. Solomon W. Cochran, P. Grand High Priest of Tennessee. The procession will be formed at half-past ten, A.M., by W. Bro. Wm. M. Ellison, Chief Marshal, assisted by the following aids,—Bros. Joshua H. Dodds, R. C. Prather, J. H. Craig, Samuel Landrum, Wm. Robinson, J. H. Davis, and G. F. Bard.

"Opening Prayer at the Methodist Church, by the Chaplain, Rev. F. E. Roberts. Music by the band. Reading the Scriptures.

"HYMN (COMPOSED FOR THE OCCASION).

"Teach us, O Lord, our days to sum,
That we to wisdom may incline;
What steps of life are yet to come,
What gloomy steps of pain and sin.

"'Tis ours to know that we must die;
Oh! teach us, Lord, how best to live;
Thy love with greater power display—
Thy grace in larger measure give,

“One more we yield the ravening tomb ;
’Tis Thy command, our Brother dies !
Once more a pall of funeral gloom—
Once more the tribute of our sighs.

“Teach us, O Lord, our days to sum,
That we to wisdom may incline ;
What steps of life are yet to come,
What gloomy steps of pain and sin.

“Music by the band.

“Masonic Eulogium upon the life and character of Jesse Edmonston,
by Rob Morris, Deputy Grand Master. Music by the band.

“CLOSING HYMN FOR KNIGHTS TEMPLAR.

“Precious, in the sight of heaven,
Is the scene where Christians die ;
Souls with all their sins forgiven :
To the courts of glory fly :
Every sorrow, every burden,
Every cross, they lay it down ;
Jesus gives them richest guerdon
In his own immortal crown.

“Here, above our Brother, weeping,
Through our tears we seize this hope—
He in Jesus sweetly sleeping,
Shall awake in glory up.
He has borne his Cross in sorrow,
Weary pilgrim, all forlorn ;
When the sun shines bright to-morrow,
’Twill reveal his sparkling Crown.

“Knights of Christ, your ranks are broken !
Close your front, the foe is nigh ;
Shield to shield, behold the token
As he saw it in the sky.
By that sign, so bright, so glorious,
Ye shall conquer if ye strive ;
And like him, though dead, victorious
In the courts of Jesus live !

“Concluding Prayer, by Rev. N. P. Ramsay. The procession will return to the Hall, where the exercises will be concluded with an Address by the Right Worshipful George Whitcomb, of the Grand Lodge of Missouri.”

THE RESULT OF DISCORD.—Never lend an ear to those who insidiously endeavour to dissuade you from your duty, but rather reprove them. I have known a good Lodge, numbering fifty members, entirely destroyed by the admission of a single mischief-making candidate. In three years he had succeeded in fomenting so many disputes, and creating so much dissatisfaction, that its oldest and best members gradually dropped off in disgust, until the numbers were so much reduced that a Lodge could not be opened ; and at length the furniture and jewels were sold, and the warrant resumed by the Grand Lodge.—*Book of the Lodge.*

CORRESPONDENCE.

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

SWISS TEMPLE UNIQUE.

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

DEAR SIR AND BROTHER,—Your readers will probably recollect that in an early number of this year's *Magazine*, I ventured to caution the Brethren against placing too implicit reliance on a circular letter regarding the construction of the "Temple Unique" at Geneva, which circular, to all appearance emanating from the Grand Master of Switzerland, you had copied from a French Masonic periodical.

Although I had not then seen the original circular, nor had any communication with the Masonic authorities in Switzerland, and consequently had acted on my own personal conviction and responsibility, I found on my return to Switzerland that the course I had pursued was perfectly justified.

Not only has the M.W. Grand Master of Switzerland written to thank me for the initiative I had taken in contradicting the circular, but I hold, with liberty to publish it, a formal declaration, drawn up by the Grand Secretary by order of the Grand Master, that that circular was printed and published without his knowledge or approbation.

It is unnecessary to enter into further details, as the improper use that has been made of the signature of the Grand Master, and of the seal of the Grand Lodge Alpina, will be submitted to the competent authorities at their next meeting.

I remain, dear Sir and Brother, yours truly,

ROBT. JAS. SHUTTLEWORTH, Ph.D.,

Rep. of Grand Lodge of England in Switzerland.

Berne, Switzerland, 3rd April, 1858.

TASMANIA.

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

SIR AND BROTHER,—Having been resident for the last five years in the colony of Victoria, adjacent to Tasmania, and having paid some attention to the unhappy differences which have occurred between the Lodge No. 781, and the newly-appointed Prov. Grand Master of Tasmania, I am induced, by a feeling of duty, to address to you a few words on this important subject.

I notice the address of the R.W.D. Grand Master and the proceedings

of Grand Lodge, in March last, and have attentively perused your able article thereon.

In the sentiments expressed in that article I most cordially concur, and in none more fully than in the concluding paragraph.

I do think that the Masons in the colonies will feel that the decision of the Grand Lodge was *prematurely arrived at*, and that upon an *ex-parte* statement. The R.W.D. Grand Master did certainly put the conduct of the Hobart Town Brethren in the worst possible light, and did not give the Brethren present the opportunity of judging for themselves, whether the facts warranted the construction put upon them by him, or whether the evidence on both sides was of such a nature as to lead them to the conclusion that the conduct of the Brethren complained of was *wilfully* contumacious, or merely an error in judgment.

I must also beg to differ from the R.W.D. Grand Master in his surmise that Bro. Toby ever sought or wished for the appointment of Prov. Grand Master except in the case of a division of Tasmania into north and south provinces—in which case he would have been unquestionably the most eligible person for the office of Prov. Grand Master in the southern province.

I cannot forbear to remark also, in addition to what you have written on the subject, that the appointment of Bro. Ewing as Prov. Grand Master did not give universal satisfaction in the neighbouring colonies, nor was he considered as one of undoubted fitness by many high and worthy Brethren who had every opportunity and means of judging.

Again, it appears to me that, in addition to the hasty decision given on this important subject, the *extenuating* circumstances of the case were not sufficiently brought forward or noticed. One in particular would, I believe, have inclined many Brethren to a milder and more lenient view of the conduct of our Brethren so far away from the Grand Lodge, and who are often compelled to act on their own judgment, because no reliable advice can be obtained until the time for acting on it has passed. I mean, that when these unfortunate differences arose, the Hobart Town Brethren sought the best advice and assistance within their reach, viz., that of some of the many able working Masons and an experienced English Past Master in the colony of Victoria, who, after due consideration and perusal of the correspondence, and with the advantage of local knowledge, *agreed with them* in thinking the conduct of the Prov. Grand Master *arbitrary and un-Masonic*.

I do earnestly hope that, remembering the disadvantages under which our erring Brethren laboured, every Brother who can will attend the Grand Lodge when the time comes, and with charity and in brotherly love oppose the confirmation of the minutes, so that, by the means you have proposed our Brethren may be convinced of their error, return to their allegiance to the Grand Lodge, and for the future conduct their Lodge in harmony and peace, instead of *being driven by the harsher course to work under some other constitution*.

If this should happily be accomplished, the result will be hailed with gladness by the neighbouring colonies, and by none more than,

Yours fraternally,

A COLONIAL MASON.

13th April, 1858.

THE MASONIC MIRROR.

MASONIC MEMS.

THE Brethren are reminded that the Prestonian Lecture will be delivered in the Grand Stewards' Lodge, at eight o'clock, this evening, and that all Brethren are invited to attend.

A Prov. Grand Conclave of Knights Templar for Kent is appointed for Friday next at the Freemasons' Tavern, at Woolwich, at four o'clock, when the Prov. G. Officers for the year will be appointed. The Knights will dine together at six o'clock.

A Lodge of Instruction will in future be held at the Freemasons' Tavern, Woolwich, on the third Friday in every month, at six p.m., under the authority of the Florence Nightingale Lodge, No. 1,008.

THE Temperance Lodge of Instruction (No. 198) is now held every Friday evening, at Bro. Bolton's, Victoria Tavern, Victoria Road, Deptford. We are assured that Brethren in search of Masonic knowledge, will find themselves amply repaid by a visit to the Lodge.

BOYS' SCHOOL.

A quarterly meeting of the Subscribers and Governors was held at the Freemasons' Tavern, on Monday, April 19th, Bro. Benjamin Bond Cabbell in the chair.

The minutes having been read Bro. Cabbell was re-elected Treasurer, and in returning thanks for the compliment he expressed his gratification at the flourishing position of the institution, there being a balance of £1,400 at the bankers'.

It was resolved that in future the list of candidates should be made up two months before each election.

After some formal business the election was proceeded with, and the choice fell on the following eleven children—Frederick L. Wiber, John S. Bonovardi, William Trawley, Thomas H. Slaymaker, Richard William Harrison, Alfred H. Nixon, William James Watson, Edward Bays, Edward Newnham, James H. Carter, and Frederick Ford.

METROPOLITAN.

APPOINTMENTS.

Wednesday, April 21st.—Lodges, Grand Stewards' (Prestonian Lecture), Freemasons' Tavern; Royal York (7), Freemasons' Tavern; United Mariners' (33), White Hart, Bishopsgate-street; St. George's (164), Trafalgar Tavern, Greenwich; Sincerity (203), Cheshire Cheese, Crutched Friars; Oak (225), Radley's Hotel; Nelson (1,002), Red Lion, Woolwich. General Committee of Grand Chapter at 3; Lodge of Benevolence at 7.

Thursday, 22nd.—Lodges, Grenadiers' (79), Freemasons' Tavern; Shakspeare (116), Albion Tavern. Chapters, Domatic (206), Falcon Tavern; Polish (778), Freemasons' Tavern. House Committee, Girls' School, at 12.

Friday, 23rd.—Lodges, Universal (212), Freemasons' Tavern; Fitzroy (830), Royal Artillery Company.

Saturday, 24th.—Lodge, Unity (215), London Tavern.

Monday, 26th.—Lodges, Somerset House (4), Freemasons' Tavern; Castle of Harmony (27),

Thatched House; Old King's Arms (30), Freemasons' Tavern; Pythagorean (93), Globe Tavern, Greenwich; Salisbury (630), Dean-street, Soho.

Tuesday, 27th.—Lodges, Tuscan (14), Freemasons' Tavern; Moira (109), London Tavern; Prudent Brethren (169), Freemasons' Tavern; Industry (219), Dick's Coffee House; Prince of Wales (324), Thatched House. Chapter, Royal York (7), Freemasons' Tavern, at 7.

Wednesday, 28th.—GRAND FESTIVAL.

Thursday, 29th.—Lodge, Neptune (22), Radley's Hotel. Chapter, Hope (248), Globe Tavern, Greenwich. General Committee, Girls' School, at 12.

Friday, 30th.—House Committee, Boys' School, at 4.

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

LODGE OF FIDELITY (No. 3).—The members of this Lodge met on Wednesday, the 14th instant, and balloted for and initiated Mr. John Thomas Maybank, Mr. Henry Grant, and Mr. William F. Meredith. Bro. Hudson was passed to the 2nd Degree. Thirty-six of the members and four visitors sat down to a sumptuous banquet, and, after the removal of the cloth, the usual Masonic toasts were given by the W.M., Bro. H. R. Wotton, in a very able manner. The health of the newly initiated Brethren was given by the W.M., and responded to by Bro. Maybank. "The health of the Visitors" was given, and responded to by Bro. Tyrill, P.M. No. 168. The W.M. then performed the very pleasing duty of presenting to Bro. J. Squire, P.M., a testimonial for his services as Secretary to the Lodge, which consisted of a very elaborate silver inkstand and salver, manufactured by Bro. Figg, W.M. of No. 318. The following inscription was engraved on the salver:—"Presented, with a silver inkstand, to Bro. J. Squire, P.M., Secretary, by the members of the Lodge of Fidelity, No. 3, as a token of their esteem, and as an acknowledgment of his valuable services as Secretary, 14th April, 1858." The Secretary expressed his gratification with the very handsome mark of esteem which the Brethren had given him, and assured them that he trusted to be connected for many years with the Lodge, and that the same Brotherly love and good feeling which had always existed among the Brethren, might continue to the end of time. The pleasures of the evening were greatly augmented by the vocal talent of Bros. Dearsley, P.M., Beckett, Servanté, and H. M. Phillips.

ENOCH LODGE (No. 11).—The regular session of this Lodge was brought to a close on Wednesday, the 14th inst., when Bro. J. Austin, W.M., was early in his place, in the expectation of a laborious evening. Various causes, however, contributed to prevent the attendance of the gentlemen whose names were in the summons for initiation, so that the only business was the passing to the 2nd Degree of those Brethren who were introduced to our mysteries at the last meeting. To those unable to attend on this occasion, however, another opportunity will be afforded before the recess, as a Lodge of Emergency will be held on Wednesday, 12th May, on which day the festival in aid of the funds of the Girls' School takes place. This Lodge will be represented by its excellent W.M. as Steward. At the close of business, the Brethren, forty-six in number, partook of a banquet, which in all its arrangements gave unqualified satisfaction. The various toasts were admirably given, enthusiastically received, and accompanied with capital music; several songs being contributed by Bros. Geo. Tedder, Elton Williams, C. Watson, and others. The visitors were Bros. Strébel, Minerva and Rhenana Lodge, Cologne; Roussier, Prov. G. Org. West Riding, Yorkshire; Wilson, No. 51 Irish Const.; Potter, W.M. No. 902; Howell, P.M. No. 237; Lyon, No. 25; Purkins, No. 196; Elton Williams, No. 201; and Hide, No. 234; all of whom expressed themselves much pleased, the first-named brother tendering his warmest thanks, in a very neat speech, for his hearty and kind reception on this, the second, occasion of his meeting his brother Masons in England.

FORTITUDE AND OLD CUMBERLAND LODGE (No. 12).—Le Comte Henri de Lavit, whose progress as a Fellow-Craft we reported last month as most satisfactory to his Lodge and creditable to himself, was raised to the Sublime Degree of Master Mason on the 12th instant. The ceremony was very well performed by the W.M., Bro. Ward, and the lecture on the tracing-board was afterwards delivered by Bro. Marriott, P.M. The Brethren then dined together as usual, and spent a happy evening. Bro. Bower, S.D. No. 108, paid a visit to the Lodge during its working.

KENT LODGE (No. 15).—There was an interesting meeting of this Lodge at Bro. Harris's Three Tuns Inn, High-street, Borough, on Wednesday, the 14th instant, under the presidency of the W.M. Bro. E. D. Rogers, who initiated Captain Ackland Boyle. Bro. C. C. Gibbs, the immediate P.M., then took the chair, and raised Bro. Hayworth to the Sublime Degree of Master Mason. Of Bro. Gibbs's talents it may be said, that a valuable P.M.'s jewel was presented to him by the members of the Kent Lodge, as an evidence of their appreciation of his Masonic conduct and his excellent working of the Lodge during his Master-ship. Bro. Whitehouse, P.M., proposed that a testimonial of respect should be presented to Bro. R. E. Barnes, P.M., to mark the high sense entertained of his Masonic conduct, and his assiduous and faithful discharge of the duties of Honorary Secretary for a period of twenty-one years. The proposition was immediately carried by acclamation, and a committee appointed to carry it out. Bros. George States and James Wyatt, P.Ms. of No. 166, were elected joining members. The Lodge was honoured by the presence of Bros. S. M. Lazarey, Prov. S.G.W. of Wilts; Bower, S.D. No. 108; R. V. Hayday, S.D. No. 183; and J. Hill, No. 656. After closing the Lodge, the Brethren sat down to an excellent banquet, and passed a pleasant evening.

GLOBE LODGE (No. 23).—This old red apron Lodge met at the Freemasons' Tavern, on Thursday, April 15; three Brethren were raised to the Sublime Degree of Master Mason,—two of them being members of the Beadon Lodge, and raised in this Lodge by permission of the W.M. It was proposed by Bro. Watson that the votes for the Aged Freemasons' Annuity Fund be equally divided between Bro. Harris and Honey; it was also proposed that the votes for the Widows' Annuity Fund be given to the relict of the late Bro. Longstaff; which motions were unanimously agreed to. It was also decided that the Brethren of this Lodge dine at Blackwall, on the third Thursday in June. The W.M. then called the Brethren from labour to refreshment, and they proceeded to banquet. After the usual loyal and Masonic toasts, the W.M. proposed the health of "The Visitors," Bros. Burton, P.M. of Nos. 9 and 202, and Bros. Oliver and Thompson, of No. 902, expressing the great pleasure he felt in being honoured by their attendance, and in the Lodge having the opportunity of rendering a service to the members of another Lodge, by raising the two last-named Brethren, a ceremony which had been so ably performed by his P.M., Bro. Watson. Bro. Burton thanked the Brethren for their hospitality, and said that he thought the best means of promoting true fraternal feeling was by visiting different Lodges. Bro. Watson proposed the health of "The W.M.," and thanked him for his strict attention to his Masonic duties. The W.M., in return, assured the Brethren that he would exert himself to the utmost of his ability in well conducting the business of the Lodge; and in proposing the health of "The P.Ms.," Bros. W. Watson, Blackburn, Hewlett, and Brandon, thanked them for their kind and ready assistance on all occasions. The Brethren also, in a special toast, drank to the speedy recovery of the health of "Bro. Hewlett, P.M. and Treasurer." The W.M. having proposed the health of "The Officers," and acknowledged their strict attention to their respective duties, the Lodge was closed in perfect harmony.

VITRUVIAN LODGE (No. 103).—This Lodge held a pretty full meeting on the 14th, at Bro. Heppel's, the White Hart, College-street, Belvidere-road, Blackfriars, Bro. James Leonard Harnor in the chair, supported by his Officers. Bros. Attryde and Bain were raised to the Sublime Degree of Master Mason, and Bro. Johnston was admitted to the mysteries and privileges of Freemasonry. Business having been concluded, thirty-three of the Brethren sat down to an excellent supper, and spent the remainder of the evening in peace and harmony.

EASTERN STAR LODGE (No. 112).—The usual monthly meeting of this Lodge was held on Wednesday, April 14th, at Bro. Holt's, The Wade's Arms, East India Road, Poplar. Bro. George Allison, W.M., Messrs. Frederick Inman, Sharp, and J. H. Levigne were initiated. There was a good attendance of Brethren present, and among the visitors were Bros. Edinger and Lumley,

No. 812; Wade, No. 318; Francis, No. 11; Griffiths, No. 247, and Kelley, No. 264.

DOMATIC LODGE (No. 206).—This Lodge held a meeting on Monday, April 12. The W.M., Brett, and all his officers were present. Lodge having been opened in due form, Bros. Thompson, McDougal, and Frost were passed to the 2nd Degree; and Mr. Frederick Seaton and Mr. Christopher Wilcox initiated into the Order. Bro. Brett being the W.M., it would be superfluous to say anything as to the way in which the ceremonies were performed. This part of the business having been disposed of, Bro. J. Smith brought forward the subject of the summer festival, which it was arranged should take place at Bro. Rackstraw's, Star and Garter, Kew Bridge, on the second Tuesday in July, and a committee was appointed to make the necessary arrangements. Two petitions to the Board of Benevolence, on behalf of distressed Brethren, were agreed to and signed; and the proxies for the charities were disposed of—those for aged Masons, in favour of Bros. Young and Blount; those for aged widows, in favour of widows Hicks and Longstaff; and those for the Boys' School, in favour of Slaymaker and Bonovardi. Business having been finished, and Lodge closed, the Brethren retired to the banqueting room, where about fifty of them, including nine visitors, sat down to an excellent banquet. The cloth having been removed, the W.M. gave the usual toasts, introduced by neat and effective speeches, the visitors being represented by Bros. Collard and J. Clarke, P.M. No. 206; and the P.Ms. by Bro. W. Carpenter. A very delightful evening was spent, in the course of which Bro. J. Smith, G.P. and P.M. and Treasurer of the Lodge, made a very effective speech on behalf of the charities, especially of the Aged Masons' and Widows' Fund.

ST. JAMES' UNION LODGE. (No. 211).—The amount of business in this Lodge still continuing unusually large, the W.M., Bro. Crofton, was induced to call a meeting of emergency, which was held at the Freemason's Tavern, on Tuesday, April 13th. Three Brethren were raised to the 3rd Degree as Master Masons, five passed to the Fellow Craft's Degree, and five gentlemen initiated into the mysteries of Freemasonry in that able and impressive manner which distinguishes the working of the officers of this Lodge on all occasions. Bro. P.M. Gurton proposed that the eight votes of this Lodge for the Widow's Fund should be given to the relict of Bro. Barnstoff. He also proposed that the forty votes to which the Lodge is entitled for the Aged Freemasons' Annuity, be equally divided between Bro. Harris, formerly of this Lodge (who has lost his sight), and Bro. Honey. It was also proposed that the votes of this Lodge for the Boys' School be given to the son of Bro. Watson, of the Old Concord Lodge; which motions were severally put and carried unanimously. After some conversation respecting the summer excursion, to which the Ladies are to be invited, the Lodge was closed, and the Brethren proceeded to banquet. The W.M., in proposing the usual loyal and Masonic toasts, stated that having of necessity spoken so much in the early part of the evening, he should endeavour to be as brief as possible in his remarks. In proposing the health of the newly initiated Brethren, he expressed the pleasure he felt at all times in receiving accessions to the Order, more especially when the candidates seemed so duly impressed with the seriousness of their engagements as those admitted that evening. Bro. Gurton, P.M., proposed the health of the W.M., and expressed on behalf of the Brethren, their great satisfaction at the manner in which he conducted the business of the Lodge. The W.M. thanked the Brethren for the compliment, and said, it would ever be his study to emulate the example of his worthy predecessor, and he trusted his exertions would be such that the Lodge would not suffer by any want of attention on his part. He then proposed the health of the Past Masters and thanked them for their invaluable services to the Lodge. He next called upon the Brethren to drink the health of the visitors, Bros. Collard, P.M. No. 168; Suter, No. 219; Lipman, No. 202; Smith, No. 201; Pease, No. 250; and Bro. Alpress, No. 120, under the Irish Constitution, expressing the pleasure he felt at being honoured by their company. With several of them he was personally acquainted, and their Masonic feeling was duly appreciated by the members of the St. James's Union Lodge, especially Bro. Collard, to whom the Craft was greatly indebted for his readiness

at all times to afford Masonic instruction to those in search of it. Bro. Collard thanked the Brethren for the hospitable manner in which the visitors had been received, and more particularly for the great pleasure they had derived in seeing the business of the Lodge so ably conducted. The W.M. proposed the health of the officers, and thanked them for the great Masonic ability they displayed, and their valuable support in the working of the Lodge. The Brethren then separated, after spending a delightful evening, which was enlivened by some excellent singing from the Christy Minstrels and others.

PERCY LODGE (No. 234).—This Lodge held its last regular meeting, until October next, on Tuesday, the 13th instant, at Bro. Painter's, the Ship and Turtle, Leadenhall-street. There was a large number of the members in attendance, and the following visitors, viz. :—Bros. Robert Cross, M.D., a P.M. of the Lodge; the Rev. J. G. Wood, of the Alfred Lodge, Oxford, Prov. G. Chaplain, for Oxfordshire; John Watson, the W.M. of the St. Paul's Lodge; Thomas Stevens Baringer, P.M., and Sec. of the same Lodge; F. Strebel, of Cologne, of the Minerva and Rhenana Lodge, of Aix la Chapelle, a member of the Grand Lodge at Berlin; G. E. Sewell, of the Enoch Lodge; Garrod, of the same Lodge, and Birch.—Bro. Edward Burrell, P.M., the W.M., performed the ceremony of raising Bros. Winter and Eyre to the sublime degree of Master Mason. The Lodge was next occupied in arranging as to the votes to be given to the candidates for Masonic charities; and business being over, the Brethren adjourned to a sumptuous banquet, after which, in proposing the health of the Queen, the W.M. reminded them that her majesty was the daughter of a Mason, and her daughter was married to a Mason. The W.M. spoke in very high terms of the M.W. Grand Master, and stated that he believed the Craft were more and more satisfied with the manner in which that truly English nobleman conducted the business of Masonry in Grand Lodge. The health of Bro. Woosnam, of Lodge No. 186, who had become a joining member was given. In proposing the health of the visitors who had honoured them with their company, the W.M. said that it gave him peculiar pleasure on this occasion to number among them a clergyman of the Church of England, and he was sure the Brethren must feel, with himself, both gratified and honoured by the visit of the Rev. Bro. Wood. It was a great satisfaction to Freemasons to know that their proceedings were sanctioned by some of the best men belonging to the Established Church, and he had no hesitation in stating emphatically, as his deliberate opinion, that as a general rule every person who had become a Mason was necessarily a better man than he would have been had he not been a Mason. The W.M. said he believed our Bro. Wood had seen more of the practical working of Masonry in foreign countries, than any one present, and he was one of the leading Masons at Oxford, being the Prov. Grand Chaplain of Oxfordshire. The more frequently Bro. Wood honoured them with his presence the better the Brethren would be pleased. The W.M. then proceeded to make some comments on the other eminent Masons present as visitors, whose health was drunk with acclamation. Bro. Baringer returned thanks for the visitors, who he said, with himself, were delighted with the reception they had met in the Percy Lodge. With regard to the ceremony he regretted he had not been able to attend at the commencement; but judging from the concluding part, which he had heard, he must say in truth that he never in his life had heard it performed in so excellent a manner as it had been by the W.M., and if that was a specimen of the working of the Percy Lodge, they well deserved all the credit they had so long enjoyed of being one of the best working Lodges in the Craft. He concluded by thanking the Lodge for the hospitable reception the visitors had met with at the banquet. After some excellent songs had been sung, the W.M. called upon Bro. Hides, who said he was obliged to leave for a quarter of an hour, when, almost immediately after Bro. Hides had retired, the Brethren were much astonished to observe the intrusion of a very extraordinary personage among them, who appeared to have arrived there by mistake, and though appearing vacant, seemed disposed to make himself at home and comfortable. The Tyler, it was thought, must be away, and the Brethren immediately hailed him, to know why any one had been allowed to enter the room; when the veteran Tyler, Bro. Rice, answered, to their still greater astonishment, that he would

vouch for the man as being a Master Mason, and the individual commenced singing a comic song. The voice then betrayed that it was Bro. Hides, but in such a state of disguise that it would have puzzled a mother to recognize her own son. The song was sung amidst repeated and continued rounds of laughter and applause. Bro. George Lambert, P.M., proposed the "Health of the Worshipful Master," in a speech of a highly complimentary character, which was responded to with enthusiasm by the Brethren, and the W.M. returned thanks. The W.M. proposed the "Health of the Past Masters present," viz., Bro. George Lambert, a member of the Colonial Board; Bro. Norris, one of their oldest P.Ms.; Bro. Key, Past Grand Officer for Kent, who, the W.M. said, was one of the surviving Masonic sons of the late Peter Gilkes; Bro. Sheridan, who had rendered the Lodge good service when he was in the chair; and Bros. Thorn, Lambert, and Sheridan returned thanks. The W.M. afterwards gave the "Health of his Officers," of whom he spoke in highly complimentary terms, and Bro. Warren (P.M.), J.W., returned thanks, and gave a very satisfactory account of the progress of the Percy Lodge of Instruction. Bro. Charnock returned thanks on behalf of the other Officers. The W.M., in proposing the "Health of Bro. Thorn, Treasurer and father of the Lodge," said that the Lodge was in a very prosperous and thriving condition, and the funds in excellent order. Bro. J. N. Bainbridge, M.D., moved that the summer meeting of the Lodge take place on the 13th of July, which was agreed to, and a committee appointed to carry it into effect. The meeting was brought to a close, as usual, at an early hour, and the Brethren separated. We must say that the W.M., Bro. Burrell, appears to have been particularly happy in having brought about a variety of circumstances, which, combined, must necessarily place any Lodge in an undeniably advantageous position, and we understand the most perfect good-feeling prevails both Masonically and otherwise amongst all the Officers, as well as every member of the Lodge. We sincerely wish a long continuance of prosperity to this ancient Lodge.

CANONBURY LODGE (No. 955).—We have this week the pleasure of recording the presentation of a testimonial to the founder of this Lodge, Bro. Thos. Bohn, P.M. No. 201; P.M. and Sec. No. 955; and J.W. No. 7. Apart from the merits of the recipient as a Mason, we congratulate the members of the Canonbury Lodge on the good spirit evinced by them at so early a period of its existence. An acknowledgment of the services rendered by Bro. Bohn as P.M. was only an expectancy, considering the severe labour he had gone through during his year of office (few Masters having the happy privilege of initiating so many members as he had), but to have recognized the exertions of the immediate P.M. as the founder of the Lodge must double the estimation in which the compliment will be held. A very interesting chapter might be written on the origin and nomenclature of Lodges—some, doubtless, owing their beginnings to the occasional or accidental meetings of friends on many a loyal occurrence—some to a desire to perpetuate the name of some august personage, great warrior, or brilliant victory; whilst others, less pretending or aspiring, have been designed to give a local habitation and a name to the regular monthly meetings of Brethren united for the advancement of Masonic business, and the diffusion of charitable feelings amongst the initiated. The Canonbury Lodge owes its name and commencement to the latter cause, and we cannot do less than unite with the Craft in acknowledging the correctness of Bro. Bohn's ideas that the North of London was to some extent unrepresented at Grand Lodge, and that the Canonbury district was one in which much Masonic talent was lying latent or unproductive. In the month of February 1856, the Lodge was consecrated, its roll of members containing eight names; in February 1858, the Third Master was installed in the presence of forty-six members,—an increase mainly attributable to the exertions of Bro. Bohn, who initiated no less a number than twenty-three of the new members. The presentation took place at the monthly meeting of the members of the Lodge, which was held at the Canonbury Tavern, Islington, on the 8th instant, when Mr. Cornick was initiated into Masonry, Bros. Turner, Chancellor, and Gilling were passed as Fellow Crafts, and Bro. Worth raised to the Sublime Degree of M.M. The ceremonies in each degree were performed by the W.M.,

Bro. Samuel Hill, in a very able and impressive manner. A banquet befitting the Lodge and its visitors was afterwards partaken of, at the conclusion of which the W.M., in a few words replete with kindness, tendered, in the name of the Lodge, to Bro. Bohn a very handsome time-piece, from the manufactory of Bro. Baab, of Gerrard-street, Soho, bearing the following inscription :—“ Presented by the Canonbury Lodge of Free and Accepted Masons, No. 955, to Bro. Thomas Bohn, P.M. and founder of the Lodge, in testimony of their fraternal regard and in acknowledgment of his services to the Lodge. April 8th, 1855.” Bro. Bohn, in returning thanks for the testimonial presented to him, much regretted his inability, at that moment, adequately to express his feelings of gratification, arising from the twofold cause of extreme weariness, he having only one hour back returned from the Continent, where he had been closely engaged in business for some days past, and partly from intensity of feeling that he should be held in such high estimation by his brother members. The testimonial was to him one beyond price, as not only tending to prove that his conduct in life hitherto had met with his fellow man’s approbation, but the peculiar character of the compliment, he hoped, would teach him more highly to appreciate the value of time, and amid all its pleasures, pains, and difficulties he trusted he should never forget the kindness of those who had that evening done him so much honour. He was pleased to find that his shortcomings had been forgiven, and he believed forgotten, at all events by those who had contributed to the testimonial then before him. It pointed out, also, to him days yet to come, and he sincerely wished that what he had done amiss in time past he should be able to amend in those days which were yet in store for him. In his endeavours to do good as a Mason and a citizen he might equal but never excel his exertions of previous years, for he had always been guided by a sincere desire to benefit those for whom or on whose behalf he acted, or who needed his services, and more he could scarce anticipate the power of accomplishing. Bro. Bohn then assured the members present of his determination to continue to the utmost of his ability to advance the cause of Freemasonry in general and of the Canonbury Lodge in particular, and concluded with a peroration highly pleasing to the members present. As an instance of Masonic constancy we may mention the large attendance of members notwithstanding the tempestuous and deluging state of the weather, the Lodge being closed in the presence of upwards of forty members and visitors. We are happy moreover to add, that whilst the social glass was circulating, and pure fellowship beamed from each happy countenance, that most inestimable of all virtues, Charity, was not forgotten, its cause being not only ably supported, but nobly responded to. One Brother, who would not otherwise have known where to lay his head, was relieved and enabled to go on his way rejoicing. The evening’s entertainment was well diversified by wit and song, the Lodge being honoured by the presence of several visitors, including Bros. Baab, P.M. No. 7 ; J. Shephard, P.M. No. 29 ; M. Ballard, P.M. No. 321 ; and W. Gordon, No. 81, who all expressed themselves proud of their acquaintance with the Canonbury Lodge.

WESTBOURNE LODGE (No. 1,035).—A meeting of this Lodge was held on the 15th instant, when seven Brethren were raised to the 3rd Degree—viz., Bros. Samuel Bailey, David Little, James Richards, Henry Solomon, J. Renner, G. Neimke, and Henry Govier. Bros. G. Nichols, J. Turner, and Tobias Cohen, were severally passed to the Fellow Craft’s Degree ; and Bros. Edward John Fraser, of No. 3, James Taylor, of No. 168, and Richard Lyne, of No. 185, were admitted as joining members. Bro. A. D. Loewenstark, the first W.M. of the Lodge, performed all the duties of the chair, and we scarcely know which most to admire—his excellent working or the training of the candidates, over whom very great care had been bestowed to render them qualified for advancement. The Westbourne Lodge is anxious that its name should be as creditably maintained as it has been inaugurated, and has determined on establishing a Lodge of Instruction.

INSTRUCTION.

KENT (No. 15).—This old and excellent Lodge of Instruction met at Bro. Fitch's, Halfway House, Webber-street, Blackfriars-road, on the 16th instant, Bro. Newnham, J.W. of No. 228, in the chair, who not only performed the ceremony of passing in a very creditable manner, but worked the first, second, third, fourth, and fifth sections of the first lecture, having previously resumed the Lodge on account of the presence of an Entered Apprentice, who had applied for instruction. Bros. Maddison of No. 218, and Shawcross of No. 254, were admitted as joining members. A proposition was then made by Bro. Arnold, seconded by Bro. Stuart, and carried unanimously, that Bro. Bower, S.D. of No. 108, be elected as an honorary member. The W.M., in putting the proposition, paid Bro. Bower some high compliments for his exertions on behalf of Lodges of Instruction, and said that he felt very glad that they were following the example of the Confidence Lodge of Instruction in welcoming Bro. Bower as a free member whenever he could favour them with his company.

DOMATIC (No. 206).—This Lodge of Instruction, which has altered its day of meeting to Tuesday, met at Bro. Ireland's, the Queen Elizabeth, King's Row, near Camberwell Gate, on the 6th inst., and voted one guinea to the funds of the Royal Benevolent Institution. It was decided that the votes should be given to Bro. Young. Bros. Mac Dougal and Thompson, both members of the mother Lodge, were unanimously elected as joining members.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges.*—Wednesday, April 28th, Royal Sussex (221), Freemasons' Hall, at 7; Fridays, 23rd and 30th, Instruction, Freemasons' Hall, at 7½. *Chapter.*—Tuesday, 27th, Beaufort (120), Freemasons' Hall, at 7.

CHESHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, April 29th, Industry (465), Norfolk Arms, Hyde, at 7; Saturday, May 1st, Fidelity (623), White Hart, Flowery Field, at 4. *Encampment.*—Royal Edward, Astley Arms, Duckinfield, at 5.

CREWE.—*Lodge of Unity* (No. 403).—A meeting of this Lodge was held at the Crewe Arms Hotel, under very interesting and auspicious circumstances on Wednesday, April 7, in consequence of Lord de Tabley and other eminent members of the "mystic tie" joining the Lodge and becoming subscribing members. The attendance of the Brethren from a distance was more than ordinarily numerous. Bro. Bennett occupied the chair, having for his Wardens Bros. Smith, of Langley, and Davenport, of Tunstall. The ceremonies and business having been disposed of, the Lodge was closed according to ancient custom. The Brethren afterwards assembled at the banquet. The W.M. was supported on the right by Bros. Lord de Tabley, Tomlinson, Twiss, Wadsworth, Cawley, Medd, Brown, and Whitmore; on the left by Bros. Rev. J. J. Foliott, G. C. Antrobus, Cruttenden, Bland, Davenport, Griffiths, W. Smith, and others; Bro. J. Smith occupying the vice-chair. The loyal and Masonic toasts having been given from the chair, the W.M. rose to propose a toast, which he was sure the Brethren would receive and honour with every respect—it was the nobleman and other joining members of that day. The Crewe Lodge, he believed from its working, would be the pattern Lodge of the province, and it was self-evident his predictions would be fulfilled if such esteemed and worthy Masons as the noble Lord continued to be enrolled; he proposed the "Health of Lord de Tabley." The toast having been duly honoured, Lord de Tabley, rising, said—His initiation and introduction into Masonry, in the Apollo Lodge, Oxford, was one of those pleasing reminiscences which he, like persons in years, who dwell with fondness on the incidents and occurrences of youth, delighted to revert to, the more particularly so to him,

as those associations were dovetailed with the principles of Masonry, tending to do much good to the Fraternity and society; individually he would promote the interests of Freemasonry. His lordship begged to thank the W.M., for so prominently bringing his name before the meeting, and also for the honour in accepting him as a member of the Crewe Lodge, numbering such distinguished Masons, and to return his grateful acknowledgment for proposing his health. The W.M. then gave the toast of the newly appointed Deputy Prov. G.M. and W.M. elect for the ensuing year, Bro. G. C. Antrobus. He was proud he had accepted office, for no one ever presided over the Lodge with more dignity and kindness than he did on a former occasion; no one, he believed, was more dear to the members of the Lodge, and equally so to the Craft throughout the province, as a good, active, and consistent Mason. Bro. G. C. Antrobus, in returning thanks, said he felt highly complimented by being elevated to the dignity of D. Prov. G.M., conjoined with their proposition and re-election of that day as W.M. of 403. His best wishes and inclinations were with the Craft, and his abilities and services at all times at their command, to inculcate and carry out the principles of the Order. The health of the "Provincial Officers," proposed in complimentary language, for services rendered in the province, was proposed by Bro. Wadsworth. Bro. Bland, P.G. Treas., observed that, at all times to him it was a pleasure and a pride to hold office under Viscount Combermere—under so good, so excellent, and esteemed a Masonic general. If he had any other exultation and delight, it was when this Lodge moved an address to the R.W. Prov. G. Master, setting forth what pleasure it would afford the members of No. 403—THE LODGE of the province—and with what delight it would be received by the Craft in Cheshire, that their worthy, excellent, and eminent Brother, G. C. Antrobus, esteemed by all for his Masonic qualifications, as a country gentleman, a magistrate, and a friend, should be elevated to the dignity of D. Prov. G.M. As Treasurer, he was happy to inform them, that the finances were in a satisfactory state; and for the honour in connecting his name to reply to the toast, he begged to thank them. Bros. Cruttenden, Twiss, and E. H. Griffiths, as Past Officers, addressed the meeting; and after Bro. Smith had replied in a neat Masonic and suitable speech to his health being proposed, one of the most delightful *réunions* held for some time was brought to a close.

CHESTER.—*Cestrian Lodge (No. 615.)*—The members of this Lodge held their monthly meeting on Wednesday, March 31, at the Lodge-rooms, Royal Hotel, being a fortnight earlier than usual, in order to give their learned Brethren of the Bar on the Chester circuit (many of whom are subscribing members of the Cestrian) an opportunity of attending the duties of the Lodge. Previous to the regular Lodge being opened, a Lodge of Emergency had been summoned to ballot for and initiate into Masonry two gentlemen from a neighbouring county. The Lodge was opened by Bro. J. H. Leche, W.M., of Carden Park, assisted by Bro. Willoughby, P.M. A strong muster of the Craft was present, including the worthy Recorder (Bro. Welsby), and several other learned Brethren; Dr. Cummin, Captain Hunter, of the Pensioners' Staff, and several officers of the West Norfolk Militia, now stationed in Chester, with other distinguished visitors from a distance. The initiations having taken place and the Lodge of Emergency been closed, the regular Lodge was opened, when it was unanimously agreed that a letter of sympathy be sent to Bro. Sir W. W. Wynn, Bart., on his late irreparable loss by fire of the family residence of Wynnstay. (The letter has since been forwarded to the worthy baronet, signed by all the Brethren present.) During the Masonic business of the day, Bro. Dutton, P. Prov. G.S. Deacon, by command of the Prov. G.M. invested Bro. Willoughby, P.M., with the jewel of Prov. J.G.W., to which office he has been recently appointed in the room of Bro. Col. Cotton, now advanced to the office of Prov. S.G.W. The Lodge being called from labour, the Brethren (upwards of forty) sat down to a sumptuous banquet, the W.M. Bro. Leche presiding. On the removal of the cloth, benediction was pronounced by the Rev. Chaplain to the Lodge (Bro. Brake, of Malpas), when the usual loyal and Masonic toasts were delivered from the chair, interspersed with some capital singing by Bro. Cuzner. A most agreeable evening having been

spent, the Lodge was finally closed and adjourned with the customary forms and ceremonies. At the monthly meeting of the Cestrian Lodge, in February, an address of condolence (beautifully illuminated on vellum with Masonic emblems, &c.) was presented to the R.W. Prov. G.M., Field-Marshal the Viscount Combermere, on the death of his Lordship's Deputy, J. F. Maddock, Esq., at the advanced age of 82.

Lodge of Independence (No. 1,023).—This Lodge held their monthly meeting at the Pied Bull Inn, on Tuesday, 30th March, when several candidates were proposed for initiation. During the evening an interesting lecture was delivered by the presiding W.M., Bro. S. Brown, on the beauties of Freemasonry.

CORNWALL.

APPOINTMENTS.—*Lodges*.—Monday, April 26th, Boscawen (1,000), Britannia Hotel, Chacewater; Wednesday, 28th, Peace and Harmony (728), Dunne Hotel, St. Austell, at 6; Cornubian (659), Crotch's Hotel, Hayle, at 7.

DERBYSHIRE.

APPOINTMENTS.—*Lodge*.—Monday, April 26th, Devonshire (908), Norfolk Arms, Glossop.

DEVONSHIRE.

APPOINTMENTS.—*Lodge*.—Thursday, April 22nd, Friendship (238), Lord Hood, Devonport, at 6.

DORSETSHIRE.

APPOINTMENTS.—*Lodges*.—Thursday, April 29th, St. Mary's (1,009), Bull Inn, Bridport, at 7; Science (640), Private room, Bourton, at 7.

DURHAM.

APPOINTMENTS.—*Lodges*.—Thursday, April 22nd, St. Hilda's, Emergency (292), Golden Lion Hotel, South Shields; Monday, 26th, Industry (56), Grey Horse, Gateshead, at 7; Thursday, 29th, Restoration (128), The Fleece, Darlington, at 7.

SOUTH SHIELDS.—*St. Hilda's Lodge* (No. 292).—The regular monthly meetings of this Lodge (holden on the second Monday of each month) was held at the Golden Lion Hotel, Bro. Carman's, on the 12th ult. The W.M. presiding, supported by Bros. Roddam, Sec. as S.W.; Hinde, J.W.; Bros. Hewison and Johnson, P.Ms.; and the other officers of the Lodge. There was a most numerous gathering of the Brethren, and amongst the visitors were Bros. Levy, W.M. of the Palatine, No. 114, Sunderland; Hart, Sec. No. 114; Evans, S. D. No. 114; Twizell, W.M. St. George's, No. 624, North Shields; J. Barclay, P.W. St. Patrick's, No. 178, Glasgow; T. P. Simpson, Star, No. 151, Glasgow. Several Brethren were raised by the W.M., assisted by Bro. Johnson, P.M. The duties of passing were essayed by the J.W., who was highly complimented for the creditable manner in which he performed the duties of the important degree. The Lodge afterwards adjourned to refreshment, and the remainder of the evening was spent in love and harmony. During the evening several large coloured portraits, ordered by the Lodge, of the P.Ms. in full Prov. G. clothing, were exhibited, the productions of Bro. Sarony, photographic artist, Newcastle, and were much admired for their natural truthfulness and artistic finish.

ESSEX.

APPOINTMENTS.—*Lodges*.—Thursday, April 22nd, Good Fellowship (343), White Hart, Chelmsford, at 7; Angel (59), Three Cups Hotel, Colchester, at 7.

COLCHESTER.—*United Lodge* (No. 988).—Major Maydwell, late of the 2nd Depôt Battalion, Colchester Camp, has been promoted to the command of a Battalion at Deal, and left on Thursday, April 15, to enter upon the duties of his new appointment. On the previous evening he presided at the monthly meeting of the United Lodge (of which he was elected Worshipful Master a second time in December last); and an unusually large muster of the Brethren, including many visitors from the Angel Lodge, No. 59, assembled as a mark of respect for the Masonic virtues of the gallant Major. At the close of the Lodge business the Brethren partook of an excellent entertainment, provided by Bro. Forbes, George Hotel; and in the course of the evening the health of the W.M., Bro. Maydwell, was proposed in suitable terms by Bro. Hall, W.M. of the Angel Lodge, and

drunk with Masonic honours. Bro. Maydwell, in returning thanks, said he should leave Colchester with a good deal of regret, for although he should wish to carry out his year of office, he could not hope to attend so regularly as heretofore, or to enjoy the same intercourse with the members of the sister Lodge. He had made many kind friends in Colchester, which he attributed entirely to the influence of Freemasonry; for when a Brother did what he could to promote the welfare of the Craft, he was sure to meet with friends wherever he might go. He was happy to say that the United Lodge, which he had assisted in establishing, had prospered beyond their most sanguine expectations; for although it had lost almost all its old members, who had gone to different parts of the world, carrying with them the principles of Freemasonry, it had received a constant accession of new members, and was still a strong Lodge.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, April 28th, Foundation (97), Freemasons' Hall, Cheltenham, at 5.

HAMPSHIRE.

APPOINTMENTS.—*Lodges.*—Thursday, April 22nd, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7; Wednesday, 28th, Economy (90), Black Swan, Winchester, at 1; Phoenix (319), Private rooms, Portsmouth, at 7.

HERTFORDSHIRE.

BERKHAMPSTEAD.—*Berkhampstead Lodge* (No. 742).—At a meeting of the above Lodge, on Wednesday, 7th instant, Bro. Webber, W.M., initiated Mr. Stevenson into the mysteries of the Order, after which the Brethren repaired to banquet. The evening was enlivened by several very good songs from Bro. Browning. The W. Bro. Ward, Deputy Prov. G.M. for the county, was present as a visitor.

ISLE OF WIGHT.

APPOINTMENTS.—*Lodge.*—Tuesday, April 27th, Ryde (999), Masonic Hall, Ryde.

KENT.

APPOINTMENTS.—*Lodge.*—Tuesday, April 27th, Emulation (376), Bull Inn, Dartford. *Chapters.*—Union Waterloo (13), Red Lion, Woolwich, at 4; Belvidere (741), Star Hotel, Maidstone, at 3. *Encampment.*—Prov. Grand, Freemasons' Tavern, Woolwich, at 4.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges.*—Wednesday, April 28th, Limestone Rock (481), Brownlow Arms, Clitheroe; Thursday, 29th, Samaritan (358), Green Man, Bacup, at 7; Perseverance, (432), Red Bull, Blackburn, at 8; St. John's (434), Three Tuns, Bolton, 6½; Integrity (181), Cross-street Chambers, Manchester, at 6; Friendship (344), Angel Inn, Oldham, at 7.

BLACKBURN.—*Lodge of Fidelity* (No. 336).—This Lodge met at the Angel Inn, on the 9th instant, instead of on the previous Friday, that day being Good-Friday. Bro. John Yates, W.M., in the chair. A proposition made to admit a gentleman to the privileges and mysteries of the Craft was on a division negatived. The voting papers for the Royal Benevolent Institution for aged Freemasons, the Royal Benevolent Institution for Freemasons' Widows, and the Royal Masonic Institution for Boys, were duly filled up, and ordered to be forwarded. It was then proposed by Bro. Sheppard, seconded by Bro. Johnson, and carried unanimously, "That this Lodge desires to record its unmitigated sorrow at the grievous loss it has sustained in the death of the late Bro. Henry Brock Hollinshead, Prov. J.G.W., &c. &c. He was a Mason whose heart was in his work. His liberality, as displayed in his munificent gifts to the Lodge during the two years which he occupied the Master's chair, will ever remain as proofs of the interest he took in our well-being as a Lodge. His generosity, expansive as the principles of our Craft, was unbounded. The high position he held in the Prov. Grand Lodge is evidence that his character as a man and his services as a Mason were duly appreciated by the Prov. G.M., whilst the sympathy so universally expressed on the fact of his lamentable death becoming known, is witness that his loss is deeply felt not only by the Brethren who had the happiness of his personal acquaintance, but by the Craft and society at large." Bro. Sheppard, as Hon. Sec., then laid before the Lodge the minutes of the proceedings taken on the occasion of the funeral of

our late Brother—which was, on the motion of Bro. Johnson, seconded by Bro. James Sheppard, in accordance with the resolution of a joint meeting, ordered to be entered in the minute-book of this Lodge, and it was further resolved that the thanks of this Lodge be given to the Lodge of Perseverance, No. 432, for the courteous and graceful manner in which the resolution referred to was proposed and carried. A committee was appointed to confer with that of No. 432 on the steps to be taken on the occasion of laying the foundation-stone of the Blackburn Infirmary, such committee to consist of Bros. Yates, W.M.; Morley, S.W.; Johnson, J.W.; Thwaites, P.M. and Treasurer; E. Sheppard, P.M.; Collinson, P.M.; Stocks, P.M., and John Brierly. The Lodge presented a solemn and mournful appearance, being hung with black, and the Brethren, more than the ordinary number of whom were present, being clothed in deep Masonic mourning.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Thursday, April 22nd, Downshire (864), Crown, Lime-street, Liverpool, at 6; Wednesday, 28th, Loyalty (101), Royal Hotel, Prescott, at 6; St. George's (35), Adelphi Hotel, Liverpool, at 4; Harmony (845), Wheatsheaf, Ormskirk, at 5; Derby (1,026), Derby Arms, Bootle, at 5; St. John's (407), Rose and Crown, Pendleton, at 6½. *Mark*.—Thursday, 22nd, Keystone (Scottish), Adelphi Hotel, Liverpool, at 7. *Chapters*.—Monday, 26th, Liverpool (368), Adelphi Hotel, Liverpool, at 6; St. John's (407), Rose and Crown Inn, Pendleton, at 6½.

NORFOLK.

APPOINTMENTS.—*Lodge*.—Thursday, April 29th, Perseverance (258), Lamb Inn, Norwich, at 8.

NORTHAMPTONSHIRE.

APPOINTMENTS.—*Lodge*.—Monday, April 26th, Fidelity (652), Talbot Inn, Towcester, at 6.

NORTHUMBERLAND.

APPOINTMENTS.—*Chapter*.—Thursday, April 22nd, Ogle (624), North Shields.

OXFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, April 26th, Cherwell (873), Red Lion, Banbury, at 7; Tuesday, 27th, Alfred (425), Masonic Hall, Oxford, at 7; Apollo University (460), Masonic Hall, Oxford, at 4.

SHROPSHIRE.

APPOINTMENTS.—*Lodge*.—Wednesday, April 28th, Salopian of Charity (135), Lion Hotel, Shrewsbury, at 7.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges*.—Friday, April 23rd, Rural Philanthropic (367), Highbridge Inn, Huntspill, at 1; Wednesday, 28th, Sincerity (327), Clarke's Hotel, Taunton; Brotherly Love (412) Chough's Inn, Yeovil.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, April 27th, Abbey (907), High-street, Burton-on-Trent, at 6½; Wednesday, 28th, Sutherland (660), Town Hall, Burslem, at 6; Thursday, 29th, St. Martin's (115), Freemasons' Arms, Burslem, at 6; Friday, 30th, Sutherland of Unity (674), Castle Hotel, Newcastle-under-Lyne, at 7.

SUFFOLK.

APPOINTMENTS.—*Lodges*.—Monday, April 26th, Providence (544), King's Arms, Halesworth, at 7; Tuesday, 27th, Apollo (383), White Lion, Beccles, at 7.

SUSSEX.

BRIGHTON.—*Royal York Lodge* (No. 394).—At the monthly meeting of this Lodge, held at the Old Ship Hotel, Brighton, on Tuesday evening, the 6th instant, the W.M. Bro. Charles Woolven, presided. Mr. Thomas Hughes, having previously been elected as a serving Brother, was ably initiated by the W.M. It was resolved that the votes of this Lodge, for the Royal Masonic Annuity Fund, be given to Bro. John Simmonds (Lodge No. 45). The votes of the Lodge for the Widows' Fund were at the previous meeting unanimously given to Mrs. Palmer, the widow of a much respected Brother, and now resident in Brighton.

WARWICKSHIRE.

APPOINTMENTS.—*Lodge*.—Monday, April 26th, St. Paul's (51), Union Hotel, Birmingham.

KENILWORTH.—*Stoneleigh Lodge* (No. 1,027).—The monthly meeting of this

Lodge was held at the King's Arms Hotel on Wednesday last, the W.M., the Right. Hon. Lord Leigh, presiding. There was a very large attendance present, and, considering this was only the second monthly meeting since the consecration, it was very remarkable. Seven Brethren were raised, Bro. Reed of Coventry, P.M., officiated, and two were initiated. Bro. Chas. W. Elkington (of Birmingham), Prov. G.S.B., and Junior Warden of the Lodge, officiated. The by-laws, as recommended by the by-law committee were passed, one of which provided for changing the day of meeting from the first Wednesday to the second Wednesday in the month. Six gentlemen were proposed for initiation, and several as joining members. After Lodge, about thirty Brethren sat down to an excellently well served banquet, Lord Leigh presiding, supported by Bros. Hoskyns, S.W.; Chas. W. Elkington (P.G.S.B.), J.W.; Lord Richard Grosvenor, Wise, Rev. Stonehouse, Bliss, Boddington, Isaac, Bursell, Clark, Prov. G.D., Reed, Webster, Tibbetts, Harding, Capt. Vaughton, S.W., Cooke, &c. Several toasts were given and responded to, and the evening was spent in a truly harmonious spirit.

WILTSHIRE.

APPOINTMENTS.—*Lodge.*—Tuesday, April 27th, Concord (915), Court Hall, Trowbridge, at 7.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, April 26th, Hope and Charity (523), Black Horse, Kidderminster; Tuesday, 27th, Stability (824), Talbot, Stourbridge, at 6½; Wednesday, 28th, Perseverance (838), Swan Inn, Dudley, at 6.

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodges.*—Wednesday, 28th, Minerva (311), Masonic Hall, Hull, at 7; Friday, 30th, North York (876), Station Hotel, Middlesboro', at 7. *Chapters.*—Wednesday, 28th, Zetland (287), Masonic Hall, York, at 7; Humber (65), Freemasons' Hall, Hull, at 8; Minerva (311), Masonic Hall, Hull, at 8.

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodges.*—Thursday, April 22nd, Fidelity (364), Freemasons' Hall, Cross-street, Leeds, at 7; Wednesday, April 28th, Philanthropic (382), Private rooms, Leeds, at 7; Thursday, 29th, Harmony (342), Masonic Hall, Huddersfield, at 7; Friday, 30th, Zetland (877), Royal Hotel, Cleckheaton, at 7; St. George's (298), Town Hall, Doncaster, at 7; Holme Valley (937), Victoria Hotel, Holmfirth; at 7; Fridays, 23rd and 30th, Instruction, Griffin Hotel, Leeds.

PROVINCIAL GRAND LODGE.

A meeting of the Prov. Grand Lodge was held in the Masonic Hall, South Parade, Huddersfield, on Wednesday, the 14th inst., when between seventy and eighty Brethren were present. The Lodge was opened in the three degrees by the W.M. and officers of the Lodge of Harmony, No. 342, soon after which the Prov. Grand Lodge entered, and the minutes of the last Lodge, held at Bradford, in January last, were read and confirmed. In the absence of the Earl of Mexborough, the R. W. Prov. G.M., the Lodge was presided over during the principal part of the day by Worshipful Dr. Fearnley, D. Prov. G.M., who conducted the business in his usual masterly and efficient manner. A code of regular laws for a Provincial Board of General Purposes was then read by the Secretary, and the resolutions contained therein were read and put *seriatim*; and after some rather tedious and wearying discussion the whole was at length agreed to with some slight alterations from the original resolutions. The D. Prov. G.M. then announced the gratifying fact that there were no petitions for relief; this was looked upon as a remarkable fact, considering the distress which has been so prevalent in all parts of the country. At the close of the proceedings in connection with the Board of General Purposes, it was announced that the Earl of Mexborough had arrived, and the Prov. G. Lodge accordingly went forth to meet his lordship; they soon afterwards returned, and his lordship took his seat in the chair. The Brethren then re-elected Bro. Dixon as Treasurer for the ensuing year; the Prov. Grand Officers were invested by the Prov. G.M., and the Lodge was closed in due form. At the conclusion of the proceedings, the Brethren proceeded from labour to refreshment, and sat down to an excellent banquet provided by Bro. Milnes, at the Zetland Hotel. The Earl of Mexborough presided. The usual loyal, Masonic, and other toasts were proposed and responded to, and the Brethren separated well pleased with the entertainment.

ROYAL ARCH.

METROPOLITAN CHAPTER.

JERUSALEM CHAPTER (No. 218).—This Chapter held its last regular meeting of the season at Dick's Coffee-house, Fleet-street, on Tuesday, April 13th, when Comp. Sheen, M.E.Z., who had been re-elected, was inducted into the chair, and proceeded to install Comp. Burton in the third chair. We regret to state that the Comp. M'Culloch, who had been elected Second Principal, was too ill to be present to receive the benefit of installation. Comps. Patten, P.Z. and P.G.S.B., was invested as Treas. ; Manico, P.Z., as Scribe E. ; Shepherd as N. ; Walls as P. S. ; and Arliss and Butcher as Assistants. Comp. Smith was elected Janitor. Notice of motion was given to alter the amount of subscription, and all further business being ended, the Chapter was closed. The Companions sat down to an excellent banquet, which reflected great credit on the taste and liberality of the worthy host. The visitors comprised:—Comps. Stephen Barton Wilson, P.Z. and G.S.B. ; Carpenter, Z. No. 25 and P.Z. No. 91 ; Watson, P.Z. No. 25 ; Harrison, No. 25 ; and Beuler, No. 593.

UNITED PILGRIMS' CHAPTER.—(No. 745.)—Agreeably with an announcement which appeared in our number of the 24th March, the Members of the above Chapter of Instruction (held at eight o'clock every Thursday evening during the summer month, and half-past seven o'clock in the winter, at Comp. Ireland's the Queen Elizabeth, King's Row, Walworth), assembled on the 8th inst. ; and were presided over by Comps. Ladd, as Z. ; Blackburn, H ; and Young, J. After the ceremony of exaltation had been very impressively performed, Comp. Ladd, much to the gratification of all present, gave a most beautiful and instructive explanation of the Royal Arch Jewel and the five solids ; he afterwards presented exquisite models of the latter, as also a beautiful diagram illustrative of the jewel, to this Chapter of Instruction ; for which presentation a vote of thanks was ordered to be placed on the minutes. Comp. Ladd stated his intention of repeating the explanation every Thursday, and occasionally to work the sections. We recommend a visit to this Chapter, and are happy to think the opinion we expressed in our former number respecting its working was on this occasion fully borne out. The visitors were unanimous in expressing their high appreciation of the intellectual acquirements displayed by Comp. Ladd, and that the working throughout deserved their highest encomiums. The members present on the above occasion were Comps. Ladd, Blackburn, Young, Thomas, Farmer, J. R. Warren, Garrod, J. T. Warren, Parr, Prince, Radini, Greenwood, Anslow, Braham, Ireland, and Platt. The visitors were Comps. Blake, No. 3 ; Taylor, No. 169 ; Cox and Hoskings, No. 184 ; Rosenberg, No. 223 ; and Isaacs, No. 539 ; who were all elected members. On the conclusion of the business the Comps. adjourned to a sumptuous banquet, and spent the remainder of the evening in perfect harmony.

MARK MASONRY.

(LEIGH CONSTITUTION.)

NORTHUMBERLAND AND BERWICK LODGE.—This time-immemorial Lodge met on April 14th, being the first regular meeting since it has received a warrant of confirmation from the Grand Lodge of Mark Masters of England and Wales. The Lodge was opened in due form by the R.W.P.M. Wm. Punshon, assisted by Bro. John Barker, as P.M. ; George Weatherhead, as S.W. ; Septimus Bell, as J.W. ; Henry F. Woolley, as S.D. ; Richard Medcalfe, as J.D., &c. After the confirmation

of the minutes, the following Brethren were advanced to this degree:—Henry Hotham, Henry G. Ludwig, Andrew Gillespie, C. O. McAllum, J. S. Trotter. The ceremony was performed by Bro. John Barker, the working tools and lecture delivered by Bro. Woolley, and the general explanations of the new and old working given by the father of Masonry in the north, the R.W. Bro. Punshon. After some further business and several proposals for advancement at next meeting, the Lodge was closed in love and harmony.

SCOTLAND.

EDINBURGH.

Lodge of Edinburgh (No. 1).—This ancient Lodge held its monthly meeting on Tuesday the 13th instant, R.W. Bro. Dr. Macowan, S.G.D., in the chair, Bros. Charles Stuart Laws and Lawrance Thaltou, the Senior and Junior Wardens, taking their respective places. A petition being presented from a gentleman who had been previously recommended, he was admitted into the Craft, the ceremony being ably conducted by the R.W.M. After a considerable amount of business had been gone through relative to certain moneys to the amount of £160. being paid over to the Royal Bank of Scotland, the Lodge was called from labour to refreshment, when the Brethren sat down to a sumptuous repast served by Bro. Kennedy, of the Ship Hotel. Among the visiting Brethren present we observed several English Brethren including Bros. Ryrie, of the Sun, Square, and Compass Lodge, No. 138, Whitehaven; Gladstone, of the Lodge of Integrity, No. 189, Manchester; and William Frederick Ward, of Universal Lodge, Freemasons' Tavern, No. 212; also deputations from Lodge Journeymen, No. 8, Edinburgh; Lodges St. Stephens and Edinburgh and Leith Celtic. Upwards of seventy Brethren were present, including the visitors, who added no small share to the evening's enjoyments. In proposing the toasts of the Lodge Journeymen and the R.W.M., Bro. Dr. Macowan spoke in very high terms of commendation of the services rendered to the Craft by Bro. Hunter, when presiding as chairman of the committee appointed by Grand Lodge to make the necessary arrangements for the building of the new Masonic Hall. Various songs were sung during the evening which passed off so quickly, that the Brethren were taken by surprise when the R.W.M. informed them that Forbes Mackenzie had arrived, and that he must now propose the last toast of the evening, "Happy to meet, sorry to part, and happy to meet again."

NEW FREEMASONS' HALL OF SCOTLAND.

The Grand Lodge circular for 1858, which has just been issued to the various Lodges holding from Scotland, says:—

"The foundation-stone of the new Masonic Hall will be laid by His Grace the Duke of Athole, *K.T.*, Grand Master Mason of Scotland and the Grand Lodge, on Thursday, the 24th day of June next, being Midsummer, or St. John's Day. Deputations from all the daughter Lodges in Scotland are hereby invited and expected to give their attendance and assistance; and it is hoped that upon an occasion of so great importance to the Craft in general, there will be a hearty response to the invitation of His Grace the Grand Master.

"The proceedings upon the occasion will be as follows:—

"1st. By the gracious permission of Her Majesty the Queen, His Grace the Grand Master, the Grand Officers, the members of the Grand Lodge, with the Masters and Wardens of all the daughter Lodges attending, will assemble in the Picture Gallery of Holyrood Palace, at twelve o'clock on the day above-mentioned, when the Grand Lodge will be opened in ample form.

"2nd. All the other Lodges, and the Brethren in general, will assemble in the Palace Yard at the hour before named, where they will be formed into companies, and will receive their directions from the Deputy Marshals. A grand

procession will then be made to the High Church, or St. Giles's, where a sermon will be preached by the Rev. David Arnot, D.D., the Grand Chaplain.

"3rd. After service the procession will be re-formed, and proceed to the site of the Hall in George Street, when the foundation-stone will be laid; the ceremony being ended, the procession will return to Holyrood, where the Grand Lodge will be closed. The route of the procession will be from Holyrood Palace by Canongate and High Street to St. Giles', from thence to the site by Bank Street, the Mound, Prince's Street, and Castle Street. The procession will return to the palace by George Street, St. Andrew Square, Prince's Street, and the Regent Road.

"In the evening there will be a banquet in the Music Hall at five o'clock, at which His Grace the Grand Master, assisted by his office-bearers, will preside."

LODGE OF JOURNEYMEN (No. 8).—Continued from page 620.

"On the 9th of February following, the masters of Mary's Chapel, along with the two journeymen who had not seceded with their brethren, viz., James Mack, freeman mason in Portsburgh, and Alexander Baxter, freeman mason in Canon-gate, met and chose David Thomson, late Deacon of the Incorporation of Masons, to be their *preses*, in room of James Watson, who, they had been informed, had, in conjunction with the journeymen both entered Apprentices, and passed Fellow Crafts in a public change-house. I am strongly inclined to believe that Deacon Watson was one of the first masters of the Journeymen Lodge. As I have already said, we have no minutes from 1710 to 1723, and consequently his name does not appear in our records; but when the *preses* of the Lodge of Edinburgh, and the Deacon of the Incorporation of Masons, seceded with the journeymen, it is natural to suppose that he presided at the meetings in the publicale-house so vehemently denounced by the parent Lodge.

"In order to crush the new society, the parent Lodge passed a series of very stringent laws and prohibitions. On the 21st of December, 1713, William Smellie, Deacon of the Masons, being *preses*, and Henry Wilson, Warden, the members statuted and ordained, that since the journeymen, who had deserted their society, had presumed at their own hand to enter Apprentices, and pass Fellow Crafts in a public change-house, without their concurrence, and in manifest contempt of their jurisdiction and authority, no Apprentices or Fellow Crafts so entered and passed, should be employed by any Master Mason, either within or without the city, until they presented a supplication to the mother Lodge, and made full satisfaction, under the penalty of £12 Scots, to be paid by the master who employed them, as often as he contravened this act. Having thus cut off the entrants with the Journeymen from employment, they advanced another step on the St. John's Day following. On that day they enacted, that no person who has any title to the freedom of Mary's Chapel—as freeman's sons, sons-in-law, or apprentices for the freedom—who has either been entered an Apprentice or passed a Fellow Craft with James Watson and the journeymen combined with him, or who has attended any of their meetings, shall be admitted to the freedom of Mary's Chapel, till such time as he shall apply to the Deacon, Warden, and Brethren of the Lodge, give satisfaction for his contempt, and pay a fine to the Warden of £24 Scots. And in order to make their meshes round the journeymen still more complete, they passed an act on the 22nd December, 1714, which prohibited the journeymen from registering any separate society, or setting up an independent Lodge in the city, under a penalty, if they did so, of being discharged from work within the city, and privileges, and imposing a fine of 20s. Scots on every member of Mary's Chapel, as often as he employed any such journeymen.

"Here, then, we have three edicts of a most rigorous character, fulminated against the journeymen from the Chapel of the Virgin, in Niddry's-wynd; and, from the potency of the fulminators, we would naturally suppose that they would be more than sufficient to annihilate the infant society; but they had no such effect. The journeymen were not so easily disheartened and overcome. They manfully braved the fury of the mother Lodge, backed as it was by the whole strength of the incorporation, and determinedly refused either to surrender their

arms or break up their organization. They still pursued their course, making Masons, receiving dues, and contributing to the support of their needy and distressed poor. In dealing with them, sharper measures were therefore thought necessary. The dignitaries of the Lodge and the incorporation of Wrights and Masons were incensed at the daring and determination of the humble Fellow Crafts, and therefore resolved to have recourse to the arm of the civil magistrate to assist them in the contest on which they had entered. On a trifling pretence—to which I will afterwards allude—a warrant was obtained by which the books and papers of the journeymen were carried off, and two of their leaders, viz., William Brodie and Robert Winram, were apprehended and placed in confinement in the city guard-house.

“These two journeymen, I may state, were Entered Apprentices in Mary’s Chapel on St. John’s-day, 1694. At that period they were apprentices to the mason trade—Robert Winran being bound to William Milne, and William Brodie to James Hamilton. They were passed Fellow Crafts on St. John’s Day, 1700, most likely on the completion of their apprenticeship. At the time of their imprisonment they were burgesses and freemen of the city, and very probably held the office of Master and Warden in the newly-formed Lodge. It is not to be supposed that they continued long under the durance of the town-guard. Their relatives, or their Masonic Brethren, would lose no time in taking steps to free them from the clutches of these veteran guardians of the city, of whom the poet Ferguson declared that there were ‘nae sic savages elsewhere allowed to wear cockad.’ The journeymen could not sit still on this forcible encroachment on what they must have regarded to be their rights and liberties. They plainly saw that they were driven to the necessity of either abandoning their society and succumbing to the masters, or bringing the differences between them and the incorporation to a settlement by an appeal to the legal tribunals of the country. They resolved to adopt the latter course, and a subscription was entered into with the view of raising funds to carry on the process; and as the contest had its origin and design principally in regard to the support of the poor, it was styled ‘A fund for the defence at law of our poor.’ An action for wrongous imprisonment, and the unlawful abstraction of the books of the Lodge, was immediately raised before the Lords of Council and Session, against James Brownhill, Deacon of the Wrights, and William Smellie, Deacon of the Masons, and president of the parent Lodge, and damages laid to a considerable amount. Their lordships, perhaps, found some difficulty in dealing with the case themselves, and therefore they proposed that it should be decided by arbitration. To this proposal both parties agreed. The two journeymen, on their part, chose, as judge arbiter and amicable compositor, Robert Inglis (late deacon of the goldsmiths), and the two Deacons chose Alexander Nisbet (deacon of the surgeons) as judge arbiter for themselves and the incorporation which they represented. In case of any difference arising between the two arbiters, it was mutually agreed that John Dunbar, deacon of the glovers, and convener of the incorporated crafts, should be appointed oversman. The arbiters were intrusted with the task of investigating and deciding on the whole case, not only of wrongous imprisonment, and the forcible seizure of the books, but of ‘any other clag, claim, or righteous demand wherewith the one party can charge upon the other;’ and for this purpose they had power to summon witnesses to depone upon and prove the whole points of the process, claims, defences, objections, and answers made by either party. The individuals immediately interested in the case bound themselves to attend all the diets or meetings of the arbitrators, and also bound both themselves, and their heirs and executors, ‘to stand to, and abyde at, and fulfil whatever the said judge arbitrators—or oversman, in case of variance—shall find, declair, or decerne,’ under a penalty of £100 Scots, which the party that failed should be compelled to pay to the party that observed, or was willing to observe the terms of the decision, ‘by and attour peformance.’

“The arbiters, after holding several meetings, examining a number of individuals, and giving the whole case a full and serious consideration, issued their decret arbitral on the 3th of January, 1715. In the first place they decided that the Deacons acted justly in committing the two journeymen to custody in

the town guard-house, until such time as they were tried by the magistrates for the insolent and rude language which they had employed in speaking to the two Deacons, and the contempt which they had thereby displayed towards these dignitaries. We are rather startled at such an outset as this, and apt to conclude that the arbiters are going to give a very harsh and unfair decision against the journeymen. The language used must surely have been of a very strong kind to warrant so severe a judgment, that the persons who uttered it deserved to be kept in confinement till they were arraigned before the magistrates. Our curiosity is excited to know what the reprehensible words really were. Did they consist of blasphemy, defamation of character, or threats of violence? So far as I know, no record exists to solve such queries, and the likelihood is, that we shall remain for ever in the dark as to their real import, but I have a latent impression that the opinion of the arbiters in this respect was much too severe. The fact is, that they appear to be of that opinion themselves; for in the very next breath they in a manner contradict what they had advanced. They go on to say that the two journeymen were put under greater restraint than their crime deserved, and, therefore, to quote their own words, 'we unanimously decern and ordain the said Deacons, James Brownhill and William Smellie to refund, content, and pay to the said Robert Winram and William Brodie, the sum of a hundred pounds Scots, in full compensation and satisfaction to them of the whole damages, cost, skaith, and expenses, paid out and sustained by the said journeymen throw their commitment and the process of wrongous imprisonment raised and pursued by them thereupon, and to deliver up to the said journeymen their books, now in custody of the said Deacons.'

"In the second place, the arbiters take a step which we think must have been highly repugnant and injurious to the journeymen. The journeymen had paid sums of money for being entered and passed as Masons, and it may be that they had also paid quarterly or other contributions into the parent Lodge; and, therefore they no doubt considered that they had a right to participate in its funds, as well as to have a voice in their appropriation; but the arbiters declare that they unanimously absolve and assoilize the Deacons and whole freemen Masters of the incorporation of Masons from all counting and reckoning to the journeymen for the moneys received by the incorporation, for giving the Mason's word either to freemen or journeymen, as well before the date of the decret arbitral, as in all time to come. By this decision the claims of the journeymen were cut off at a single blow. The object for which they had been contending for years was withdrawn from their grasp, and their hopes of being able to exercise a control over the funds of the incorporation or parent Lodge, were blasted for ever. As a compensation for so serious a loss and disappointment, the arbiters offer them a *solatium*, sufficient as they thought to meet their requirements. They decide that the journeymen should have full power to maintain the society which they had set up. For this purpose they 'decern and ordain Deacons Smellie and Brownhill to procure from the incorporation of Freemen Masons an act and allowance to be recorded in their books in favour of the journeymen masons, allowing them to meet by themselves as a society for giving the Mason's word, and to receive dues therefore, and such voluntary contributions and donations as shall happen to be given in by any person to their common stock and purse.' This boon was to be clogged by a number of restrictions, evidently imposed out of deference to the claims and privileges exercised by the Incorporation.

"In the first place, the journeymen were not to make any laws that were intended to regulate wages or fees, or that would be prejudicial to the lieges in general, or to the rights and privileges of the good town of Edinburgh, or the incorporation of Freemen Masons, but their whole actings, writings and meetings were to be confined to the collecting and distributing of their funds. It is evident from this restriction that the Masters were apprehensive that the Journeymen would take advantage of their Masonic meetings to form a combination for regulating the rate of wages—to get up, in fact, a trades' union, to coerce their employers into such measures as they might think fit to adopt. I am not aware that the journeymen ever resorted to any step of this kind, although a discussion on the subject of wages could scarcely be considered a

thing altogether foreign to an operative Lodge, as ours was to a very recent period. In ancient Lodges, which were almost wholly composed of operative Masons, the matter of wages would necessarily be often brought under consideration. Wages were a thing of vital importance to the well-being of the Craft, as the workmen, without obtaining a proper remuneration for their labour, could not continue to exist. In the old charges frequent allusions are made to the subject of wages. We find it stated that 'the Master is not to give more wages to any Brother or Apprentice than he may really deserve;' that 'both the Masters and the Masons receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether task or journey;' and that 'all Masons employed shall meekly receive their wages without murmuring or mutiny.' These are judicious recommendations. They are well calculated to preserve peace and harmony among the Brethren, but they do not preclude the idea of friendly negotiation between the employers and the employed as to the rate of wages. The rate was no doubt fixed by mutual agreement, and when this was done, the workmen were properly enjoined to receive the sum agreed on without dispute or complaint. The duty of paying the wages devolved on the Warden; and the Master, before he closed the Lodge, publicly inquired of this official if all the wages were paid, with the view, no doubt, of ascertaining that every one had received his just due and went away satisfied. The arbitrators most likely were of opinion that the new Lodge would be composed wholly of one class of workmen — viz. Fellow Crafts—and, therefore, that it would be improper for this class to pass any laws to regulate wages when the Masters were not present.

"In the second place, it was laid down that all the money received by the journeymen, either by voluntary donation or for giving the Mason's word, was to be put into a common purse, and to be employed in no other way than in relieving the poor and burying the dead. It cannot be questioned that these were very proper objects on which to expend the funds, but we consider that to limit the expenditure merely to them was to confine the operations of the journeymen to a somewhat narrow sphere. The design of the arbiters evidently was to make the new association of journeymen as closely a benefit society as possible, but according to the notions now generally entertained regarding a Mason's Lodge, it is held that the funds may also be legitimately expended in entertaining strangers, in renting premises, in purchasing Masonic clothing, in maintaining the dignity and efficiency of the central authority, or Grand Lodge, in paying the expenses of Brethren when employed in representing the Lodge at Masonic festivals, and other ceremonies, &c. It must be admitted, however, that these were not of so much consequence at the time the decret was delivered. The number of Lodges being few, public demonstrations of the Craft seldom took place, and the present Grand Lodge had not been formed. It is plain that the arbiters were specially bent in doing what they could to prevent the journeymen from forming any combination to thwart and overawe the incorporation, and this is still more evident from what follows.

"In the third place, the journeymen were to keep a book in which all the sums of money received and expended in the manner already stated should be entered, and also the names of the persons on whom any money was bestowed. The design of this evidently was to afford an opportunity to the masters to ascertain in what way the journeymen spent their money, in order to check them should they apply the funds to any other object than those specified in the decret.

"In the fourth place, it was decided that the journeymen should keep a box with two locks, in which their money and books were to be deposited, and that one key was to be kept by a member of the new Lodge, and the other by a freeman Mason of Mary's Chapel, who was to be elected annually by the incorporation, out of a list of three given in by the journeymen. This was to make the funds of the journeymen doubly secure. They were never to be taken out of the box without permission from the representative of the incorporation, and therefore they could not be employed in carrying out any secret object which the journeymen might wish to prosecute.

"In the fifth place it was enacted that the freeman keeper of the key should

attend all meetings of the journeymen. He was to have no vote, but was merely to see that the money was properly expended, and the rules observed. Should he absent himself, when required to attend, a fine of £10 Scots was to be imposed on the Incorporation, and put into the common purse of the journeymen. It is evident from this that the proceedings of the journeymen were to be thoroughly watched. A spy was to be present at all their meetings, and everything that they said or did was to be reported to the incorporation. But to make the incorporation still more fully cognizant of their affairs, it was enacted, in the sixth place, that the journeymen were to produce their books for the inspection of the members of the Incorporation whenever they should think fit, under a penalty of £10 Scots. In the seventh place, it was enjoined that for transacting the business of the new society five journeymen should form a quorum, of which the purse-keeper or treasurer was always to be one. And last of all, it was laid down that a penalty of £100 Scots was to be imposed on the party who failed to observe the terms of the decret arbitral, and also that the decret was to be registered in the books of council and session, or others competent; and accordingly it was registered in the books of the borough court on the 17th of January, 1715, in presence of John Duncan, one of the bailies.

“Such, then, is a brief outline of a document which, ever since it was issued, has been regarded as the charter of the Journeymen Lodge. It contains several provisions to which we should now be disposed to take exception, but we must remember that the state of matters in Edinburgh in 1715 was very different from what it is now. At that period the close system of incorporations existed in all its vigour and exclusiveness. Every trade was hedged round by special privileges, on which it would allow no party to encroach. It was evidently to guard the privileges of the Incorporation of Masons that so much power was conferred by the arbiters on that incorporation to watch over, and virtually to control, the proceedings of the journeymen. It is far from unlikely that a settlement of the dispute was found to be unattainable on any other terms. The incorporation would come forth with its charters, its laws, and established customs, and maintain that it would allow nothing to be done that would infringe the rights which it had received from James II., or which it had established by long continued usage. The arbiters would, therefore, find themselves shut up to the necessity of cutting off the claims of the journeymen to the funds of the incorporation, and allowing that body to exercise a strict surveillance over the funds and the doings of the new society. On the other hand, they established two important points in favour of the journeymen. They decided, in the first place, that the incorporation was wrong in putting two of the journeymen into confinement, and carrying away their books, and for these acts was bound to compensate the journeymen by the payment of a considerable fine; and in the second place, they declared that the journeymen had a right to meet by themselves, and to form an association, for giving the Mason's word and collecting fees, and they enjoined the incorporation to grant them an act and allowance to this effect.

“For the sake of securing those two points, the Journeymen were disposed to swallow the objectional parts of the decret, and to give full effect to its requirements. The case was different with the members of the incorporation. The Deacons were called on several times to pay the fine of £100 Scots, to deliver up the books, to grant the act and allowance, and to appoint a person to keep one of the keys of the cash-box, and attend the meetings of the journeymen, but all these they refused to do unless they were compelled. This was certainly very improper conduct on their part, because they had adhibited their names to a solemn deed, binding themselves and the whole members whom they represented to adhere to whatever decision the arbiters might give forth. The consequence was, that Robert Winram and William Brodie, on the 15th and 17th of April, 1715, taking with them Henry Graeme, a notary public, and several witnesses, went to the residences of the two Deacons, and there, having obtained an interview with them, charged them to implement the above-mentioned conditions. The Deacons returned for answer that they would obtemper the decret, when and in what manner they thought fit. The two journeymen thereupon protested and took instruments in the notary's hand, that the Deacons that refused to give

effect to the Decreet, and, therefore, were liable to pay the penalty of £100 Scots.

“The journeymen having resolved to pursue this matter with vigour, Andrew Graeme was instructed to draw out a charge of horning. The man of law of course was nothing loath, and lost no time in preparing the document. Due time was, however, given to the recusants to recede from their refractory intentions; but as they showed no symptom of yielding, the charge was served on them on the 16th of July, by James Cleland, messenger-at-arms. A copy of the charge was a few years ago accidentally discovered among some waste paper by David Laing, Esq., of the Signet Library, and was presented by him to Brother Andrew Kerr, who properly deposited it in the charter-box of the Journeymen Lodge. It is a long document, written on one side of a piece of paper that measures four feet in length. It repeats the whole of the decret arbitral, and details the steps taken by the journeymen to cause the Deacons to fulfil their part of the arrangements as decided on by the arbiters.

“A charge of horning, as is well known, is drawn out in the name of the sovereign, and therefore the messenger is charged as follows:—‘Our will therefore is, and we charge you strictly and command, that incontinent these our letters seen ye pass and in our name and authority command and charge the said Deacons, James Brownhill and William Smellie personally, or at their dwelling places, to make payment to the complainers of the sum of £100 Scots, to deliver up their books, and to procure an act and allowance, &c.’ ‘All this to be done within six days after they be charged by you, under the pain of rebellion and putting them to the horn; wherein if they failzie (the said six days being past), that incontinent thereafter ye denounce them our rebels, and put them thereto, and ordain their hail moveable goods and gear to be escheat and inbrought to our use, for their contempt and disobedience; and immediately after your said denunciation that ye use the hail remanent order against them prescribed by our Act of Parliament made thereanent, and sicklyke that ye in our name and authority, for said offence, arriest, appryse, compel, poynd, and distrenzie all and sundry cornes, cattle, horses, nolt, sheep, insight plenishing, debts, somes of money, maills, fermes, profits, and dutys of land, and all moveable goods and gear whatsoever, pertaining and belonging to the said James Brownhill and William Smellie, wheresoever, and in whose hands soever, the samen may or can be apprehended, to the avail and quantity of the sum of money above written.’

“After this formidable charge was served, matters began to wear rather a serious aspect. In the course of six days, the effects of the two Deacons were liable to be seized, and disposed of to the amount of £200 Scots, with expenses. A meeting of the parent Lodge was summoned on the 27th July, that is, eleven days after the charge was served. Ten members were present. The Deacon gave a statement of the case as it then stood, and asked what was to be done. The unanimous opinion was, that the charge should not be complied with, but that application should be made for a suspension, and the Deacons supported in their resistance. As no statement is made in justification of this step, we are now apt to think that it was most factious, and unfair. It was a violation of a solemn engagement. The Deacons had, before competent witnesses, subscribed a deed of submission to arbiters, in part selected by themselves, and approved of and authorized by the Court of Session. They advanced no allegation that the arbiters had acted in any way unfairly, and yet we find that time after time they refused to implement the decision which the arbiters had given, and that they now resolved to take measures, if possible, to set it entirely aside.

“It is very doubtful if the points at issue were ever properly adjusted, or the penalties paid. I have as yet discovered no document that throws light on these points. One thing is very evident, that the Lodge and Incorporation of Mary’s Chapel did not succeed in crushing the journeymen. The members of the new Lodge still kept banded together, they still held their meetings, they still initiated members, and levied dues; and they succeeded in giving such a showing of their case, as secured the sympathy and approbation of the Lords of Council and Session, otherwise it is not very likely that their Lordships would have presented them

with a purse* in which to hold their money—certainly a most emphatic indication that they approved of their designs and proceedings, and wished them to exist and prosper as a constituted fraternity. It is far from unlikely, that a sort of compromise was in the end agreed to between the two contending parties. It is certain that the parent Lodge ere long abated much of its rigour against the journeymen, and in fact admitted them again to their former privileges. This is established by the following minute in the records of the Lodge of Mary's Chapel, dated the 17th day of December, 1718. In reference to this matter, it says, 'the same day the Societie by plurality of voices rescinded the act formerly made by them, secluding the entered journeymen masons from their Societie, and readmitted them thereto on certain conditions mentioned in a paper, or parchment, signed and approved of by both masters and journeymen, who also unanimously made choiss of the following journeymen, who are authorised to meet with the Deacon, Warden, and Masters, and joyntly with them to oversee the affairs of the Society, viz., William Brodie, Michael Naysmith, Geo. Johnston, and William Fulton, who being present, accepted of their offices, gave yr oaths to be faithful yrin, and were authorised accordingly.' The same day, the Society, 'also unanimously approved of James Cumming, Patrick Mitchell, Matthew Moffat, Peter Stewart, and David Leslie, journeymen, who had all been received and admitted Fellow Crafts by the Society of Journeymen, since they left the Deacons, Wardens, and Masters, and authorised them to be members of the Societie equally with the other journeymen.'

"On St. John's day of the following year, that is, in 1719, James Watson, who had left the Lodge of Mary's Chapel along with the journeymen in 1712, was once more elected to the office of Deacon of the incorporation, and *preses* of the Lodge; and at the same time, four journeymen, out of a leet of ten given in by the Journeymen Society, were chosen as joint managers of the affairs of the parent Lodge; and that same day it was statuted and ordained, 'for the benefit and advantage of the Societie, that such journeymen masons that hereafter shall be allowed to work within the city and privileges thereof, who is not entered Fellow Craft in this house, shall pay 12 shillings Scots money quarterly to this Societie, otherwise, not to be employed by the masters thereof, nor allowed to work therein.' It is evident from this that the parent Lodge was determined, if possible, to uphold her supremacy. This enactment seems calculated to affect the new society, by making every one that entered it pay a quarterly contribution to the parent Lodge, in the same way as a freeholder would exact feu-duty from a vassal. Whether any member of the Journeymen Lodge complied with it or not, I have not been able to ascertain. It is certain that some unentered journeymen paid the 12s., but they of course did not belong to the Journeymen Society. It is very likely that the law only virtually affected journeymen working in Edinburgh, who were not Freemasons at all, although from the terms of it we might conclude that it struck at all who were not entered and passed in Mary's Chapel.

"The minutes of our own Lodge leave us in no doubt that the members of Mary's Chapel never fully complied with the terms of the decret. It is there stated, that though the freemen of that Lodge had often been called on under form of instrument to implement the terms of the decret, yet none of them appeared to see the oversman, warden, and cashier of the journeymen chosen, or to receive and keep a key of their box. The journeymen in the main were most likely very well pleased that the system of surveillance laid down by the arbiters was not pursued. They were thus left to manage their affairs without let or hindrance; but for some years they had doubts whether, in consequence of the terms of the decret not being observed by Mary's Chapel, they were a legally constituted body, and could prosecute before a court of law any person that might be in their debt. However, they plucked up courage on St. John's Day, 1726, and resolved that one key should be delivered to Thomas Brownlee, their Deacon, and the other to Andrew Brodie, their Warden, with instructions to the latter 'to uplift and receive for the use of the society all such sums of money which are due and indebted to them or their former box-masters or predecessors in office

* This purse is still preserved in the hall of the Lodge.

anyways for the use and behoof of the said society, or poor thereof, by any person or persons, by bonds, bills, quarter accompts, or any cause or account whatsoever, and, if need be, to pursue therefor as accords with the law decreets for the same.'

"Such is a short sketch of the origin of the Lodge Journeymen. On many points it is very defective and unsatisfactory. This arises, in a great measure, from the loss of important documents connected with the early struggles of the journeymen, and the extreme brevity and generality of those which have been preserved. In the hope of finding information that would clear up some of the points involved in obscurity, I was anxious to obtain access to the records of the Incorporation of Wrights and Masons, but the obstructions that stand in the way have, for the present, deterred me from making any further efforts to attain this object.

"The sketch is chiefly occupied with a detail of contentions and prohibitions, which may seem inconsistent in a body of men who plume themselves on the cultivation of brotherly love and harmony. Few instances, however, could be cited of a quarrel in a Masonic body being carried to such a length as that between the journeymen and Mary's Chapel. That quarrel most likely would never have taken place at all, had the Lodge of Edinburgh not occupied a most anomalous position. It was bound up with the Incorporation of Masons, and this led it to enact laws, to issue prohibitions, and exercise a control over the building craft in Edinburgh, which it would never have done had it been a mere Lodge of free and accepted Masons. At this distant period, and with the scanty information which we possess, it is not easy to say which party was to blame for the contest which ensued. However grievous that contest may have been while it continued, it is gratifying to know that very soon after the litigation had terminated, an amicable understanding was established between the two parties. The journeymen were all gratuitously raised to the degree of Master Mason in the Lodge of Edinburgh; and they occasionally celebrated their festivals in one of the apartments of Mary's Chapel, Niddry's Wynd; while on one occasion, at least, the Lodge of Edinburgh held a meeting in the hall of the Journeymen, in Hodge's Close, Blackfriars' Wynd. For one hundred and twenty years deputations have been exchanged, mutual assistance rendered, and the most fraternal intercourse carried on by the two Lodges—the whole being crowned, a few weeks ago, by the unanimous election of Dr. Francis D. M'Cowan, R.W.M. of the Lodge of Edinburgh, to the position of an honorary member of the Lodge Journeymen."

MASONIC FESTIVITIES.

EDINBURGH.

A Masonic ball was held on Friday, March 24th, under the combined auspices of the Lodges Edinburgh St. James, No. 97, and Celtic of Edinburgh and Leith, No. 291, in the large saloon connected with Young's New Royal Hotel, Princess Street. Upwards of sixty couple were present. Dancing commenced about ten o'clock, and was kept up with unabated vigour till an early hour in the morning. The music was of a first-rate description, and gave general satisfaction. The gay dresses of the ladies, with those of the Brethren, who were in full Masonic costume, many of them being decorated with the jewels and orders of the higher degrees of the Craft, had a very fine effect. The supper, which was served in the large room attached to the dancing-saloon, was excellent.—A musical entertainment, under the auspices of the Celtic Lodge, was held at the same place on the following Friday. The members of the Lodge assembled in great force, and the attendance of visiting Brethren from other Lodges was likewise very numerous. The entertainment commenced with a Masonic anthem, with instrumental accompaniments, which was joined in by all present with true Masonic fervour, after which songs, duets, and glees followed in rapid succession—all given in first-

rate style, and received with the warmest demonstrations of satisfaction. The selections in the programme were most judiciously arranged; and, after the customary toasts, the assemblage separated at the usual hour, highly delighted with the spirit and good taste with which everything had been conducted. The Brethren of the Celtic deserve the cordial acknowledgments of the Craft for the zeal with which they have inaugurated this most agreeable species of recreation.

JERSEY.

A grand concert was given at the Queen's Assembly Rooms, Belmont-road, under the patronage of the R.W. Prov. G.M., Bro. Hammond, and the Masons of Jersey, who, by dispensation from Bro. Hammond, attended in full Craft clothing and jewels, with the banners and regalia of the various Lodges. In addition to a number of local celebrities, the committee availed themselves of the assistance of Bro. Donald King, Miss J. Wells (an especial favourite of ours), and Miss Horton. The concert went off with great *éclat*, and we hope the funds of the Parochial District Visiting Society, the Jersey Benevolent Society, and the Strangers' Friend Society, on whose behalf it was held, will be materially benefited.

THE WEEK.

THE Queen and Prince Consort returned to Buckingham Palace on Monday, and the fashionable season may be now said to have fairly begun. There was a levee on Wednesday, and a court on Friday, at which the new French ambassador, the Duke of Malakoff, was presented. H. R. H. the Prince of Wales is making a tour in Ireland, and of course attracting universal attention wherever he goes, notwithstanding the attempt to observe as strict an *incognito* as possible. — Parliament reassembled on Monday, when an announcement was made in both houses of the fall of Lucknow. In the House of Commons, on a motion for going into a committee of supply, Lord John Russell called attention to the objections urged against the ministerial Bill for the Future Government of India, and suggested, that as all the principles would require grave discussion, the House of Commons should, in the first instance, be called upon to express its opinions by way of resolutions, as was done on a somewhat similar bill in 1813. Mr. Disraeli adopted the suggestion, and the Government bill is therefore looked upon as virtually abandoned. The naval estimates were then proceeded with, being reduced from those of the late Government, by the discontinuance of so much ship-building, by £318,756. The navy for the year is fixed at 59,318 men and boys. On Tuesday the Lords threw out Lord Campbell's Libel Bill, by which the present law would have been greatly simplified, by a majority of 35 to 7. There was no business of importance in the Commons', but the Chancellor of the Exchequer stated that no arrangements had been made for extending the Mediterranean system of telegraphs to Alexandria. A motion relative to the Stade dues was withdrawn, as was also another for preventing any Member of Parliament receiving rewards for his services in the legislature; it being held that the present rule of Parliament was strong enough. On the following day, Mr. Maguire moved the second reading of the Tenants' Compensation (Ireland) Bill, which was opposed on the ground that it was too great a violation of the rights of private property; the debate therefore stands adjourned. In the Lords' on Thursday, it was stated that it was proposed to increase the facilities for parties obtaining passports to travel on the continent, and that the cost would be reduced to two shillings each. In the House of Commons, Lord Clarence Paget brought forward the question of inefficiency of lighthouses on the coast, and it was agreed to refer the subject to a royal commission of inquiry. Lord J. Manners obtained leave to bring in a bill for the sale by the Commissioners of Works of certain lands to the Commissioners of Chelsea Hospital. On Friday the Chancellor of the Exchequer, in reply to a question

from Mr. Headlam as to the course which Government intended to take in the case of the *Cagliari*, said the case involved two questions, the one national, the other international. The first concerned the treatment of Park and Watt, on which the opinion of the Crown officers had been received, and they unanimously declared that the imprisonment and detention of Park and Watt were illegal. In consequence of that decision, the Secretary of State had sent a despatch to the minister of the King of Naples, demanding compensation for the grievances inflicted on those parties. As to the international question, they had not yet received the opinions thereon of the Crown officers. Lord Palmerston declined to lay before the House the views of the late government on the subject of reform, considering that the matter ought to be left in the hands of the executive. Admiral Walcott next brought under notice the present incomplete state of the Nelson monument in Trafalgar Square, notwithstanding the numerous grants of public money voted from time to time; and Mr. Disraeli promised to do his best to facilitate the completion of the monument, deeming it in its present state a national disgrace.—From abroad there is scarcely anything worthy of notice. Lucknow has fallen; but as 50,000 of the insurgents are stated to have escaped, the work of our troops is evidently very far from being completed.—The trial of Dr. Bernard for murder as an accessory of Orsini has attracted public attention. It was brought to a close on Saturday by a verdict of acquittal. It is supposed that the indictment for conspiracy to murder the emperor will be abandoned.—A deputation has waited on the Home Secretary to obtain compensation for Mr. Barber who was convicted of forgery in the celebrated will case, and subsequently pardoned on further evidence being proved to show that he was innocent of complicity in the matter. The Secretary of State stated that the Crown had done no wrong, neither had the judge or jury done wrong. Mr. Barber was rightly convicted, though it subsequently turned out that there had been a failure of justice by reason of the non-production of other evidence. He admitted, however, that the point as to Mr. Barber's not having been allowed a separate trial was a strong feature in the case. He would speak upon the matter to Lord Derby and the government, and see what could be done.—Vice-Chancellor Stuart has decided that a marriage abroad between a British subject and a deceased wife's sister is as invalid in England as though it had taken place in this country; and that therefore the children of such marriage are illegitimate.—At a meeting of the Great Eastern Steam Navigation Company, a report was presented which stated that £211,282. 10s. would be required to complete the *Leviathan*, which it was proposed to raise by preference shares. The total cost of the ship would be £804,522. The directors propose to complete the equipment by the ensuing autumn, when some trial trips to America would be made preliminary to the vessel being put on the Indian or Australian service the following spring.

PUBLIC AMUSEMENTS.

The week following Easter is naturally baren of novelties, managers having put forth every nerve in the previous week to produce attractions; but this year there was a novelty of the most agreeable nature, the commencement of the opera season at her Majesty's Theatre with more than usual attractions. The season opened on Tuesday the 13th with "The Huguenots," which is new to this house. *Valentine* was undertaken by a *débutante* Mdlle. Titiens, and notwithstanding the recollections of Grisi who, to London opera-goers, is almost identified with the character, obtained a deserved and complete success. Mdlle. Titiens' features are capable of the most varying degrees of expression, while her figure is gracefully moulded, and her elocution free, elegant, and appropriate. The voice of Mdlle. Titiens is a mezzo soprano of the purest quality, not a note of her register having been spoiled or deteriorated by ill-usage, and in its application she is guided by the nicest judgement. Experience has obviously made her in every sense of the

word a consummate artist which is denoted in the musicianlike characteristics of her singing and the beauty and appropriateness of her style. Signor Giuglini was peculiarly effective as *Raoul*, his excellent tenor voice coming out remarkably well, especially in the concerted music. *St. Bris* was well represented by Signor Belletti; and Signor Vialetti was a very respectable *Marcel*, though it cannot be said that he is equal to Formes. Mdlle. Ortolani appeared to want a little more breadth of colouring in *Marguerite*, though she did not sing without considerable judgment. The pretty little part of the *Page* was intrusted to a new contralto Mme. Lucioni Landi, but her nervousness was so great as to prevent her doing justice to her own powers; this, however, is a fault which better acquaintance with the audience will enable her to overcome. The opera has been put upon the stage with great liberality. The scenery, by Mr. C. Marshall, is gay and attractive, and the dresses are in proper keeping with the historical period in which the plot is laid. The band, led by Signor Arditì, is all that could be wished. On Thursday the opera was repeated, and a new *divertissement* produced, entitled "Calisto," a mythological trifle designed especially for the *rentre* of Mdlle. Pocchini, whose personation of the nymph whose amours once upon a time occasioned so great a scandal in the Jupiter family, is as pretty a piece of Terpsichorean address as mortal eye has witnessed. In this *divertissement* Mdlle. Annetta also appeared with success. This is the lady who experienced difficulty in travelling hither, in consequence of the unfortunate coincidence of her surname with that of Orsini. Her Majesty, the Prince Consort, and party, were present on both evenings.—"King Lear" was produced at the Princess's Theatre on Saturday, with all those adjuncts of scenery, dresses, and decorations, which have made the revivals of Shakspeare's plays at this house such remarkable circumstances in modern histrionic performances. The scenery was new, the costumes were new, and the accessories of every kind were new. They were also, in some instances, grand; in others they were gorgeous; and in all they were correct. The text followed on this occasion is chiefly that of the folio, the manager in that respect indicating his appreciation of the correctness of that edition, and showing a due sense of the importance of a right reading of the immortal page to the proper "presentment" of the tragedy. In placing this great tragedy upon the stage, Mr. Kean has exhausted all the resources of his establishment, and in justice to his exertions it must be stated that he has spared no pains to render the "presentment" worthy of the piece.—On Thursday night, Mr. Charles Dickens read his "Christmas Carol," in St. Martin's Hall, for the benefit of the Hospital for Sick Children, in Great Ormond-street, one of the most needed, and certainly one of the most deserving of our charitable institutions, designed for the relief and for the prevention of human suffering. Mr. Dickens is about to repeat his readings, but not for the benefit of a charity, it being stated that he in a great measure proposes to confine himself to such readings.

NOTICES.

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

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

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

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

 TO CORRESPONDENTS.

"G. B."—It is not usual to rise on the toast of "The Officers" being given, unless there should be one or more Past Masters amongst the body.

"S. W. J. W."—We can see no impediment to your being elected W.M. in a second Lodge whilst holding the Mastership of another, as you will be out of office in the one before you are installed in the other. Should any accident, however, happen to prevent your successor in No. 1 being installed before the installation day of No. 2, you will be unable to take the chair without a dispensation from the M.W.G.M. or Prov. G.M.

"K. T."—You are correct with regard to the first motto. The second belongs to the Chivalric Order, which is not Masonic. The motto is known only to its members. The Duke of Leeds is, we believe, the head of this institution in England.

"L. L."—The report of the opening of the Stoneleigh Lodge appeared in our number of February 17.

"M. M."—The Duke of Manchester is Senior Warden of the Lodge of Antiquity; he is a younger Mason than the earl of Carnarvon.

"Z. H. J."—We do not consider that there is anything in the Book of Constitutions to prevent the wearing of the Scotch M.M.'s jewel, but we think it unadvisable to multiply jewels in the Craft.

BRO. HUNTER is thanked for his offer; we shall be happy to avail ourselves of his services.

IN answer to two or three correspondents, we may reply that we shall be happy to receive their balloting papers for the elections to our Charities, and use them to the best advantage for their candidates. The election for the Benevolent Institution takes place on the 27th May. We trust the Brethren not otherwise engaged will not forget that Bro. William Bell Slater is appealing to them for the fourteenth time. Cannot the Lancashire Brethren (he belonging to that county) carry him in?

WE are compelled to omit several articles and communications for want of space.

PROVINCIAL GRAND LODGES.

As the season is now rapidly approaching when these august bodies will be called together, we may perhaps be allowed to call attention to the manner in which they are at present conducted; with the view of producing a greater uniformity in practice, and adding to the dignity of their members by pointing out a few laxities in management which call for immediate reform.

To commence at the beginning, we will in the first instance allude to the opening of Provincial Grand Lodges—and here we are bound to state that our experience has shown that but few of the Provincial Grand Masters or Deputy Grand Masters seem sufficiently to estimate their own position and what is due to the dignity of their office; and a system has arisen of at first opening a private Lodge, and then opening the Provincial Grand Lodge within it. That this practice is not only essentially wrong, but that it is opposed to the dictates of reason we think will be clear to any person who calmly reflects on the matter even for a few minutes. It must be evident that the minor body or private Lodge must be subordinate to the major body or Provincial Grand Lodge—and as the minor cannot confer honour upon the major, neither ought the Provincial Grand Lodge to be opened within the private Lodge. We do not object to business being transacted in the private Lodge of a town which the Provincial Grand Master may honour by holding his Grand Lodge in, prior to the opening of the last named body, if need be; but that business should be concluded, and the Lodge closed, before the assembling of the Provincial Grand Lodge, which should be constituted and opened as an entirely independent body in the same manner as the Supreme Grand Lodge is opened in London, and the business transacted as nearly as may be on the same plan. There can be no doubt that the system has originated by Provincial Grand Lodges being called together under the banner—as it is phrased—of a particular Lodge. Now this is a grave error—the Provincial Grand Lodge, being as we have shown the superior body, cannot meet under the banner of an inferior; though for convenience it may meet in the Lodge room of a particular Lodge, which would, doubtless, at all times be readily placed at the disposal of the Provincial Grand Master on intimating his intention of holding his Provincial Grand Lodge within a given town or district. This error has given rise to another of serious importance to the well-being of many Lodges, viz., that of calling upon the Lodge under whose banner the

Provincial Grand Lodge is said to meet, to bear the whole expenditure of the day. The result of this system is that many of the smaller Lodges—many towns—are altogether deprived of the opportunity of having the Provincial Grand Lodge held within their district for fear of the expense; or Lodges get involved in debt, which cripples them to an extent which destroys their vitality, or takes them four or five years to free themselves. It is clear that no private Lodge should be called upon to bear this expenditure, but that it should come out of a general fund to be contributed to by all the Lodges of the province, under the provisions of the law, section 4, p. 51 of the Book of Constitutions—and to which all Lodges would have to contribute according to their extent and importance.

Another point to which we would direct attention, is the allowing Masons of every rank and position to be present during the transaction of Provincial Grand Lodge business; this is opposed alike to the practice of the Supreme Grand Lodge and to the Book of Constitutions, which specially declares that the Provincial Grand Lodge is to consist of—

“The actual and Past Provincial Grand Officers, whilst they remain subscribing members to a Lodge in the province, with the actual Provincial Grand Stewards, and the Masters, Past Masters, and Wardens, of all Lodges within the province.”

That the gathering together a large body of the Brethren tends to the encouragement of brotherly love and mutual good feeling between the members of the Craft resident in distant towns, there can be no doubt; and we are sure no Brother below the rank entitling him to take part in the proceedings of Grand Lodge, would be deterred attending and taking part in the after proceedings of the day, because he was necessarily excluded from the Lodge-room during the transaction of business.

Another and very objectionable practice appears to be gaining ground, and we mention it now in order that it may be checked by the constituted authorities whilst yet in its infancy; viz., that of admitting ladies, and others of the uninitiated, into the Lodge-room at the conclusion of the business, and treating them to a lay sermon or lecture on the principles and tenets of our Order. We are aware that we may be answered by some, that the jewels have been put away, and that the Master has vacated his chair prior to the members of the outer world being admitted. This may have been done in some instances, but what security have we that it has been done by all; or that one innovation may not lead to another, until every barrier has been overthrown, and the Craft itself become nothing but a name. Far better that the matter should be grappled with at once, and the innovation altogether stayed, before it has gone too far; and for this purpose we call upon Provincial Grand Masters and their Deputies, throughout the kingdom, to refuse their sanction to any such proceedings for the future; and the more especially should it be proposed (as we have seen done) to make col-

lections after such addresses, and thereby degrade the Craft by appealing to others for that charity which it is our duty to practise amongst ourselves.

We hope also that Provincial Grand Masters or their Deputies—for in many cases the Grand Masters are merely ornamental appendages to the Order, serving by high sounding titles to give a false gloss to the position of Masonry in the province—will be careful not only thoroughly to learn their own duties, but to appoint no Brother to office whom they are not fully convinced will do the same. It may be thought by many that such a caution is unnecessary; and that it is so in many districts we freely acknowledge—but it is not so in all, for it is only a few months since that we were present at a Provincial Grand Lodge at which the Right Worshipful Grand Master (a Brother of the highest standing in life, and one who is universally revered in the district in which he lives) and nearly all, if not every one, of his Officers read their parts, which were written for them on half sheets of foolscap. Now this should not be, for there is nothing in the opening or closing of any Lodge—be it private or grand—which any man of ordinary intelligence (and none other should be admitted into Freemasonry) ought not to be able to commit to memory within an hour—many men would do so in ten minutes.

We have thus far been general in our remarks, being desirous to abstain from giving offence in any quarter—and merely pointing out defects which we know to exist, in order that they may be avoided for the future. But we now come to a subject on which we are compelled to be specific, because if our reading of the Book of Constitutions be correct, it appears to us that the Provincial Grand Lodge of West Yorkshire—not without some consideration it would seem—has arrogated to itself a power which it does not possess—whilst the Right Worshipful Provincial Grand Master, by sanctioning the proceeding, has delegated to a committee duties which only belong to the Provincial Grand Lodge—and not even to that body until the Provincial Grand Master has called upon it to assist him in the matter. We are now alluding to the appointment of a committee to act as a permanent Provincial Board of General Purposes. We are not going to recapitulate all the duties of this new Board—for some of them it is probably necessary to put under the supervision of an audit or some other committee—but here is a clause of the highest importance.

“The Board shall have authority to hear and inquire into all subjects of Masonic complaint, or irregularity, respecting Lodges, or individual Masons within the province; and shall report thereon to the Provincial Grand Master or his Deputy; and generally to take cognizance of all matters relating thereto, or affecting the honour or welfare of the Craft within the province.”

Now what says the Book of Constitutions on the subject? At page 53 we read:—

“Should the Provincial Grand Master desire the opinion of his Provincial Grand Lodge on the subject of any Masonic complaint or irregularity

within his district, they shall fully inquire into the matter and report their opinion thereon to the Provincial Grand Master, with whom alone the decision remains, unless there shall be an appeal to the Grand Lodge against such decision."

Furthermore, it is proposed to give to this Provincial Board of General Purposes powers which are only vested in the Provincial Grand Master, or the Board of General Purposes acting for the whole body, and directly accountable to the Supreme Grand Lodge; it being declared that "with the sanction of the Right Worshipful the Provincial Grand Master or the Right Worshipful Deputy Provincial Grand Master, the Board shall have power to summon any Lodge or Brother to attend the Board, to produce the warrant, books, papers, and accounts of the Lodge, or the certificate of the Brother; and if the Lodge or Brother so summoned shall not attend, their or his non-attendance shall be reported to the Right Worshipful the Provincial Grand Master or the Right Worshipful D. Prov. Grand Master."

We assert most unreservedly that neither the Provincial Grand Master or the Provincial Grand Lodge has the power of deputing such authority to any committee, however honourable or ably formed; for after all has been done, the Provincial Grand Master is by a clause at page 45 of the Book of Constitutions, thrown back on his own resources; and even then his power of punishment is very limited, being confined to "admonition, fine, or suspension until the next meeting of Grand (*not* the Provincial) Lodge;" and in all cases, "an appeal lies from the Provincial Grand Master to the Grand Lodge or Grand Master."

In order that we may not underrate the powers of the Provincial Grand Master, we lay the clauses referring to this subject in *extenso* before our readers:—

"He shall hear and determine all subjects of Masonic complaint or irregularity, respecting Lodges or individual Masons, within his district, and may proceed to admonition, fine, or suspension, until the next meeting of the Grand Lodge, according to the general laws of the Craft. A minute of such proceedings, stating the offence and the law applicable to it, together with the decision, is to be transmitted to the Grand Master. When the case is of so flagrant a nature as, in the judgment of the Provincial Grand Master, to require the erasure of a Lodge, or the expulsion of a Brother, he shall make a special report to the Grand Lodge, with his opinion thereon.

"The Provincial Grand Master has no power to expel a Mason, though he may, when satisfied that any Brother has been illegally excluded, from any of his Masonic functions or privileges, by a Lodge within his district, order him to be immediately restored, and may suspend, until the next quarterly communication, the Lodge or Brother who shall refuse to comply with such order.

"If the Provincial Grand Master or his Deputy shall neglect to proceed forthwith on any case submitted for his decision, the application or complaint may be transmitted to the Board of General Purposes. An appeal, in all cases, lies from the Provincial Grand Master to the Grand Lodge or Grand Master.

"The Provincial Grand Master may summon any Lodge or Brother,

within his district, to attend him, and to produce the warrant, books, papers, and accounts of the Lodge, or the certificate of the Brother. If the summons be not complied with, nor a sufficient reason given for noncompliance, a peremptory summons shall be issued; and, in case of contumacy, the Lodge or Brother may be suspended, and the proceeding notified to the Grand Lodge or Grand Master."

The giving powers such as those assumed by the Provincial Grand Lodge of West Yorkshire for their Board of General Purposes, would indeed be introducing a system of circumlocution more extensive than any yet heard of in the most roundabout of government offices. A complaint is to be made to the Provincial Board of General Purposes; that Board is to report in turn to the Provincial Grand Lodge, which is to express its opinion to the Provincial Grand Master, who is to make such inquiry as to convince him he should take action, when he may fine, admonish, or suspend until the next meeting of Grand Lodge, to whom an appeal lies, and the members of which would of course transmit it to the Board of General Purposes of the whole body, which has "authority to hear and determine all subjects of Masonic complaint or irregularity respecting Lodges or individual Masons, when regularly brought before it, and generally to take cognizance of all matters relating to the Craft. It may proceed to admonition, fine, or suspension, according to the laws; and its decision shall be final, unless an appeal be made to the Grand Lodge. But should any case be of so flagrant a nature as to require the erasure of a Lodge or the expulsion of a Brother, the Board shall make a special report thereon to the Grand Lodge."

Furthermore, the Board, in order to arrive at a correct conclusion on the matter, will have the power "to summon any Lodge or Brother to attend them, and to produce the warrant, books, papers, and accounts of the Lodge, or the certificate of the Brother;" in fact, to go over the whole ground previously traversed by the Provincial Board, and then a report will have to be made to Grand Lodge before any sentence or decision can become binding.

The Board of West Yorkshire may be usefully employed in looking after the funds of Provincial Grand Lodge, or making certain local arrangements; but if they go further, they will introduce a confusion into the action of the Craft which may, if not checked in time, lead to the most incalculable mischief; and were we to multiply local boards all over the kingdom, to try offences or assumed offences, with powers of appeal to the Provincial Grand Lodge or Grand Master—thence to the Board of General Purposes in London, and then again to the Supreme Grand Lodge—we should be introducing the elements for encouraging litigation in the Order, the result of which could only be to materially cripple if not entirely destroy it.

THE ANCIENT MYSTERIES.

I.—OSIRIS ; SERAPIS ; ISIS ; HORUS ; APIS, &c.

WE proposed, in a recent number, to present our readers with some account of the mysteries of the ancients. These must ever be an interesting study, especially interesting to those of antiquarian tastes, more so still to the members of a society (whether given or not to antiquarian research), whose usages and customs bear, in many respects, so close a resemblance to those mysteries of our predecessors, once so sacred and inviolable, now, in consequence of that very secrecy, so inaccessible; and yet now, from the fact of their having passed away and being among the things that were, fairly objects of inquiry. It is our purpose, therefore, by diligent search into every possible source which can throw any light upon a subject so difficult to handle, to present our readers with a sketch—it can scarcely be more—of these once celebrated rites, as tending not merely to increase our store of general knowledge, but perhaps to increase our respect, by contrast, for the Craft to which we belong.

But first let us remark, that in our paper above alluded to, we mentioned that two learned writers had defined the ancient mysteries to be, besides the *public* worship of the gods of those days, a *secret* or *hidden* worship of the gods in those places over which they specially presided—of which they were said to be the tutelary deities—concealed from the mass of the people, and unfolded only to the *Μύητοι*, or initiated. Here at once we gain by the contrast. To us, in the present day, there is no *secret* worship; the Great Architect of the Universe is known to and adored by all alike, and He who was once ignorantly worshipped, is now openly declared and acknowledged.

To return however to the subject of the mysteries. Bishop Warburton tells us that the first and original mysteries were those of Isis and Osiris in Egypt; to these then let us first turn our attention. Osiris and Isis, two very ancient objects of adoration among the Egyptians, were according to Godfrey Higgins (the intimate friend of the late Duke of Sussex), in his “Anacalypsis,” husband and wife, and also brother and sister; they were representatives of the sun and the moon, and were represented in their turn by a bull and a cow respectively. Osiris was also known by the names of Mithras and Serapis, and was supposed by some to be identical with Harpocrates, the god of silence (Σιγή). He was the god at whose birth it was said that a voice was heard to declare that the lord of all nature sprang forth to light. Osiris was also identical with the Nile, the meaning of which latter word is “black:” hence the bull which represented Osiris was of a black colour. “Osiris cartè non solum

idem deus erat cum; Nilo verum ipsa nomina Nili et Osiridis sunt synonyma."*

But of all the forms under which Osiris was worshipped, the sun was unquestionably his grandest emblem, his most sacred personification, for, says an ancient writer, "Sit Osiris, sit Omphis, Nilus, Siris, sive quodcunque aliud ab Hierophantis usurpatum nomen, ad unum tandem Solem, antiquissimum gentium numen, redeunt omnia."†

Osiris and Isis had a son named Horus, of whom we shall have occasion to speak presently. Less of the worship of Isis seems to be known than of even that of Osiris. The idea of her being identical with the moon is held by some and denied by others; and by those who deny it the following inscription on the front of her Temple at Saïs is adduced to support their argument:—

Ἴσις ἐγὼ εἰμὶ πᾶν τὸ γεγονὸς, καὶ ὄν, καὶ
 ἐσόμενον, καὶ τὸν ἐμὸν πέπλον
 οὐδεὶς τῶν θνη-
 τῶν ἀπε-
 κάλυ-
 ψε-
 ν.

I, Isis, am all that has
 been, that is, or shall
 be, and no mortal
 hath ever
 me un-
 veiled.

None of this inscription they say can, by any possibility, be applied to the moon, and therefore Isis is not the moon. Plutarch says that Osiris and Isis of Egypt were the prototypes of the Bacchus and Ceres of the Greeks and Romans.

To return, however, from these speculations, which are after all of but slight importance, to the subject of the worship of Osiris and Isis: these mere outward symbols, gross and sensual as many of them were, were the portion of the religion of Egypt which was left by the Cabalists to the people; while the learned and initiated pretended that they could pierce through these objects, and aspire to a more secret and spiritual knowledge and contemplation of the deity. What hideous darkness, says a writer on ancient Egypt, must have involved the Egyptian religion, which was known only by ambiguous signs! It was impossible but that their ministers must vary in the application of those signs, and in a long tract of time forget what the ancients meant by them. And thus, doubtless, every one made his own conjectures; and the priests, taking advantage of the obscurity of the signs and of the ignorance of the people, made the best of their own learning and fancies, and imposed upon the credulity of the people to any extent they pleased. Hence necessarily followed two consequences,—one, that the form of religion often changed; the other, that the Cabalists were in great esteem, because necessary men.

* Osiris certainly was not only the same god with the Nile, but the very names of Nilus and Osiris are synonymous.

† Let his title be Osiris, Omphis, Nilus, Siris, or whatever other name is used by the Hierophants, all at length are merged in that of the Sun, the most ancient deity of the nations.

In the mysteries of both Egypt and Greece, a ship or vessel of some kind was usually employed—a mystic vessel of peculiar form called the *Argha*. In shape it was an elongated ellipse, made with both ends alike, and hence called *Ἀμφιπρυμναίς* (*Amphiprymnais*), or double-sterned. This ship was sometimes very large, and was carried in procession with the Phallus and other emblems, on the shoulders of seventy-two men. It was used, as will hereafter appear, both as a boat and as a coffin.

In the mysteries of Osiris, the image of a dead man was borne in this vessel, which, besides the names of *Argha*, bore the names of *Baris*, *Theba*, and *Argo*. The person thus represented was supposed to be afterwards restored to life, or as the initiated say, to return from Hades. This vessel is the sacred ark or ship of Isis, and was employed as the vehicle of some one reported to have died; his inclosure within it representing his descent to the infernal regions of their religion, his liberation from it his return to light. The person thus inclosed within the ark was supposed to be no other than Osiris, the great father. His interment was considered as his aphanism or disappearance, and the lamentation for him formed the first part of the mysteries.

On the third day after his interment, or, as it really was, his inclosure, the priests bore down to the river the sacred ark, in which was also placed a small vessel of gold. Into this they poured water from the river; which done, all present raised a shout of joy, and declared that they had found him whose loss they had lamented; that the dead Osiris, who had descended into Hades, had returned from thence, and was restored again to life and light. These rejoicings constituted the second part of the mysteries.

Hence the watchwords of the *Mystæ*, *Εὐρήκαμεν, ἀγαλλιώμεθα* (*Eurekamen, agalliometha*)—we have found him, let us rejoice. Hence the Orphic poet speaks of the mournful rites of the Egyptians, and of the sacred funeral rites of Osiris; hence Ovid's expression, that the God is not sought with sufficient earnestness by his anxious votaries; hence Theophilus speaks of the loss and recovery of Osiris as annually celebrated by the initiated; hence Athenagoras and Julius Firmicus ridicule the Egyptians for their absurdity, in first mourning for Osiris, and then exulting at his revival and sacrificing to him as a god.

Sometimes the rite is different, and it is Horus, the son of Isis, instead of Osiris her husband, who is lost and discovered. The difference is only an apparent, and not a real one; for Osiris and Horus are the same divinity, only viewed as bearing the different relations of consort and son to the great mother. Thus, each is said to suffer the same calamities, to be slain, or to suffer death in some manner, and to be restored again to life. All ancient writers agree that the orgies or ceremonies of Isis are of a funereal nature, that the hero god dies, is enclosed in an ark or coffin, and comes to life again. But the ark in which Osiris or Horus is thus enclosed, is not only the coffin of the dead god, but is sometimes the ship of Isis, as the ark of Juno

is also a ship. The enclosure or aphanism of Osiris, commemorated as above described, seems to be founded on the following myth:—

Osiris was attacked and killed by Typhon, who, the Egyptian priests say, is a personification of the sea. They enclosed him when dead, on the seventeenth day of the month Athyn; his liberation, our readers will remember, is stated to have occurred on the nineteenth day of the month, in an ark which was set afloat on the waters. Thus enclosed in his navicular coffin, of, as some say, lunar shape, the god was borne on the waves in a state of death-like confinement during the period represented by the intermediate day between the seventeenth and nineteenth, on which latter day his painful voyage ended, the ark drifted to land, and the god, restored to life, and leaving his place of confinement, gained a victory over his old enemy Typhon, who in the interval had been bearing rule over the world.

These occurrences were celebrated in the mysteries, which were instituted in commemoration of them twice a year; viz., in spring-time and autumn. At the one, is celebrated his entrance into the lunar boat, which is set afloat on the water; at the other, his enclosure in the ark or coffin which is kept on land during the period of his enclosure, and carried down to the river on the day of his liberation. These, however, refer to one and the same transaction; for as the ark is said to have been shaped like the moon, his entrance into the ark, and his entrance into the floating luniform vessel, are one event.

Like the history of Osiris is that of Horus. Sometimes he is said to have been slain by the Titans, to have floated dead upon the sea, and to have been restored to life by his mother Isis. At other times, he is represented as being pursued as a child by the monster Typhon, and sheltered in a floating island in a sacred lake near Buto. In this legend the island is substituted for the ark, and the lake for the ocean or sacred river. These legends are handed down to show that the mysteries related to the enclosure of some ancient and divine personage in a vessel which was viewed under the double aspect of a coffin and a ship. Rites similar to those at Buto were also celebrated on the lake at Saïs. Herodotus makes mention of these mysteries; but we will not dwell further on his relation at present, as we shall have occasion to make further allusion to it presently. Diodorus and Iamblichus also make mention of them; the former says, with others, that they point to the contest between the gods generally, and especially Osiris and Typhon; the latter, that they treat of the bursting open of heaven, showing the Isiac secrets and the ineffable wonders of the great abyss, the resting of the ship Baris at the end of her voyage, and the scattering by Typhon of the limbs of Osiris. The ship Baris, or Theba, or Argo, or Argha (for it is to be remembered, all these names are common to her), is evidently the ship of Osiris; but the ship of Osiris was also that floating ark or navicular coffin in which the body was enclosed by Typhon. Others say that it was the same with the ship of Charon the ferryman of Hades (with whom also they identify Osiris), and also the same as the ship of the infernal Kuddha, and as the

ark or argha of the Indian Siva. Now, the argha is also the name in heathen mythology of the ship in which Siva floated on the deluge, and the infernal deity Kuddha is that Menu-Satyavrata who was said to have been saved in the ark at the same time, and afterwards made god of obsequies. Hence, it is clear, says Faber, that the mysteries described the deluge and voyage of Noah, that the sacred ship is the ark of the deluge, and that the death of the god and his restoration to life, describe the death, so to speak, out of one world, or phase of the world, and his birth into another, of the second father of the human race.

The same complicated idea which runs through the mysteries of the ark or vessel, is found in other parts of the Egyptian ritual; at other times the dead Osiris is said to have taken the form of a bull or a cow; the cow, therefore, like the ship or lunar vessel, was the coffin or receptacle of the god, for the cow and the ark are both called Theba and Argo. Thus again, the bull Apis was considered a representation of Osiris, and, animated by his spirit, was interred after his death in a sacred ark or coffin, to shadow forth the entrance of his prototype into a like receptacle; while the newly found Apis, after a solemn feeding of forty days, was set afloat on the Nile in the mystic Baris, and taken by water for inauguration into office. Thus various animals which were symbols of hero-gods, and into which hero-gods were said to transform themselves when forced to fly from their great enemy Typhon, when they died, were buried in a sacred chest or coffin, and were mourned for with the same lamentations and ceremonial as Osiris.

There was also a superstitious idea that the ark of Osiris, which was yearly set afloat on the Nile, drifted to Phœnicia. This idea clearly originated in the fact of the intercommunion of worship between Egypt and Phœnicia, for the mysteries of Adonis or Baal-Peor of Holy Scripture, were said to be much of the same nature with those of Osiris, and to bear reference to a similar event. The god was mourned for as dead, and then, after the proper time, the votaries forgot their grief, and gave way to joy at his revival. This is by some said to have been a portion of the abomination of the worship of Baal-Peor the Moabitish idol, into which Israel was led by the advice of Balaam to Balak (we do not mean to attempt to trace any analogy or connection between Freemasonry and Moabitish idolatry, nor indeed could it be done), mentioned in Numbers xxxi. 16; and as Byblianus held that the mysteries of Adonis were similar to those of Osiris, so we find that the Phœnician god was supposed to have been enclosed in a second ark, and to have descended into the infernal regions, as well as the Egyptian deity. The orgies of Adonis were eminently celebrated, and were held, not only on the sea-coast, or on the bank of the sacred river, but on the top of Lebanon, or the mountain of the moon. The reason for this latter custom was, that the ark of Baris, or floating moon, was fabled to have rested, like that of Noah, on the primeval lunar mountain of Ararat.

Like the mysteries of Osiris also, were those of Attis and Cybele.

The goddess first mourned her lover as dead, and then rejoiced at his revival. This alternated lamentation and joy were imitated by her votaries, and as an entire scenic representation of the sufferings of Attis was gone through; his image, like that of Osiris, was placed, at the commencement of the mournful portion of the ceremony, in a ship or ark of hollowed pine-tree, for which the same reasons are assigned as in the mysteries of Egypt, independently of which, Attis was said, at one portion of his life, to have made some remarkable voyage. By some writers also, Attis is, like Osiris, identified with Bacchus; hence again the sacred ark would be identical with the same vessel in the Dionysiaca, or mysteries of Bacchus, in which also the god was alternately wailed as dead, and rejoiced over as restored to life.

Osiris was said to have "entered into the moon" in the month of Phamenoth, early in the spring, at the time, indeed, of new moon, and on the eleventh day of the month Tybi (early in January), the *fête* in honour of the return of Isis from Phœnicia was celebrated, and cakes stamped with the image of a bound hippopotamus were offered in commemoration of her victory over Typhon the common enemy of herself, her husband Osiris, and her son Horus. In honour of Osiris, moreover, the ceremony of throwing a cord among the people and cutting it into pieces, was solemnly performed, to commemorate the desertion of Thueris, the concubine of Typhon, and her delivery from a serpent which was killed by some soldiers, as it pursued her in her flight to the army of Horus.

The mysteries of Osiris were, moreover, divided into the greater and the lesser mysteries; and such neophytes as were received were first admitted to the lesser rites. Few Greeks or strangers were admitted at all, even to the lesser rites; and so small was the number of those to whom this ritual was known in its integrity, that admission to the whole of it, to all its degrees, or gradations, was considered the highest honour that any man could possibly attain to. Many were the qualifications required for admission even into the earliest steps, among which a strictly virtuous life was perfectly indispensable. The more sacred and secret mysteries of Osiris, from which the Eleusinian mysteries were derived, applied, strictly, more to Isis than to Osiris, and celebrate her grief for the loss of Osiris; as in the mysteries of Eleusis in Attica, in after-years, the chief subject of commemoration was the grief of Ceres for the loss of her daughter Proserpine. Hence also originated another ritual or festival, in honour of Ceres, called the Thesmophoria.

It is now time to take the opportunity of looking into Herodotus with regard to the mysteries at Saïs. "Here," says Herodotus (Book ii. 170, 171), "is the sepulchre of him whose name for so little cause *I should think it unholy to mention*, in the sacred enclosure of Minerva, behind the temple, occupying the whole length of the wall of the temple. And in the enclosure there stand great stone obelisks. And the lake is close at hand bordered with a stone

coping, and neatly brought into a circular form, and about the same size, as far as I can judge, as the lake at Delos, which is called τροχοειδής (trochoeides), or wheel-shaped. And on the lake they go through a representation of *his* sufferings [that is to say, the sufferings of Osiris, but here again he refuses to mention that name, which, though he elsewhere makes use of it, he considers too sacred to mention in connection with the mysteries], which the Egyptians call mysteries. But with regard to these, although I am intimately acquainted with the details of each portion of them, let me observe a reverential silence. [Here, again, we see in what very great reverence the mysteries were held, both those celebrated in Egypt, and, from what immediately follows, the Grecian also, and the inviolable secrecy with which they were surrounded.] And with regard also to the initiation into the mysteries of Ceres, which the Greeks call 'Thesmophoria,' although this is known to me, yet about this also let me keep a reverential silence, excepting so far as it is holy and lawful to mention it. They were the daughters of Danaus who brought this mystery out of Egypt, and taught it to the Pelasgic women. But in after times, when all the ancient inhabitants of the Peloponnesus were driven out by the Dorians, the mystery was lost, excepting by the Arcadians, who alone of the inhabitants of the Peloponnesus were not expelled, and who, remaining in their own territories, preserved it." On turning to another chapter in the same book (ch. 62), we find some account of the proceedings, at Saïs, at a festival in honour of Minerva, which, though not connected immediately with the mysteries of Osiris, is worth noticing. "When they assemble," he says, "for sacrifice at Saïs, on an appointed night they all burn lamps in a circle round their houses in the open air. And the lamps are small flat saucers filled with salt and olive oil, and on the top is the wick of the lamp; and this burns all night long. And the name of the festival is Λυχνοκαΐη, (Lychnokaïa), or the burning of lamps. And all the Egyptians who cannot come to the assembly for the festival, nevertheless observe the night of the sacrifice, and burn lamps also. And this is done not only at Saïs, but throughout Egypt."

Now the whole of the above account of the mysteries of Isis and Osiris, although interesting as a relic of antiquity, appears, doubtless, rather without meaning to many of our readers, and tends to give no very exalted idea of the intellectual powers of the people who could practice such ceremonies. Let us then give, by way of explanation, an abridgment of a chapter on this subject in Sir Gardner Wilkinson's valuable work on Egyptian Antiquities, which certainly places the matter in a different light. Plutarch, by the way, gives a slight comment on these mysteries. Osiris, he says, is the Nile; Isis, that part of Egypt which the Nile overflows; and Typho, the sea, which, receiving the outpouring of the Nile, tears it in pieces and destroys it, excepting so much of it as in its passage over the earth is received into its bosom, and so fertilizes the soil. Osiris is said by some writers to have been born on the right side of the

world, and to perish on the left; this signifies the rising of the Nile in the south, and its falling into the sea in the north.

The account given of the life and adventures of Osiris, and his house, in Sir Gardner Wilkinson's work, is that Osiris, king of Egypt, endeavoured to civilize his dominions, and reclaim the inhabitants from barbarism, and taught them the arts of tillage, cultivation of fruits, &c. With this object, he strove to confer the same benefits on mankind in general, and travelled through most parts of the world for this purpose. During his absence, through the vigilance of his wife Isis, his enemy Typhon was unable to encroach on his dominions, or to cause a revolution. On the return of Osiris, however, Typhon procured the assistance of Aso, queen of Ethiopia, who happened to be in Egypt at the time, and contrived to organize a body of seventy-two conspirators. He then privately took the measure of Osiris's body, and had a beautiful chest inlaid with rich ornaments made exactly to hold it. Typhon had this chest brought into the banquet-room on the occasion of a festival, and while all present were expressing their admiration of it, he offered it, as if in jest, to him whose body it should exactly fit. All placed themselves within it in turn, when Osiris was found to be exactly of the same size with the chest, but before he could release himself from it, at a given signal the seventy-two conspirators forced him back into it, nailed down the cover, soldered it with melted lead, and threw it into the river. It was borne by the current out to sea by the Tanaitic mouth of the Nile, which, from the circumstance of being the means of bearing a benefactor away from Egypt, is still abhorred by the Egyptians. This happened on the seventeenth day of the month Athyr, when the sun was in Scorpio, in the twenty-eighth year of the reign of Osiris, according to others in the twenty-eighth year of his age.

Pan and the Satyrs who lived in and about Chemmis were the first who knew of the calamity, and they, by suddenly spreading the report and thereby causing alarm and consternation, originated the word "*panic*." Isis, on receiving the intelligence, cut off one lock of her hair and mourned, from which circumstance the place in which she then was, was called "Koptos," or the city of mourning. At this time Isis, having heard that her sister Nephthys, who was wedded to Typhon, had deceived Osiris, and that a child had been born to her, she sought for the child whom her sister, through fear of her husband, had exposed as soon as he was born, and with great pains, with the help of dogs, found and reared him, giving him the name of Anubis. At last she heard some news of the chest in which Osiris was confined. The waves had carried it to the coast of Byblos, when it lodged in a tamarisk bush, which by degrees growing larger and larger enveloped it so that it could not be seen. The king of the country, happening to cut down the tree, made a pillar to support the roof of his palace, of that part of it which enclosed the chest. Isis by some means heard of this, came to Byblos, obtained possession of the pillar, and sailed for Egypt. But wishing on her way home to

see her son Horus, she left the chest in a remote and unfrequented place. Typhon, happening to come upon it in a hunting expedition by moonlight, opened it, and recognizing the body of his old enemy, tore it into fourteen pieces, and scattered them up and down the country. When Isis discovered the outrage that had been committed, she embarked in a boat of papyrus, in order to pass the low and fenny parts of the country with the greater ease, and proceeded to search for the scattered parts of the body of her husband. Whenever she was successful, she buried on the spot the part which she found, which will account for the numerous sepulchres of Osiris in Egypt, her probable object being to give to as many cities as possible an image of her husband; so that in case Typhon should overcome Horus, who now of course inherited the feud between Typhon and Osiris, he should be unable to find the tomb of Osiris. Isis found all the parts of Osiris's body except one, which, having been thrown into the river, had been devoured by the lapidotus, phagrus, and oxyrhynchus fish, which have ever since been held in detestation by the Egyptians. To compensate for this loss, Isis instituted the Phallic worship, and ordained periodical festivals to the memory of Osiris, which is the origin of the mysteries above described.

Soon after this a battle was fought between Horus and Typhon, in which the latter was taken prisoner. Isis, to whose custody he was committed, so far from putting him to death, set him at liberty. Horus, in anger, tore off her diadem, but Hermes gave her instead of it, a helmet shaped like the head of an ox. Typhon now accused Horus of illegitimacy, but this question was settled by the gods in favour of Horus, and in two battles which ensued Typhon was again worsted.

Some time after the death of Osiris, Isis had borne him a posthumous child whom she named Harpocrates; he was born before his time, lame in his lower limbs.

Such is the fable which gives the origin of the mysteries. We will now give a brief explanation of the fable. Osiris being, as we have before said, the inundation of the Nile; and Isis, the land irrigated, Horus was the offspring of the union, symbolizing the just and seasonable temperature of the air, which preserves and nourishes all things. The conspiracy of Typhon would denote the power of drought which overcomes the moisture which causes the rising of the Nile so essential to the fertility of Egypt. His help from Aso, the queen of Ethiopia, signifies the south winds from that country, which, when they prevail against the Etesian or annual north winds, which take the clouds across Egypt towards Ethiopia, prevent the fall of rain, which swells the Nile and causes it to rise. The confinement of Osiris within the chest points to the withdrawing of the Nile within its banks, when the Etesian winds cease in the month Athyr. At this time, from the increasing length of the nights, and consequent shortening of the days, the priests, or hierophants, as they are otherwise called, used to celebrate doleful rites, to commemorate the grief of the goddess. They exposed in public a gilded

ox, covered with fine black linen, which was considered as the living image of Osiris. The rites lasted four days, and represented the fall of the Nile within its channel, the ceasing of the Etesian winds, the long nights and short days, and the barrenness of the land. Thus they commemorated the *loss* of Osiris. But on the nineteenth day of the month Pachon, the *stolistæ* and priests marched in procession towards the sea, and performing the ceremony above related with the sacred chest or ark, and joyfully crying that Osiris was *found* again, threw fresh mould into water, and mixing with it incense and aromatic spices, made an image in the form of a crescent, which they decorated and adorned to signify that the gods whom they thus commemorated are the power of earth and water.

On the recovery of Osiris's body by Isis, and the bringing her son Horus to maturity (whose strength by exhalations and clouds was continually increasing), Typhon, though not destroyed was conquered; For Isis, the goddess of earth, would not allow the enemy of wet to be quite extinguished, but set him at liberty, knowing that her productions could not be brought to perfection without heat.

Briefly, then, to sum up, in a compendious form:—

Osiris, we have already said, represents the rising of the Nile.

Isis, the part of Egypt irrigated.

Horus, the vapour and exhalations of the earth.

Buto further represents the marshes of Lower Egypt, where the vapours are nourished.

Nephthys, the edge of the desert which is occasionally overflowed at unusually high inundations.

Anubis, the son of Osiris and Nephthys, the product of that usually barren soil when it is overflowed.

Typhon, the sea, the swallower of the Nile.

The seventy-two conspirators, the power of draught, whose aid was invoked by Typhon, overcoming the moisture which occasions the rise of the Nile.

The chest, the banks of the Nile.

The Tanaitic mouth, the barren land about that part, which is hated, because, though watered by the Nile, it is unproductive.

The twenty-eight years of Osiris's life or reign, the twenty-eight cubits to which the Nile rises at Elephanta, its greatest height.

The seventeenth day of Athyr, the period of the withdrawing of the Nile within its banks.

Aso, Queen of Ethiopia, the south winds which kept the clouds in the north.

The thirteen parts of Osiris's body, the main streams and channels through which the Nile passing into the country is *buried* in the earth. The one which was not recovered signifying the generative power of the Nile, which *remained* in the stream, or, as Plutarch says, "was said to have been thrown into the river, because water was the first matter on which the productive power of the Deity operated."

The victory of Horus represents the power of the clouds to inundate.

Harpocrates, untimely born of Isis in the winter solstice, and weak in his lower limbs, would refer to the weak shootings of corn prematurely produced.

The moral, then, to be derived from the consideration of the Isiac Osiridian mysteries, is that the Egyptians, in their ignorance and heathenism, acted, nevertheless, up to the light that was in them; and that, not knowing the true God, they praised Nature. Well would it be for many to whom better and purer light is vouchsafed, if, without copying Egyptian superstition, or grovelling needlessly in Egyptian darkness, they would not disdain the hint conveyed in Tom Hood's lines in his celebrated Ode to Rae Wilson:—

“E'en the poor heathen's homage to the sun
I would not harshly scorn, lest even there
I spurn'd *some* elements of Christian prayer:
An aim, though erring, at a world ayont—
Acknowledgment of good—of man's futility—
A sense of need—of weakness—and, indeed,
That *very* thing so *many* Christians want—HUMILITY.”

X.

THE EVERGREEN.

BY BRO. ROB MORRIS, OF KENTUCKY, U.S.

[The decease of General Morgan Lewis, Grand Master of New York, was attended with various and touching evidences of his devotion to Masonry. Among his latest requests was this, that he might be laid in his coffin with a bunch of evergreen upon his breast.]

THE veteran sinks to rest ;—
“Lay it upon my breast,
And let it crumble with my heart to dust :
Its leaves a lesson tell,
Their verdure teacheth well
The everlasting greenness of my trust.

“Through threescore years and ten,
With failing, dying men,
I've wept the uncertainties of life and time ;
The symbols loved of yore
Have changed, have lost their pow'r,
All save this emblem of a faith sublime !

“Things are not as they were ;
The Level and the Square,
Those time-worn implements of love and truth,
The Incense flowing o'er,
The Lambskin chastely pure,
Bear not the interpretation as in youth.

“ Their moral lore they lose ;
 They mind me but of those
 Now in death’s chambers who their teachings knew :
 I see them, they but breathe
 The charnel-airs of death ;—
 I cannot bear their saddening forms to view.

“ But *this*, ah ! symbol bright,
 Outliving age’s blight !
This speaks in honey-tongues unchanged, unchanged :
 In it I read my youth,
 In it my manhood’s truth,
 In it bright forms of glory long estranged.

“ Green leaves of summer-skies,
 Fresh types of paradise,
 Tokens that there’s a world I soon shall see,
 Of these take good supply,
 And, brothers, when I die,
 Lay them upon my heart to die with me !”

* * * *

’Twas done ;—they’re crumbled now—
He lies in ashes too :
 But was that confidence inspired in vain ?
 Ah, no ! his noble heart,
 When death’s dark shades depart,
 With them in glory shall spring forth again !

REVIEWS OF NEW BOOKS.

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

“ *Freemasons’ Calendar for the Province of Oxford*,” edited by BRO. RICHARD J. SPIERS, D. Prov. G.M., Oxford, and P.G.S.B. Oxford: Bro. E. W. Morris.—This is a useful little work for all Brethren visiting Oxford. It is well got up, and is, we believe, distributed by the Lodges of the province to their members. We perceive that a supplement is published in May immediately after the appointment of the Prov. G. Officers. Would it not be desirable that a similar course should be pursued at the G. Sec.’s office ?

“ *Shelley and his Writings*,” by CHARLES S. MIDDLETON. In 2 vols. post 8vo. London: Newby.—Mr. Charles Middleton, in the volumes now before us, has filled up a gap which has for some time existed in our literature. We have been in want of a “ *Life of Shelley*,” written by one capable of understanding his genius, who would carefully and artistically arrange the disconnected materials which Captain Medwin threw hurriedly together, and who would be ready, while blaming his vices of conduct and of style, to pass lightly over the faults which every eccentric genius possesses. Mr. Middleton has presented us with a biography as nearly approaching perfection as we can expect. He is too enthusiastic—too

zealous in the cause of his hero ; but he is truthful, and tolerably impartial. Being an admirer of the poet, he considers it necessary to defend nearly all his faults ; he has yet to learn that a biographer owes nothing to the person about whom he writes but unmitigated justice ; but, with the exception of a few errors of style, the work is an excellent one—the narrative is connected and rapid—the disquisitions interesting and highly poetical—the descriptions of natural scenery gorgeous and picturesque. The work possesses also a peculiar value, inasmuch as Mr. Middleton has published, for the first time, specimens from a copy of “Queen Mab,” revised by the poet’s own hands. In some of these great improvements of style are evident, while others plainly demonstrate how greatly Shelley’s ideas differed in after years from the wild, impassioned, and sceptical notions of what may indeed be termed his boyhood. To the admirers of Shelley, as a man and as a poet, we can confidently recommend the work as one which will meet with their warmest and sincerest sympathy ; to the public in general, we can point to it as being the only complete “Life of Shelley” in existence. Captain Medwin’s work, written as it was by one incapable of appreciating the poetic character, was, as we have said, but a hurried compilation. The four volumes just published by Mr. Hogg, without an index, without a table of contents—without, in fact, any means of reference, and composed as they are of information heaped together without any connection—must be a disappointment to all those who had naturally looked forward to them as the only complete story of the poet’s life. At present, therefore, Mr. Middleton’s “Life of Shelley” is the only complete one we possess ; and, as it gives information which is given in no other biography, and much that is suppressed by Mr. Hogg as unauthentic (while he, by the way, quotes not a single authority), we can recommend it to all those who take an interest in the author of “Adonais.”

“*Clerical Directory, 1858,*” by the Conductors of the *Clerical Journal*. John Crockford, Essex-street, Strand.—This is certainly a most comprehensive and useful work of reference, as regards the clergy and the church. The labour of bringing together the facts relative to the position, title, works, &c. of nearly 19,000 clergymen, must have been immense ; and the reverend gentlemen concerned do not appear to have given that attention towards ensuring accuracy which it might have been expected they would do ; the compilers stating that they have expended “more than five hundred pounds for postage stamps alone” in seeking information, or an average of about seven for every clergyman, many of whom never acknowledged the many letters addressed to them. Indeed, they appear to be as neglectful in this respect as we have found the majority of the Lodges of the Craft whom we have so frequently addressed ; though, like the editors of this Directory, there are many whose courtesy and kindness we are bound to acknowledge. Though by the help of the index the name of each clergyman is readily found, yet that labour will be undoubtedly lessened by an alphabetical arrangement, which the editors promise for next year, and which they were only prevented from effecting this year through the necessity which existed for printing the information received as fast as it came to hand. Every clergyman, and indeed every person taking an interest in the statistics of the Church, should be in possession of this work.

CORRESPONDENCE.

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

THE PRESTONIAN LECTURE.

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

DEAR SIR AND BROTHER,--When I, as a young Mason, saw in your advertising columns that the Craft were invited to be present at the Grand Steward's Lodge, to hear the Prestonian Lecture, I naturally thought, from the eminence of the Lodge, "the lecturer [being] specially appointed by the M.W.G.M.," and the interest attached to the fame of our late Bro. Preston, that all humble, yet ardent, inquirers after Masonic knowledge who chose to attend, would have the rare opportunity afforded them of "drinking deep draughts of inspiration" from one of the well-springs of the Order. Need I add how grievously I was disappointed at a performance which in my opinion fell short of mediocrity.

From the lecturer's introduction I gathered it was incumbent on him to adhere closely to the original words of his author, and that a mass of authorities were placed at his disposal for the purpose of enabling him to illustrate the meaning of the text. Such being the facts, what was the result? For want of digesting the material, searching out the bearing of the notes, and, above all, rehearsing the matter, *and manner*, in the presence of one or two critical Craftsmen, we witnessed an exhibition far removed from the aim and importance of the subject.

Willingly admitting that to be Prestonian Lecturer is a most honourable distinction, and that few men have the moral courage to decline such an honour, when gracefully conferred upon them, whether they may be equal or not to the task of arranging facts, drawing deductions, or elucidating the meaning of a large body of writers with whose works they have no previous acquaintance; and allowing it is *not* an easy task for a man to start up and address an audience on a given topic, I am free to confess that I believe the Worshipful Brother in question *did his best*, and for these reasons I do not impute it to him *as a fault* that he failed, but rather that, dazzled by the honourable nature of the office, he, in common with all frail humanity, could not resist the charm of being recorded as the Prestonian Lecturer for 1858.

Without intending any offence to those in authority, I venture, with all due respect and submission, to offer a few suggestions as to the future appointments of Prestonian Lecturer. In a society like ours it must be admitted that there are numbers of members of more than ordinary literary attainments, to whom the honours of the Craft would be a stimulus to increased exertion, and a labour of love. Such a one, for instance, as the Rev. Bro. Dr. Oliver; although in much that he has written I feel no interest, yet as he is a man of mark amongst Masons he is the most ready

to my hand at this moment ; and to any one (and there are in the Order many Masons no way behind him in Masonic lore) who has habits like the reverend Brother alluded to,—habits of thought and careful investigation—the probable honour of being elected to such an office would be no slight inducement to continue them in well-doing.

The essentials for the appointment to this office should be, *not Masonic rank alone*, but a thorough acquaintance with the subject ; a careful and discreet power to annotate the materials presented to him ; an aptitude for illustration, such as should at once seize possession of the minds of his hearers, who may be said to be, in intellectual standing, a mixed assembly ; and last, though by no means least, a pleasing and distinct delivery.

Hoping for the future our Masonic rulers will seek to adopt the maxim of the outer world and, with regard to the Prestonian lecture, put “the right man in the right place,” so that Bro. Preston’s bequest may be the means of distinguishing some of the more efficient members of the Craft.—I am, dear Sir and Brother,

Yours fraternally,
PRÆLECTOR.

April 22nd, 1858.

CHARITY.

If thou hast *pass'd* an aching heart,
Turn back a little way,
Let not “*thy giving*” be a part
To act another day.

Give, whilst the weary eye is dim ;
And if a tear should fall,
'Twill be in gratitude to Him
Who heard the mourner’s call.

Oh, in the charities of life,
This impulse still obey ;
And if thou’st *pass'd* an aching heart,
Turn back a little way !

It is not far the feet can go—
The shadow cometh fast ;
And whether we move fast or slow,
'Tis to one bourn at last.

When thy “to-morrows” all have died,
Kind actions will appear
Like angels waiting at thy side
To bless thee and to cheer !

Then in the charities of life
This impulse still obey,
And if thou’st *pass'd* an aching heart,
Turn back a little way.

Charles Swain.

THE MASONIC MIRROR.

MASONIC MEMS.

THE GRAND OFFICERS.—Just as we were going to press we had the following list of new Grand Officers handed us :—Bros. Col. Brownrigg, S.W. ; Wyndham Portal, J.W. ; Roxburgh, G. Reg. ; Rev. — Ward, G. Chap., *vice* Rev. J. E. Cox ; Pulteney Scott, S.D. ; Hopwood, J.D. ; Gooch, S.B. ; Albert W. Wood, Assist. G. Dir. of Cers. Report also states that the Rev. Bro. Lyall will supersede the Rev. Bro. Moore, as G. Chap.

A preparatory meeting for the Prov. Grand Lodge of Kent is to be held at Bro. Watson's, Belle Vue Hotel, Gravesend, on the 10th inst. We understand the Prov. Grand Lodge is to be held at Maidstone early in June.

It is rumoured that the next annual Prov. Grand Lodge meeting for Worcestershire, will be held in September next, at Dudley, and that the honour of receiving it will be conferred upon either the Lodge of Perseverance, No. 838, or the Vernon Lodge, No. 819 ; Nos. 313 and 730 having been recently visited by the Prov. Grand Lodge. We believe this matter will be settled at a preliminary meeting of the Prov. Grand Officers called for at Worcester. It is hoped the Prov. G.M. will carry out the intention expressed by him last year, viz., the holding quarterly communications. It will be attended with great advantage to the Craft in general.

METROPOLITAN.

APPOINTMENTS.

Wednesday, April 28th.—GRAND FESTIVAL.

Thursday, 29th.—Lodge, Neptune (22), Radley's Hotel. Chapter, Hope (248), Globe Tavern, Greenwich. General Committee, Girls' School, at 12.

Friday, 30th.—House Committee, Boys' School, at 4.

Saturday, May 1st.—Lodge, London (125), Freemasons' Tavern. Committee, Boys' School, at 4. Audit Committee, at 2.

Monday, 3rd.—Lodges, Robert Burns (25), Freemasons' Tavern ; Royal Jubilee (85), Anderson's Hotel ; St. John's (107), Radley's Hotel ; St. Luke's (168), Commercial Hall, Chelsea ; Joppa (223), Albion Tavern ; Unions (318), Freemasons' Tavern.

Tuesday, 4th.—Lodges, Albion (9), Freemasons' Tavern ; Old Dundee (18), London Tavern ; United Prudence (98), Albion Tavern ; Temple (118), Ship and Turtle ; Old Concord (201), Freemasons' Tavern ; Euphrates (257), White Hart, Bishopsgate-street ; Stability (264), Green Dragon, Bishopsgate-street ; La Tolerance (784), Freemasons' Tavern. Colonial Board, at 3.

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

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

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

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

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

GRAND STEWARDS' LODGE.—Between forty and fifty Brethren assembled in the Temple on Wednesday, April 21, to hear the Prestonian Lecture delivered by the W.M., Bro. Johnstone. The lecture was divided into two parts of about thirty-five minutes each. The lecturer read far too much, and spoke too little, feeling himself constrained by having to adhere as closely as possible to Bro. Preston's words; the illustrations of that Brother, to great extent (though not in spirit), form those now in use, and therefore conflicting with those to which Bro. Johnstone is used, and on which he promised to give a lecture before the close of his year of office. Between the parts the Brethren were called from labour, and partook of refreshment, at the expense of the W.M. A vote of thanks to the W.M. closed the proceedings. In the early part of the evening five Brethren were elected as members of the Lodge.

ROYAL YORK LODGE OF PERSEVERANCE (No. 7).—On Wednesday, 21st inst., was held the last meeting for the season of this excellent Lodge, the business comprising one passing and two raisings, the ceremonies being performed under the presidency of the W.M., Bro. Collings. The Lodge being closed, an adjournment took place to the banquet, to which ample justice was done by about thirty Brethren. The usual loyal and Masonic toasts having been despatched, Bro. Hopwood, P.M., rose to discharge a most pleasing duty, that of presenting to Bro. J. Levinson, the immediate P.M., a jewel as a testimonial of the esteem in which he was held by the members of the Lodge, and to mark their appreciation of his unvarying kindness, and of the zeal and energy which he had brought to the fulfilment of the various offices. In the course of his admirable remarks, which were replete with true Masonic feeling, and elicited hearty and unanimous applause, Bro. Hopwood drew attention to the interest evinced by Bro. Levinson in the welfare of the Lodge, in presenting them with their handsome working tools—in the undeviating punctuality observed in his various Masonic engagements—and in his constant desire to contribute by every means in his power to the prosperity of the Lodge and the happiness of its members. In attempting to reply, Bro. Levinson became quite overpowered, and on again rising was compelled to acknowledge that he felt himself perfectly inadequate to thank them for this recognition of his poor services. He could only assure them how deeply he felt their kindness, whilst they might rely upon the continuance of any exertions of his which might be thought conducive to their interests. From the bottom of his heart he thanked them, wishing them and theirs every blessing this world can bestow. The jewel is a very handsome one, manufactured by Bro. Platt, and purchased by subscription amongst the members, the Lodge contributing five guineas, in accordance with a special resolution unanimously adopted at the last meeting. The remainder of the evening was spent in that agreeable manner characteristic of the Royal York reunions, the W.M. holding out the prospect of a pleasurable meeting during the recess, by inviting the whole of the Lodge to pay him a visit at his residence at Bath, on some day to be fixed in July. The visitors were Bros. A. U. Thiselton, P.M. No. 2, P.G. Stew., P. Prov. G.D. Essex, and Sec. Boys' School; F. Binckes, P.M. No. 11; Hammerton, J.W. No. 995; Graham, No. 66; Hopwood, P.M. No. 329; Symonds, &c. &c.

BRITISH LODGE (No. 8).—The members of this Lodge met at the Freemasons' Tavern, Monday, April 19th, when Bro. Sullivan was raised to the Sublime Degree of a Master Mason. The Lodge was then closed, and the Brethren proceeded to banquet. In proposing the usual loyal and Masonic toasts the W.M. alluded to the pleasure felt by Masons of all ages in being presided over by royalty, and expressed a hope that the day was not far distant when they would again enjoy that satisfaction in the person of the Prince of Wales. In proposing the health of the present and Past Grand Officers, the W.M. said it was hardly necessary to call the attention of the Brethren to the able manner in which the Deputy Grand Master performed his duties. It was patent to them all, for even while discharging the arduous duties of War Minister he had found time to perform those of Masonry in a manner that had never been surpassed. But he more particularly drew the attention of the Brethren to the fact of their having the honour

of the presence of a Grand Officer in the person of Bro. Shuttleworth, representative of the Grand Lodge in Switzerland, who would not have been appointed to that distinguished office unless of acknowledged worth and ability. Bro. Shuttleworth, in returning thanks for the Grand Officers, expressed his opinion that there had been a laxity in the representation of the Grand Lodge of England in foreign countries, and that it was necessary that new blood should be introduced; this, he was happy to say, had been done to some extent, and with the best effect. With regard to himself, he could but express his thanks for the hospitable manner in which he had been received, and trusted that he should have the pleasure of meeting the Brethren in Switzerland, and showing them the manner in which Masonry was worked in that country. The health of the W.M. was drunk with much warmth, with thanks for the very able manner in which he had performed the ceremony of raising, and the courteous manner in which he presided at the banquet. After thanking the Brethren, the W.M. proposed the health of the Past Masters, and expressed his obligations to them severally for their eminent services to the Lodge, and their readiness at all times to render assistance. He also proposed the health of the visitor, Bro. Lazarus, thanking him for the pleasure of his company. He likewise gave the health of the Officers, and thanked them for their attendance to the various duties.

LODGE OF EMULATION (No. 21).—The meeting on Monday, 19th inst., as regards business, was a blank. The only matter for record was the universally expressed regret at the absence of Bro. Howell, W.M., who, in addition to his many social and other good qualities, has won for himself the esteem and admiration of the Brethren by the manner in which he discharges his duties as hon. surgeon to the Girls' School. In this capacity his constant attention and unwearying kindness are beyond all praise, deserving alike public mention and approbation. Messrs. Staples provided a banquet in their usual style of excellence, and Bro. Wing, P.M., by the way in which he presided, added not a little to the enjoyment of the evening. The health of the W.M. was most cordially received, and responded to by Bro. J. Symonds, the immediate P.M., whose warm interest in the Boys' School election had detained him to an hour too late to admit of taking his place at the head of the table. The visitors were Bros. Dr. Hinxman, Grand Steward and W.M. No. 27; F. Binckes, P.M. No. 11; Holman, No. 20; Herapath, No. 32; Baker, No. 206; Jones, No. 223; and Warrick, No. 329.

LODGE OF FELICITY (No. 66).—A meeting of this excellent Lodge was held at the London Tavern, on Monday, April 19, Bro. R. Kynaston, W.M., presiding. Bro. W. B. Graham, S.W. and P.G. Steward, was elected W.M. for the ensuing year, and Bro. Staples re-elected Treas. for the twenty-sixth time. The Brethren to the number of twenty then adjourned to banquet, the visitors being:—Bros. Crohn, G. Sec. for German Cor.; W. F. Newton, W.M. No. 830; the Rev. — Westall; Weichbrodt, P.M. No. 289; Willmott, P.M. No. 57; Stewart, &c. The usual loyal and Masonic toasts were drunk: Bro. Crohn returning thanks for the G. Officers, and Bro. Newton for the visitors. A very large gathering is expected at the next meeting to do honour to the installation of the W.M. elect, Bro. Graham.

EASTERN STAR LODGE (No. 112).—The last meeting for the season of the above Lodge took place at the Wade's Arms, Poplar, on the 14th inst., Bro. George Allison, W.M., presiding, supported by a large number of members, including several P.Ms. It being announced that a candidate was in readiness (Mr. Sharpe) the W.M. resigned his chair to the Treasurer and P.M., Bro. W. W. Davis, who expressed a desire to perform the initiation, the candidate being a particular friend and protégé of his. The ceremony was well performed, and the new made Brother received the congratulations of the members. The Master having resumed his seat, another candidate for Masonic favours was introduced in the person of Mr. Frederick Leveque, who also received the honour of initiation—the ceremony in the hands of the W.M. losing none of its prestige. After this a

petition was read from a distressed Brother, soliciting relief, which was responded to by a vote of two pounds from the Lodge funds—the recipient expressing his grateful thanks for the timely aid. The initiated having returned to the Lodge room were further gratified by the beautiful charge appertaining to the 1st Degree, being given by Bro. Potts, P.M. and Sec., at the request of the W.M., in a manner to elicit encomium from the assembled Brethren. These matters ended, an adjournment to dinner took place, which was well supplied, and to which ample justice was done. At the conclusion of the dinner, grace having been said, the W.M. proposed, in appropriate terms, “The Queen and Craft,” followed by the usual Masonic toasts; after which the Master said in proposing the next toast he did so with peculiar pleasure, it being the health of those gentlemen who had done the Lodge the honour to select it for their debüt in Freemasonry. He felt something like pride to see Masonry increasing its members, for that increase ensured the further progress of science, and the extension of those excellent moral laws by which the Craft was governed. The toast was drunk with enthusiasm, and was briefly but feelingly acknowledged by the initiated. The next toast was that of the visitors, viz., Bros. Captain Lumley, How, Kelly, and Francis, who acknowledged the compliment paid them. The W.M.’s health having been proposed, that worthy Brother in responding assured the Brethren (although young in office) of his determination to carry out, as far as lay in his power, the true principles of the Order, and, while he occupied the chair, he would see that every Brother had his due, and trusted by meting out justice to every one to receive at the end of his year of office the goodwill of all the Brethren. Other toasts followed, and closed a pleasant evening.

FITZROY LODGE (No. 830).—This Lodge of military Freemasons met at the head quarters of the Honourable Artillery Company, Finsbury Square; Bro. Captain Jay was raised to the Sublime Degree of a Master Mason, with Bro. Sichel, from the Globe Lodge, by the permission of the W.M.; Bro. Nichols was passed to the Degree of a Fellow Craft. The ceremonies were most ably performed by Bro. Peter Matthews, P.M. and Treas. The Lodge was then closed, and the Brethren proceeded to an excellent banquet and demonstrated to their numerous visitors how, while preparing against the horrors of war, they could inculcate the advantages of peace and universal brotherhood amongst men of every country and opinion. The visitors were Bros. Mark, No. 18; Brandon P.M. No. 23; Sichel, No. 23; Kynaston, No. 66; Spooner, No. 237; Canton, No. 223; Noel, No. 333, Ireland. There were also present, Bros. Montermerli, of No. 4, and Ganz, No. 630, the two latter Brethren affording the greatest amusement and delight by their musical abilities. Bro. Geo. Tedder of No. 11, arrived at a late period of the evening, and in his best style sang the “Death of Nelson,” and other songs, which were received with the greatest enthusiasm.

INSTRUCTION.

KINGSLAND (*New Lodge of Instruction*).—On Sunday evening a number of Brethren met at the house of Brother Hitchcox, the Star and Garter, Kingsland-gate, to make the requisite preliminary arrangements for opening a Lodge of Instruction. Bro. Brett, No. 206, was called to the chair, and was supported by Bros. J. Beard, Woodford, and Hitchcox, No. 118; Howell, No. 183; Jennings, No. 196; Smith, 219; Hood, No. 902; &c. &c. It was resolved, “that Masonic meetings should be held every Sunday night at eight;” “that Bro. Thos. Beard be requested to officiate as Secretary;” and “that Bro. Brett be requested to discharge the duties of W.M. on next Sunday evening.” These preliminaries being ended, Bro. Brett worked the first section, and the meeting terminated according to Masonic custom until next Sunday evening. As there is no suburb of the metropolis more easily accessible than Kingsland-gate, the Brethren who have promoted the formation of this most needed Lodge of Instruction, entertain very confident hopes of future prosperity.—[*Query*.—Under what Lodge are the Brethren to meet?]

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges.*—Tuesday, May 4, Beaufort (129), Freemasons' Hall, at 7; Wednesday, 5th, Moira (408), Freemasons' Hall; Instruction, Friday, 7th, Freemasons' Hall, at 7½.
Chapter.—Thursday, 6th, Hospitality (221), Freemasons' Hall, at 7.

CHANNEL ISLANDS.

APPOINTMENTS.—*Lodge.*—Tuesday, May 4, Hammond (829), Masonic Hall, Guernsey, at 7.
Chapter.—Wednesday, 5th, Hammond (829), Masonic Hall, Guernsey.

CHESHIRE.

APPOINTMENTS.—*Lodges.*—Saturday, May 1, Fidelity (623), White Hart, Flowery Field, at 4.
Chapters.—Wednesday, 5th, Fidelity (701), Angel Inn, Birkenhead, at 6.

DERBYSHIRE.

DERBY.—*Opening of the Arboretum Lodge.*—The Craft may be congratulated upon the progress made during the last twelve months in this town. For a considerable time past a number of gentlemen have been regularly initiated into the mysteries of the Craft at the Tyrian Lodge, held at the Royal Hotel; and now we have to announce the opening of a new Lodge at Bro. Williamson's, the Arboretum Hotel, and which is called "The Arboretum Lodge," out of respect to the memory of the late Bro. Joseph Strutt. The Lodge promises to be a prosperous one, as on the opening night, on Wednesday the 14th, no less than nine Brethren became joining members, and thirteen candidates were balloted for and approved, five of whom were initiated, viz., Messrs. Williamson, J. Smith, T. Swingler, S. Leech, and J. Speed. The furniture, jewels, &c., of the Lodge are entirely new, and of the most beautiful description. The W.M. is Bro. S. Collinson, his Wardens being Bros. J. Gamble, and J. Swain, with Bro. H. Carson, as Sec.

DEVONSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, May 3, Harmony (182), Swan Inn, Plymouth, at 7; Fidelity (280), Three Tons, Tiverton, at 7; Bedford (351), Private Room, Tavistock, at 7; Tuesday, 4th, St. John's (83), Masonic Hall, Plymouth, at 7; Wednesday, 5th, Perseverance (190), London Hotel, Sidmouth, at 7; Brunswick (195), Masonic Hall, Plymouth, at 7.

NORTHMOLTON.—On Tuesday, the 20th, there were great rejoicings here and at Southmolton, on occasion of the Hon. Augustus Fredk. Bampfylde, the eldest son of Lord and Lady Poltimore, coming of age—that event having taken place a few days previously. Amongst a variety of addresses presented to the Hon. Brother was the following, from the Brethren of Lodge No. 610, Southmolton:—

"To the Hon. Augustus Frederick Geo. Warwick Bampfylde.

"Sir and Brother,—You having attained your majority, we, the undersigned, the Worshipful Master, Officers, and Brethren of the Loyal Lodge of Industry, No. 610, of Southmolton, cheerfully avail ourselves of the present opportunity of congratulating you on the auspicious event.

"We have the greatest possible pleasure in doing so, from the fact of your having so early become a member of our ancient and honourable fraternity of free and accepted Masons.

"The brightest characters in the history of mankind have been Masons, and we congratulate ourselves on the honour of having a Brother in your high position as our neighbour, feeling assured that the glorious principles of 'brotherly love, relief, and truth,' will most assuredly conduce to the great happiness of its possessor, and be a very considerable advantage to the Craft, and to the world in general.

"We heartily and sincerely hope that the Great Architect of the universe will

prolong your life, and bless you with health, happiness, and prosperity, and at its termination may you be received into the Grand Lodge above, where He lives and reigns for evermore.

“Dated Freemasons’ Hall, April 20th, 1858.

“Signed by J. A. Kingdon, W.M. ; W. Cole, S.W. ; Geo. Sheppard, P.M. ; J. Galliford, P.M. ; A. H. Attwater, P.M. ; Wm. Organ, jun., P.M. ; E. J. Riccard ; J. Cock, jun., J.D. ; O. Kingdon ; G. J. Garrett, Secretary ; James Webb ; Wm. Manning, I.G. ; W. Tucker ; W. T. Tepper ; James Wood.”

The Hon. Bro. Bampfylde replied that he must express the great gratification which he felt at receiving this address, especially as it was entirely unexpected on his part. He regretted that latterly he had not been able to devote as much time to Masonry as he wished, but hoped that for the future he should make himself more acquainted with the principles of the Order, and that he should be always happy to do everything in his power to promote the interest of the Craft generally, and the Southmolton Lodge in particular.

Bro. Lord Poltimore expressed the great pleasure he felt at the presentation of the address which had just been read, and most cordially thanked them for their great kindness exhibited that day towards his son ; he further begged, as a favour, to be allowed to add his name to the address as P. Prov. D.G.M. of Devon. And with the consent of the Brethren he added his name accordingly.

After the presentation of the address, Lady Poltimore having expressed a wish to see the Brethren in their regalia, the deputation was introduced to her ladyship by her noble husband.

The deputation then retired.

STONEHOUSE.—*Lodge of Sincerity* (No. 224).—At a Lodge of emergency, held on Monday, 19th inst., three captains of militia were initiated, viz., Capt. Hargreaves, of the 2nd King’s Own Stafford Light Infantry ; Capt. Levett, of the same regiment ; and Capt. Ussher, of the Waterford Artillery. The W.M. Bro. W. Hurst, did the work of the Lodge, and was ably supported by Bros. Viscount Valletort, S.W. ; R. R. Rodd, J.W. ; and L. P. Tripe, P.M. At the same meeting Bros. Cooper, Hayes, Crawford, and W. Martin, of 2nd King’s Own Stafford Light Infantry, were raised to the sublime degree of a M.M. by the W.M., assisted by Bro. J. C. Hancock, P.M. So numerous have been initiations in this Lodge recently that the regular monthly meetings are found insufficient for the working. The regular Lodges are held the second Monday in the month, at seven o’clock, in St. George’s Hall.

DORSETSHIRE.

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

DURHAM.

APPOINTMENTS.—*Lodges*.—Tuesday, May 4, Marquis of Granby, (146), Freemasons’ Hall, Durham, at 7 ; Thursday, 6th, Tees (749), Black Lion, Stockton-on-Tees, at 7.

ESSEX.

APPOINTMENTS.—*Chapter*.—Friday, May 7, Hope and Unity (259), White Hart, Romford, at 3.

ROMFORD.—*Lodge of Hope and Unity* (No. 259).—The quarterly meeting of this Lodge was held at the White Hart Tavern on Thursday, 22nd April, Bro. Addison, W.M., presiding. Bros. M. W. V. Dawson and C. Ind were raised to the 3rd Degree. The Lodge having been closed, the Brethren adjourned to banquet. A variety of toasts having been drunk, the W.M. proposed the “charities,” coupled with the name of Bro. Thiselton. Bro. Thiselton returned thanks, and drew attention to the fact that though the majority of the candidates for the charities came from the country, the great majority of the subscribers were London Brethren, which he attributed in a great measure to the circumstance that there was no person to bring the claims of the charities prominently before each Lodge—the old adage of what was everybody’s business was

nobody's business being most amply verified. Of course he was most desirous that the Boy's School, with which he was more immediately connected, should be well supported, and he was happy to say it was flourishing, but he would more particularly call attention to the claims of the Aged Masons and Widows Funds, which he regretted to say were most deeply in want of assistance, as not more than one-third of the candidates, poor creatures in the decline of life, would be enabled to come on the institution at the approaching election. Bro. Adlard (the Treasurer of the Lodge), followed and expressed his opinion that if it were generally known that the annual subscription to the Aged Masons and Widows' Fund was only five shillings each, and that a Brother could subscribe to either or both, as best suited his convenience, they would be more generally supported, especially when he told them that a single five shillings per annum from each member of the Craft would amply provide for all the candidates being elected, and leave a margin to meet future exigencies. This appeal was answered by no less than ten Brethren, there being only nineteen present, of whom some were already subscribers, handing five shillings each to Bro. Adlard, which has since been duly paid in to the credit of the Widows' Fund. The lodge was closed in perfect harmony.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodges.*—Tuesday, May 4, Sherborne (1,004), George Hotel, Stroud, at 5½; Wednesday, 5th, Royal Union (307), Freemasons' Hall, Cheltenham, at 6.

HAMPSHIRE.

APPOINTMENTS.—*Lodges.*—Monday, May 3, Oakley (955), Black Boy, Basingstoke, at 6; Thursday, 6th, Panmure (1,025), Royal Hotel, Aldershot, at 6. *Chapters.*—Wednesday, 5th, Southampton (555), Freemasons' Hall, Southampton, at 7; Thursday, 6th, Royal Gloucester, Freemasons' Hall, Southampton, at 7.

ISLE OF WIGHT.

APPOINTMENTS.—*Lodge.*—Wednesday, May 5th, Yarborough (809), High-street, Ventnor, at 7.

KENT.

APPOINTMENTS.—*Lodges.*—Monday, May 3rd, Peace and Harmony (235), Royal Oak, Dover, at 7½; Tuesday, 4th, Adam's (184), Masonic Hall, Sheerness, at 6; Wednesday, 5th, Royal Naval (621), Hiscock's Royal Hotel, Ramsgate, at 7; Union (149), King's Head, Margate, at 7; Florence Nightingale (1,008), Crown and Anchor, Woolwich, at 6; Invicta (1,011), George Hotel, Ashford, at 8; Thursday, 6th, United Industrious (34), Canterbury, at 8; Friday, 7th, Union (149), King's Head, Margate, at 7. *Mark.*—Tuesday, 4th, Florence Nightingale (Scotch), Crown and Anchor, Woolwich, at 6.

CHATHAM.—*Royal Kent Lodge of Antiquity* (No. 20).—The members of this Lodge met on Wednesday, the 21st inst. The amount of business on the summons being unusually large, induced the W.M., Bro. Charles Isaacs, to call the Brethren together before the usual hour, and we regret to say, had it not been for the assistance of the Brethren of the Lodge of Freedom, No. 91, the W.M. could not have proceeded with the business. The Lodge being opened in the 1st and 2nd Degrees, Bros. Solomon, Power, *M.D.*, Turner, and Hawley, were raised to the Sublime Degree of Master Masons; and Bros. St. John, Sly, and Holland, were passed to the 2nd Degree. Several Brethren were proposed, and candidates, and Bro. Morse, P.M., No. 91, as a subscribing member. Nothing further being advanced for the benefit of the Craft, the Lodge was closed in due form, and the Brethren adjourned to banquet. Among the visitors was the W.M. No. 91; Bros. Hills, P.M.; Moore, P.M.; Watson and Everest, of the same Lodge; the W.M., Lodge No. 741, Maidstone. The evening was spent in conviviality, the W.M. expressing his gratitude to the Brethren of the Gravesend Lodge for their kind assistance.

LANCASHIRE (EAST.)

APPOINTMENTS.—*Lodges.*—Monday, May 3rd, Cheetham and Crumpsall (928), Crumpsall Hotel, near Manchester, at 6; Thursday, 6th, Affability (399), Cross-street, Manchester, at 6½; Tudor (688), Red Lion, Oldham, at 6½; Friday, 6th, Anchor and Hope (44), Swan Hotel, Bolton, at 6.

BLACKBURN.—*Lodge of Perseverance* (No. 432).—The usual monthly meeting of the flourishing and excellent Lodge was held on Thursday the 22nd inst., Bro. Wm. Harrison, W.M., presiding, ably assisted by Bro. Bell, S.W., and Bro. Radcliffe (P.M. and W.M. No. 434) J.W. The Lodge was opened up to the third degree, after which Bro. Clough, P.M. and P. Prov. G. Reg. East Lancashire, raised Bros. G. P. Hartley and Edge to the sublime degree of M.M., performing the ceremony in his accustomed perfect and impressive manner, eliciting the admiration of the Lodge for his ability. The Lodge having been closed down to the 1st degree, the ordinary routine business of the Lodge was transacted, and the voting papers for various charities filled up, and one or two notices of motion were given, after which the Lodge adjourned, passing a very agreeable evening together, and separating in the usual good harmony. The visitors present included Bro. Holding from the Lodge of Unity, No. 889, Southport. On Thursday the 1st instant, the Brethren of the Lodge assembled at the Lodge-rooms for the purpose of presenting Bro. Thomas Clough, P.M., with a tribute of respect for his long and valued services to the Lodge. Bro. Bolton the worthy host of the Bull Hotel, invited the Brethren on the occasion to a sumptuous banquet, which was served with that Brother's well known taste. After the withdrawal of the cloth, Bro. John Bell, S.W., was called to the chair, and Bro. Tiplady, Sec., officiated as vice-chairman. The usual loyal and Masonic toasts having been given from the chair and duly honoured, Bro. Houlker was called upon to make the presentation which he prefaced with a very feeling and eloquent address, expatiating on the laborious and faithful services of Bro. Clough, for a period of twenty-four years, and stating that it had long been in contemplation by some of the oldest Masons in Blackburn, to mark the Brethren's just appreciation of Bro. Clough's exertions, as one of the oldest Masons among them, by a suitable testimonial; he concluded by handing to the worthy and esteemed Brother, a beautiful and massive silver snuff-box and P.Z. jewel. The former was supplied by Mr. James Sagar, jun., of Blackburn. Both presentations were much admired, the latter being in solid gold. The gifts bore this inscription:—"Presented to Bro. Thomas Clough, P.M., P.Z., and P. Prov. G. Reg. East Lancashire, by the members of the Lodge and Chapter No. 432, as an acknowledgment of his valuable services. Blackburn, 1st April, 1858." Bro. Clough, who was somewhat affected by this testimonial of the worth of his services, and of the high esteem in which he is held, acknowledged the compliment in an appropriate speech, and resumed his seat amid the most enthusiastic cheers. The pleasures of the company were enhanced by the singing of several of the Brethren, and numerous toasts and sentiments having been given and responded to by several officers of the Lodge, the proceedings concluded with "The health of Bro. Bolton and Mrs. Bolton, with thanks," to which Bro. Bolton replied in humorous style, after which the party separated.

LANCASHIRE (WEST.)

APPOINTMENTS.—*Lodges*.—Monday, May 3rd, Harmony (267), Wellington Hotel, Garston, at 3½; Tuesday, 4th, Alliance (965), Stanley Arms, Roby, at 4½; Wednesday, 5th, St. John's (971), Caledonian Hotel, Liverpool, at 6; Ellesmere (1,032), Red Lion, Chorley, at 6; Thursday, 6th, Mariners' (310), Duke-street, Liverpool, at 6; Friday, 7th, Instruction (Mariners'), Duke-street, Liverpool, at 7. *Chapter*.—Wednesday, 5th, Unity and Perseverance (845), Wheatsheaf, Ormskirk, at 5.

ROBY.—*Alliance Lodge* (No. 965).—The usual monthly meeting of this fast-improving Lodge was held on the 2nd April, presided over by Bro. James Evans, W.M. (now in his second year of office); when Messrs. Erlam and Smith having been initiated into the mysteries of Freemasonry, Bros. Pickup and McGerrow were raised to the Sublime Degree of Master Mason in the usual impressive manner, for which the W.M. is celebrated. A large number of visitors were present, amongst whom we may name Bros. Mayle, P.M. Royal Isle of Man Lodge; Maddocks, P.M. No. 310; Lewin, No. 310; Herdman, J.W. No. 701; Lee, No. 701; Langley, No. 701; Thompson, No. 267; Swift, No. 310; Horsley, No. 701. Amongst other matters, it was proposed by Bro. Philips, S.W., and seconded by Bro. Witten, J.W., that the Lodge be furnished with three handsome Masonic chairs in lieu of those now in use, which was agreed upon unanimously.

We would direct attention to the great progress this Lodge has of late made, and the same remark made in reference to another Lodge some short time ago is certainly due here—that not a little of its success may be attributed to the efficient performance of the duties by the officers, and the high estimation in which the Master is deservedly held by the Brethren.

LEICESTERSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, May 5th, St. John's (318), Bell Hotel, Leicester, at 7.

LINCOLNSHIRE.

APPOINTMENTS.—*Lodge.*—Wednesday, May 5th, Lindsay (1,014), Public-buildings, Louth, at 6.

BOSTON.—*Lodge of Harmony* (No. 339).—A very gratifying event occurred in this Lodge on the 13th inst., viz. the presentation to Bro. Cabourn Pocklington, of a very handsome testimonial of regard from the Officers and Brethren of that and other Lodges in this province. The services of this intelligent and persevering Brother have long been acknowledged by the Brethren of his mother Lodge, in which he has not only reaped the highest Masonic honours, but his readiness to guide and instruct less proficient members of the Craft in other parts of the province has gained for him universal esteem. Having filled the chair in the Lodge of Harmony, and in the Hundred of Elloe, and materially assisted in training the Lodges to a state of great efficiency, the present was considered an auspicious time to offer him one of those marks of favour by which Masons love to honour the worthy of the Craft. A subscription was unostentatiously set on foot, and in a very short time, from the fund so raised, a magnificent copy of "Roberts's Views in the Holy Land," bound in purple and gold, in the first style of Masonic binding, by Bro. Spencer, of Great Queen-street, London, was purchased. The presentation took place on the termination of the Lodge business on the 13th, at a banquet prepared by Bro. Jackson, Peacock Inn. About twenty of the Brethren attended, under the presidency of the W.M., S. B. Roberts, of Swineshead. On the withdrawal of the cloth, the chairman proposed, with loyal observations, "The Queen and the Craft;" "The Earl of Zetland, G.M. of England;" "The Earl of Yarborough, Prov. G.M. of Lincolnshire," &c.; which were received with Masonic honours.

The chairman then said: "Brethren, it is now my pleasing task to propose the toast of the evening, and in so doing to request in your names, and in the names of many Brethren, who, although subscribers, are unavoidably prevented from attending, that Bro. Pocklington will do us the pleasure of accepting the handsome token of our esteem and friendship now before me. I will, if you please, read to you the inscription in the first volume, which is so full and appropriate as to need little or no comment from me. It is as follows:—

"Province of Lincolnshire. To Bro. Cabourn Pocklington, P.M. Nos. 339 and 690, this noble record of the leading features of a land hallowed as the birth-place of Masonry, and the nursery of religion, is presented by a number of Past Masters, Officers, and Brethren, as a token of their friendly regard, and fraternal appreciation of his lengthened services in furtherance and support of the principles and practice of Masonic truth. Boston, No. 339, April 13th, 1858.'

"Every word of that inscription, flattering as it is, is amply merited. (Hear.) Bro. Pocklington has in every way deserved well of the Craft. As P.M. of two Lodges, in each of which he has introduced an admirable system of working, he has contributed, by precept and example, to promote the interest, and secure the prosperity of the Order in this province; while the assistance he has rendered to Brethren standing in need of instruction has been cheerfully given, and valuable in its results. I have, therefore, Bro. Pocklington, to beg your acceptance of these handsome books, illustrating (as expressed in the inscription) the birth place of that science which you so highly adorn; and with them, also, our sincere hope that you may be for many years spared to the enjoyment of the friendships you

have gained, and the honours you have earned. I now call upon you, Brothers, to join me in drinking health and prosperity to Bro. Pocklington, P.M., with all the honours." (Loud applause.)

Bro. Pocklington said, the high encomiums passed upon him by the W.M. were more than he merited, but he believed that they were uttered from the heart of their kind-hearted W.M. If the manner in which he had worked the two Lodges over which he had the honour to preside during the two preceding years had met with the approval of the Brethren of those Lodges, he was amply compensated for any labour he might have undergone; and the beautiful present just made him was a visible "symbol" of that approval, and a memento of their kindness towards himself. The work was an invaluable record of that land so dear to Masons, inasmuch as it was descriptive of scenes and places so prominently brought before them in the ritual and lectures. It described those mountains where God descended; those deserts where the angels pointed out to Hagar the hidden spring from which to reanimate her poor famished child Ishmael; that land where the angels were seen by Jacob to descend from and ascend to heaven; the holy ground where Moses was commanded to put off his shoes; the Valley of Jehosaphat, where the early Masons and Christian writers agreed in placing the terrible scene of the last Judgment; the ground upon which Abraham was about to offer his son Isaac; upon which David offered his mediatorial sacrifice, and King Solomon his costly burnt offerings on the completion of that Temple, which far eclipsed the magnificence of the heathen temples surrounding it, and at which time the union of operative and speculative Masonry took place, and the materials and implements used in its construction, with many of its most important details, were consecrated to the veneration of God, and the remembrance of which was preserved in their Lodges. Bro. Pocklington, having in feeling terms thanked the Brethren for their kindness in making him so costly a present, sat down amidst the plaudits of the company.

A variety of toasts and sentiments were given during the evening by the Brethren present, and some excellent songs were sung, and altogether the evening passed off in unalloyed peace, harmony, and brotherly love.

SPALDING.—*Hundred of Elloe* (No. 690).—At the monthly communication of this Lodge, holden on Thursday, the 8th of April, two gentlemen were proposed and accepted, and one of them, in a most impressive manner, initiated into the Order by Bro. Ridgway, the W.M. of the Lodge.

NORFOLK.

APPOINTMENTS.—*Lodge*.—Monday, May 3rd, Friendship (117), Duke's Head, Great Yarmouth.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges*.—Monday, May 3rd, Northern Counties (586), Freemasons' Hall, Newgate-street, Newcastle-upon-Tyne, at 7; St. George's (624), Commercial Hotel, North Shields, at 8; Tuesday, 4th, St. David's (554), Salmon Inn, Berwick; Northumberland (985), Central Exchange, Newcastle-upon-Tyne, at 7; Thursday, 6th, Newcastle (24), Freemasons' Hall, Blakett-street, Newcastle-upon-Tyne, at 7.

SHROPSHIRE.

APPOINTMENTS.—*Lodge*.—Friday, May 7th, St. John's (875), Bull's Head, Wellington, at 4.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, May 3rd, Royal Sussex (61), Amery's Hotel, Bath, at 7½; Wednesday, 5th, Sincerity (327), Taunton, at 7; Thursday, 6th, Royal Cumberland (48), Masonic Hall, Bath, at 8; Benevolent (653), Town Hall, Wells, at 7.

STAFFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, May 3rd, St. James's (705), New Inn, Handsworth, at 7; Thursday, 6th, St. Martin's (115), Freemasons' Arms, Burslem, at 6; St. Peter's (607), Star and Garter, Wolverhampton, at 7.

SUFFOLK.

APPOINTMENTS.—*Lodge*.—Wednesday, May 6th, Doric (96), Private Room, Woodbridge, at 7.

SUSSEX.

APPOINTMENTS.—*Lodges*.—Tuesday, May 4th, Royal York (394), Old Ship Hotel, Brighton, at 7½; Thursday, 6th, Union (45), Council Chamber, Chichester, at 7½.

WALES.

APPOINTMENTS.—*Lodge*.—Tuesday, May 4th, Prince of Wales (969), Thomas's Arms, Llanelly, at 7; Loyal Welsh (525), Victoria Hotel, Pembroke, at 8. *Chapter*.—Star of Gwynedd (540), British Hotel, Bangor, at 6.

WARWICKSHIRE.

APPOINTMENTS.—*Lodge*.—Wednesday, May 5th, Abbey (625), Newdegate Arms, Nuneaton, at 7.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, May 3rd, Semper Fidelis (772), Crown, Worcester, at 6½; Tuesday, 4th, Harmonic (313), Freemasons' Tavern, Dudley, at 6½; Wednesday, 5th, Worcester (349), Bell, Worcester, at 6½.

DUDLEY.—*Vernon Lodge* (No. 819).—There was a good muster of Brethren at the Lodge held on Wednesday, April 21, Bro. G. H. Deeley (P.M.) W.M. presiding. The Secretary reported that the private Lodge certificate of a London Lodge for a joining Brother had not yet been received, although faithfully promised two months since. The Lodge characterised the conduct of the London Brethren, as most unmasonic. The Secretary has been instructed to bring the matter before Grand Lodge. An expected candidate for initiation not being present it was a blank night. Two gentlemen were, however, proposed for initiation, having regularly passed the ordeal of the intermediate meeting. The expenses of the W.M. and Wardens to attend the Prov. G. meeting at Worcester, on the 28th (this day) was voted out of the Lodge funds, it being a preliminary meeting, and business of importance to the province might arise. The Lodge being closed, the Brethren separated early.

[The Lodge referred to is the IONIC—the Dudley Brethren wishing to elect Bro. Sheridan, *M.P.*, as a joining member, and it having been ruled by the Prov. G.M. that they cannot do so without a certificate from the Lodge of which he is a member. The Editor of the *Magazine* has more than once spoken to P.Ms. of the Ionic Lodge on the subject, who have promised to see to the matter alluded to, only to break their promises, Bro. Sheridan being still a subscribing member of the Lodge.]

YORKSHIRE (NORTH AND EAST.)

APPOINTMENTS.—*Lodges*.—Monday, May 3rd, Union (287), Masonic Hall, York, at 7; Tuesday, 4th, Camalodunum (958), Freemasons' Hall, New Malton, at 7; Friday, 7th, St. Germain (827), The Crescent, Selby, at 7.

YORKSHIRE (WEST.)

APPOINTMENTS.—*Lodges*.—Friday, May 7th, Alfred (384), Griffin Hotel, Leeds, at 7; Instruction, Alfred (384), Griffin Hotel, Leeds, at 8. *Chapters*.—Monday, 3rd, Paradise (162), Music Hall, Sheffield, at 7; Thursday, 6th, Sincerity (874), Freemasons' Hall, at 8.

ROYAL ARCH.

METROPOLITAN CHAPTERS.

MOUNT SINAI CHAPTER (No. 49).—The usual convocation was held on Tuesday April 20, at Anderton's Hotel (for the first time), Comp. H. Potter, M.E.Z., Comp. Couchman, (P.Z.,) as H., and Comp. Odell, as J. Bro. Clemow was exalted in admirable style by Comp. Andrew, P.Z. This being the convocation for the

election of Officers, Comp. Barfield was elected M.E.Z. ; Comp. Potter, H. ; Comp. Copass, J. ; Comp. Rackstraw, E. ; Comp. Jos. Smith (Dir. of Cers.), Treasurer ; Comp. Norman, N. ; and Levison P.S. The elections having been completed, Comp. Bywater was elected as a joining member. The Chapter was then closed, and the Comps. adjourned to banquet ; a most pleasant evening was spent.

DOMATIC CHAPTER (No. 206).—This chapter held a convocation on Thursday, April 22nd, at the Masonic Hall, Fetter Lane, Comps. Thompson, M.E.Z., W. Carpenter, H. and Odell, J. being in their respective places, as also was Comp. Tyrrell, P.S. and his Assistants. After the close of the chapter, the Comps. retired to a banquet admirably served, and a very agreeable evening was spent, the charities not being forgotten.

POLISH NATIONAL (No. 778).—The usual meeting of this distinguished Chapter took place on Thursday evening, the 22nd instant, at the Freemasons' Tavern, on which occasion Bro. Hooper of No. 196, and Bro. Steward, of a Scotch Lodge at Trinidad, were exalted to the Royal Arch. This being the night for the election of Officers for the ensuing year, Comp. W. Watson was unanimously elected M.E.Z. ; Comps. Johnstone, H. ; Webber, J. ; Blackburn, E. ; Boyd, N. ; and Morbey, P.S. Comps. Sharman and Williams, respectively being re-appointed his 1st and 2nd Assistants. The Principals having been installed, the M.E.Z. nominated Comp. Smith, Dir. of Cers. The Comps. afterwards banqueted together, and spent a most agreeable evening. Comp. Knipe, one of the visitors, gave a historical character to the brotherly gathering by a most interesting detail both of the funeral and exhumation of the Emperor Napoleon at St. Helena, of which island Comp. Knipe, a regular "Yamstock" as he is proud to call himself, is a native.

KNIGHTS TEMPLAR.

KENT.

PROVINCIAL GRAND ENCAMPMENT.

The Knights Templar of the province assembled at the summons of their Superior on Friday, 23rd April, at the Freemason's Tavern, Woolwich. The Grand Encampment was opened by the V.E. Henry Jas. Hinxman, Prov. G. Com., and there were present Sir Knts. Capt. Henry Clerk, Lieut. Alderson, Lieut. R. Taylor, P. Laird, Hassell, Brown, Lyons, &c. The minutes of the Prov. Grand Encampment held at Blackheath having been confirmed, the Prov. G. Com. caused the proposed by-laws for the government of the province to be read, which, after some explanations, were confirmed. A ballot was then taken for the election of Treasurer, and Sir Knt. Taylor was unanimously re-elected. Comp. Henderson was obligated as a serving Brother. The Prov. G. Com. then proceeded to appoint the Prov. Grand Officers for the year ensuing :—Sir Knts. Captain Henry Clerk, First Captain ; James Mereweather, Second Captain ; Dr. George Harcourt, Prelate ; P. Laird, Chancellor ; Dr. Dickson, Registrar ; Lieut. Alderson, First Standard Bearer ; James Moore, Second Standard Bearer ; Hassell, Almoner ; Lyons, Captain of Lines. The other Officers were not appointed in consequence of their absence on the occasion. All business being concluded, the Knights present adjourned to the banquet. The Prov. G. Com. in proposing the toast of the M.E., Colonel Tynte, said that the great affliction of their Grand Master had in no way prejudiced his usefulness, and he entreated all who could attend to be at the Grand Conclave on the second Friday in May. The D.G.M., Sir Knt. William Stuart, and the rest of the G. Officers were also honoured. The Prov. G. Com. said the next toast was of a mingled character—he felt pleasure in greeting those who were present, and regret at the absence (unavoidable certainly).

of some whom, until that day, he thought he had a right to expect. But although the number present was small, still he had every reason to congratulate himself and the Order on the progress the Templar Degree had made in that province; the Grand Encampment was now organized, and they had passed laws for its government, hence their position was established, and he was sure that ere long there would be large additions to their numbers. He concluded by proposing "Success to the Grand Encampment of Kent!" Sir Knight Captain Clerk invited the Knights present to join him in giving a hearty greeting to the health of their Prov. G. Com. They were all well aware that it was through Sir Knt. Hinxman's exertions the Order was organized in Kent; to his attention and instruction they were indebted for the admirable manner in which all the details of the order were carried out. The toast of "The Provincial Grand Commander," was most warmly received. The V. E. Grand Com. in reply, said, he was conscious that it was a matter of routine that such compliments were always paid to the individual who might occupy the chair, but the Prov. G. Captain had proposed his health in such handsome, and he might say, such flattering terms, that he could but tender his warmest and most heartfelt thanks in acknowledgment. In the province of Kent he was proud to say, the social position of the Knights was second to none. He trusted that their exertions would be such that whenever he should retire from the position he had held that in Kent there would be found Templars able as well as willing to keep up the statutes and preserve the Order. His exertions should not be wanting to carry out the principles of the institution with integrity. He returned his sincere thanks for their presence and support on that occasion. The Prov. G. Com. next proposed their visitor, P. E. C. How, who acknowledged the gracious reception that had been given him. "The Prov. G. Officers," was then proposed by the Prov. G. Com. who said, it had been his study to make such appointments as he considered most conducive to the interests of the province. To this Sir Knt. Clerk, briefly replied by saying that he hoped that by their united exertions the Knights Templar would so flourish that Kent would be without a rival. We have pleasure in stating that much good taste was exhibited in setting out the Encampment; no efforts had been spared by the Prov. G. Com. or his active Chancellor Sir Knt. Laird, to render everything perfect.

LANCASHIRE.

PROVINCIAL GRAND CONCLAVE.

On Wednesday, the 7th inst., the V.E. the Prov. G. Commander of Lancashire, Sir Knt. Matthew Dawes, held a Provincial Grand Conclave at the Swan Hotel, Bolton, which was numerously attended, both by the Prov. G. Officers, and by the Sir Knights of the province generally.

After the St. James of Jerusalem Encampment had been opened by Sir Knt. G. P. Brockbank, acting as E.C., the Prov. G. Officers entered in procession, marshalled by Sir Knt. W. H. Wright, Second Grand Standard Bearer and Prov. G. Dir. of Cers.; the V.E. the Prov. G. Commander and his Deputy, Sir Knt. A. H. Royds, being severally received under an arch of steel, Sir Knt. Joule the Prov. G. Organist, presiding at the organ.

The Prov. G. Conclave having been opened in ample form by the V.E. the Prov. G. Commander, the minutes of the last Prov. G. Conclave, held at Liverpool, were read and confirmed, and the Prov. G. Almoner, Sir Knt. Wm. Romaine Callender, collected the alms of the Sir Knights assembled on the occasion. The D. Prov. G. C. then brought forward the motion of which he had given notice, for the adoption of a code of by-laws (he having at his own expense distributed printed copies of his proposed by-laws to each Encampment) by every Encampment in the Province, modified as to days of meeting, annual subscriptions, &c., according to the views and requirements of the members of each Encampment; when, after some discussion, in which Sir Knt. Lyons Wright, E.C. of the Jerusalem Encampment, and others took part, the subject was referred to the committee of nine, which would on that day be nominated.

The accounts of the Prov. G. Treasurer, Sir Knt. Stephen Smith, were then

audited and found correct, by Sir Knts. Thos. R. Bridson, jun., and Thos. Parker; after which, on the proposal of the V.E. the Prov. G. Commander, Sir Knt. Stephen Smith was again unanimously elected Prov. G. Treasurer. The V.E. the Prov. G. Commander then proceeded to appoint the following Sir Knights as Prov. Grand Officers for the ensuing year, viz.—Sir Knt. A. H. Royds, D. Prov. G. Commander, Thos. Ridgway Bridson, Prov. G. Prior; Thos. Ridgway Bridson, junr., Prov. G. Sub-Prior; L. Newall, Prov. G. First Captain; Henry Bridson, Prov. G. Second Captain; Rev. E. J. Bolling, Prov. G. Prelate; G. J. French, Prov. G. Chancellor; Dr. R. F. Ainsworth, Prov. G. Vice-Chancellor; Richard Burton, Prov. G. Registrar; C. Chandos Pole, Prov. G. Chamberlain; H. A. Bennett, Prov. G. Hospitaller; W. Harrison, Prov. G. First Expert; J. O. Surtees, Prov. G. Second Expert; Dr. S. Duncuft Lees, Prov. G. First Standard Bearer; Thomas Parker, Prov. G. Second Standard Bearer; William Romaine Callendar, Prov. G. Almoner; William H. Wright, Prov. G. Dir. of Cers.; Robert Munn, jun., Prov. G. First Aide-de-Camp; Reuben Mitchell, Prov. G. Second Aide-de-Camp; G. P. Brockbank, Prov. G. First Captain of Lines; W. Redick, Prov. G. Second Captain of Lines; H. S. Alpass, Prov. G. Sword Bearer; W. Greenwood, Prov. G. First Herald; J. Lancaster Hine, Prov. G. Second Herald; B. St. John B. Joule, Prov. G. Organist; Richard Crabtree, Prov. G. Banner Bearer; and William Dawson was re-elected Prov. G. Equerry Without.

The sixteen Encampments in the Province having then, with the exception of the Loyal Ashton-under-Lyne, the St. Joseph, the Plains of Tabor, and the St. George, severally paid up their dues to the Prov. G. Conclave; and the finances of the Province being declared to be in a satisfactory state, it was determined, that there was a sufficient balance in the hands of the Treasurer (after the donation of ten guineas to the Indian Relief Fund) to justify the Prov. G. Conclave in providing Jewels for a great number, if not for the whole, of the Prov. G. Officers; and the same were accordingly ordered to be procured.

The committee of nine was then nominated in the usual manner; and the general business being disposed of the V.E. the Prov. G. Commander, delivered an address, wherein he alluded to several points of interest bearing upon the well-being and the good government of the Order, and then proceeded to close the Prov. G. Conclave in solemn form.

At the banquet, which was prepared at the Lever's Arms Hotel, and attended by thirty-two Sir Knights, the V.E. the Prov. G. Commander was supported on his right by the D. Prov. G. Commander, and by Sir Knight Lieut.-Colonel Hort, 36th Regt., and on his left by the Prov. G. Prelate, Sir Knight the Rev. E. J. Bolling, the Prov. G. Sub-Prior, Sir Knight Thomas Ridgway Bridson, Junr., and the Prov. G. Chamberlain, Sir Knight Charles Chandos Pole.

After the usual loyal and Templar toasts, the Sir Knights separated at an early hour; the greater part of them having to travel a considerable distance by railway.

COLONIAL.

CAPE TOWN.

British Lodge (No. 419).—At the usual monthly meeting of this Lodge, held on Wednesday the 20th day of January, 1858, after the usual business had been disposed of, it was proposed and unanimously resolved, that in consequence of the intended departure of Brother R. Widdows, P.Z. British Royal Arch Chapter, on a visit to Europe, that he should be entertained at a farewell dinner by the Brethren of this Lodge, in consequence of his zeal for Masonry, and his attachment to this Lodge, having been a subscribing member for upwards of twenty years. The dinner took place on Friday evening, the 29th January, the evening prior to his departure per steamer *Golden Fleece*. The dinner was served at the Masonic Hotel. The head of the room in which the tables were laid, was

gaily adorned with flags, and a banner bearing the motto, "Farewell Widdows." Between forty and fifty sat down to dinner, the chair being taken by Bro. Advocate Brand, Sen., supported on the right by Bro. Widdows, and on the left by Bro. King. The vice-chair was taken by Bro. Huckins.

The chairman in rising to propose the toast of the evening, remarked that he did so with strong feeling. The toast was the health of their guest, Brother Widdows, who intended on the morrow leaving these shores; not, he was happy to say, to remain away, but shortly to return again to his friends and Brethren. They had met thus for the purpose of saying "Farewell Brother," but did they intend to say anything more, and if so, what had they to say? To the Brethren of the British Lodge this would more particularly apply, for Brother Widdows was a member of that Lodge, and a chief of the Royal Arch Chapter, and it would be for them to express their feelings and opinions upon that occasion—and he knew that they would do it. It was now nearly twenty years since Brother Widdows had become a member of the British Lodge, and during that twenty years, he had proved himself a faithful Brother and a true Mason, true to the principles of Masonry, in Masonic love, Masonic forgiveness, and Masonic affection to all Masons. He had shown, as a member of the British Lodge, a kindly feeling to all the Lodges, and during this time, the Lodge with which he was connected had become more exalted and extended by the numbers who had joined it. But, was he only to speak for the members of the British Lodge, at the moment when their Brother was going to leave their shores? He (the chairman) was not a member of the British Lodge, but he was a Freemason, and as such he felt they were all brothers. Had he therefore no reason to join with the members of the British Lodge in expressing his feelings on the present occasion? He felt that he must, and on the present public occasion he would do so in the presence of the Brethren. He (the chairman) was charged by the G.M. of Holland with full power in this colony; the duties to be performed were heavy and responsible, but it was satisfactory to his mind to find those who could and would assist him, in the discharge of those duties. He had at all times found Brother Widdows willing and ready to assist him, although a member of a different Lodge. In accordance with the principles of Masonry, no one carried out more fully the spirit of brotherhood than he. He would call to their recollection the memorable evening, when in the Goede Trouw Lodge, at a meeting of their Chapter, the Royal Arch met with a misunderstanding. They would remember that Brother Widdows was amongst them, that he (the chairman) spoke to him, and said it was contrary to Masonry, when he at once put down his own feelings and allowed Masonic principle to prevail. He gave up the excitement of the moment for Masonic rule. There were several other occasions upon which he (the chairman) had to consult with the members who took the lead in the British Lodge, and he always found Brother Widdows the first to render him every assistance. He cast away all differences, overlooked petty peccadillos, and acted up to the true principle of Masonry. The British Lodge was not alone in respect for their guest, for the Dutch Lodges, the Good Hope and the Goede Trouw, bore testimony as to the manner in which he had acted with regard to them. On every occasion they had found him attend to the labour of the Lodges, joining in their festivals, and at all times showing marks of kind brotherly Masonic feeling. If the Brother who was about to leave them returned not again, it would be a loss to Masonry, and he (the chairman) hoped and trusted whilst bidding him farewell, that he would soon return amongst them, and find them as prosperous as they then were. He therefore proposed the health of Bro. Widdows, and in bidding him farewell, hoped that he would find his relatives and friends in good health, and he himself speedily return to them in good health, under the blessing of the Architect of the universe.

The toast was drunk with three times three.

Bro. Widdows, in returning thanks, expressed himself at a loss for words to convey his feelings; his tongue was full, but his heart beat heavy. After hearing what he had heard from the Prov. G.M., who had expressed himself in so kind a manner, he could only say that it would leave a lasting impression on his mind, which would not be forgotten as long as he lived. He was proud of the honour

they had done him, and must return them his most hearty thanks for the manner in which they had come forward and invited him to that dinner, and also in responding to the toast so warmly. They had done more than he was entitled to; and should, in future, his services be required, he was sure that no one would give them more freely than he would. He was proud of being a Mason, and was proud of belonging to the British Lodge. As a Mason, he felt proud to see the officers attend as they did to the duties of the Lodge—it was a most pleasing sight, for he had never taken such an interest in Masonry as during the last five or six years, when he found it was so prosperous, and supported by so many young masons. He again thanked them for the manner in which they had drunk his health, and hoped, upon his return, to find them all as well and jolly as they then were, and when they left the lodge below, and had to give an account of their deeds, he trusted to find the degrees of Masonry tolerated above. (Loud cheers.)

Bro. John King next proposed “The health of the Grand Masters of Masonry throughout the universe,” which was warmly responded to.

The Chairman briefly returned thanks for the toast, stating that he felt great pleasure in doing so, and regretted that he had not the opportunity of receiving the information from the Grand Lodges of America that he had from the British and Continental Grand Lodges, although the vice-chairman was from that country.

Other toasts having been drunk,

Bro. Widdows proposed the health of the vice-chairman, Bro. Huckins. That gentleman, he remarked, was an American, who had been amongst them some time. He had been connected with one of their Lodges, and had it not been for certain circumstances, would still have been a member.

The toast having been rapturously received,

Bro. Huckins returned thanks for the manner in which it had been drunk, and for the kind mention which had been made of his name, as an American and a member of the British Lodge. Circumstances had removed him from the Lodge, and circumstances might place him back again. He could not think that they would have singled him out as an individual, were it not that he had the honour and pleasure of belonging to a great branch of the Anglo-Saxon race—the Americans. He thanked the Grand Master of the Netherlands for the kindness he had received at his hands, and for the allusion which had been made to his country. He had heard with a great deal of pleasure the allusion to the many eminent men who were masons, and was proud to inform them that the great Washington was a Freemason—such also was Franklin, who was the Grand Master of one of their Lodges; such was Madison, such was Munro, such was Clinton, such was Irving, and such also was Prescott, and he was happy to tell them the President of the United States was also a Mason. (Applause.)

The list of toasts having been gone through, the health of several of the company were drunk, and some capital songs sung, the company separating about midnight.

JAMAICA.

CONSECRATION OF A NEW MASONIC HALL.

A ceremony of a somewhat novel character, which created a good deal of interest, especially among the Brethren of Freemasonry, took place in Kingston, Jamaica, on Thursday, March 4. It was the consecration of the New Masonic Hall of the Friendly Lodge, No. 291, Prov. No. 2. This Lodge, which is amongst the oldest in Kingston, has been, for very many years, held at Freemasons' Hall, Harbour-street, which premises have been of late found very inconvenient, especially as they are now in a state of great dilapidation. The Brethren connected with the Lodge have therefore leased, for a lengthened period, spacious premises in Hanover-street, which have undergone much alteration and repair.

The upper suite of rooms has been made into one spacious Lodge-room, extending from north to south fully 40 feet, and from east to west 32 feet. It is beautifully ornamented—the walls resembling granite, and the coved ceiling being covered with faint-veined green marble paper, which, by candle-light, has a fine

effect. The dais is, of course, on the eastern side of the room, extending the full length of 40 feet from north to south, the oriental chair being in the centre, and arm-chairs for the Worshipful Past Masters being on either side. The dais is of highly polished mahogany, ornamented with gold and drapery of scarlet. Suspended from the ceiling are three chandeliers, in bronze, of a very neat description. The chairs of the Worshipful Master, the Senior Warden, and the Junior Warden, are of mahogany, covered with red morocco—they are in the Elizabethan style. That of the W.M. is under the canopy, and those of the Wardens slightly elevated on two steps. The drapery and cushion on the pedestal, in front of the W.M.'s chair, is of dark crimson damask velvet. Opposite is a full portrait of Sir Michael Benignus Clare, who stood high in the Masonic fraternity of this island. The whole of the floor of this spacious room is beautifully painted, resembling tessellated marble—the pathway from the W.M.'s chair to that of the Senior Warden being elongated and ornamented on either side by imitation of red and black marble, in triangular form.

Ancient Masons regarded the banqueting-room as necessary, if not as a necessity; and those of our own day, to whom has been handed down the sublime secret, do not altogether disapprove of any arrangement conducive to comfort. The Friendly Lodge have provided for the enjoyment of their visitors, by furnishing a very compact banqueting-room to the westward of the Masonic Hall, capable of entertaining, with ease, upwards of one hundred persons.

Between four and five o'clock, the Brethren of the various Lodges in Kingston and St. Andrew, as well as Brethren from Spanish Town and Port Royal, and others attached to no Lodges, who were specially invited, assembled at Sussex Hall, Port Royal Street, in which most of the Lodges hold their meetings, and in which, through the kindness of the Worshipful Master and others, the Friendly Lodge, for the last two or three months, have had their convocations. Brethren being assembled, preparations were made for the procession. The Lodges present were:—The Provincial Grand Lodge of Scotland—Bro. Colin Campbell, the R.W. Prov. G.M.; the Sussex Lodge—Bro. Joseph Francis, W.M.; Union and Concordia Lodge—Bro. Joseph Cardozo, W.M.; the Royal Lodge—Bro. Henry Garcia, W.M.; the Glenlyon Lodge—Bro. S. C. Burke, W.M.; the Friendly Lodge—Bro. Rev. A. H. De Levante, W.M.; the Saint Andrew Killwinning Lodge—Bro. S. W. Mais, W.M.

Brethren continued to arrive up to the moment the procession left, which was at five o'clock.

It is scarcely necessary for us to state that they were all attired in full Masonic costume, some wearing blue, the Order of the English Lodge; others in green, the Scotch Lodge; and not a few were in red, the Royal Arch attire.

The procession moved off at the hour appointed, proceeding up Duke Street, turning off Lawes Street, and down Hanover Street.

On starting from Sussex Hall, the band played the Royal Arch March, and just before turning Lawes Street, the Entered Apprentices' March.

The procession, on nearing the new Masonic Hall, Hanover Street, halted; the band advancing a few paces to the southward of the entrance. The whole procession then filed off on either side of the road, and the order of the Lodges was reversed. The band struck up the Master Masons' march, and the Lodges entered in the following order, each Lodge being headed by its Master:—The Friendly Lodge; Provincial Grand Lodge; with the Glenlyon and Killwinning Lodges and their respective Masters; the Royal Lodge; the Sussex Lodge; the Union and Concordia Lodge. The pupils of the Sussex Lodge School here followed.

It was previously arranged that no one should be admitted until the Lodges had entered, but this arrangement was not adhered to, and at an early hour many ladies were already within the building, and gentlemen also. Those spectators in the lower part of the building formed an avenue through which the Lodges walked, and then the uninitiated followed. The ladies, or most of them, were already upstairs.

In the interior of the Lodge-room the scene was an imposing one. The band played the Anthem, and then ladies and strangers were admitted, the presence

of the ladies lending enchantment to the scene. The symbol of the "Lodge" being placed in the centre of the room, the members of the Provincial Grand Lodge of Scotland performed three circuits round the hall, the melodion playing a solo. The Past Masters then advanced with the silver pitchers of corn, wine, and oil, which were placed on the table in the centre. On the pedestal were placed the Bible, square and compasses, charter, book of constitutions, and by-laws of the Friendly Lodge.

An anthem was then sung by the choristers, and the R.W.G.M. very briefly addressed the Brethren, stating the object of the meeting.

The R.W.M. was now seated in the Master's chair, and the Wardens of the Provincial Grand Lodge occupied the Wardens' chairs; the Master of the Friendly Lodge standing to the right of the oriental chair, and the Wardens beside their respective chairs. To the right and left of the Grand Master, under the dais, were the Past Masters, and Bro. the Rev. A. B. Davis, Grand Chaplain, on the left attired in full canonicals.

Bro. De Levante then said:—"Right Worshipful Sir,—The Brethren of the Friendly Lodge, being desirous of promoting the well-being of the Craft, as well as the interest and prosperity of the institution, have removed from the hall previously occupied by them to the present eligible premises, and are now anxious that you should, after approval, proceed to consecrate this room to the purposes of Freemasonry, according to the ancient rights and established customs of our Order. It is also necessary on the present occasion, that we should acknowledge the distinguished favour and honour conferred on us by your consenting to take a prominent part in this day's proceedings, and I hope and trust that, by due regard on our own part to the principles of our Order, we shall be enabled to cement that union of hearts that should exist among men, much more among Masons. And we further desire that the Friendly Lodge may continue to prosper, by maintaining and enforcing the practice of those duties inculcated in Freemasonry, which, when once established, cannot fail to secure the goodwill, esteem, and approbation of all those with whom we are associated."

The Grand Master expressed his assent and approbation, and the ceremony of consecration commenced, the consecration hymn being chanted by the choristers.

The usual prayers, &c., having been gone through, Bro. the Rev. A. B. Davis, delivered a lengthened and brilliant oration, concluding thus:—"In the ceremony of dedicating this Lodge we have used corn, oil, and wine. I do not find that Masons have before moralized upon them. I will therefore offer some original remarks upon them after the Masonic manner, and I trust they will prove acceptable. Corn, oil, and wine, formed the wages of the Brethren who built King Solomon's Temple at Jerusalem. Corn may be considered the emblem of plenty. It forms the chief staff of life. While all things pall upon the taste when partaken of constantly, this never becomes distasteful to the palate, though it be eaten day after day for years. The close of life at mature age, may be not inaptly compared to a fully ripe shock of corn, as the Scripture saith, 'Thou shalt come to thy grave in a full age, like as a shock of corn cometh in to the planter in its season.' Oil is an emblem of sanctity. By strewing oil over this Lodge it demonstrates that it is consecrated to a sacred purpose, to a reception of the volume of the divine law, which is always opened when the Lodge is at work, and to the cementing of a Brotherhood of sentiment and kindly feeling, even as kings are consecrated with anointing oil. It is symbolical of all things necessary and agreeable, as we find it stated in Deuteronomy, that God made Israel "suck oil and honey out of the rock." Wine denotes gladness. It cheereth the hearts of men. Its influence is like that which the ancient bards had over their lyre. It can modulate the varied chords of lively sympathy and generous feeling; but as it would deaden them by potations too strong and deep, Masons should avoid falling into this extreme, as they are taught to keep the appetite under subjection, and never suffer it to run riot. Wine is better the older it becomes; so the longer the principles of Freemasonry are studied, the more will they enlighten and purify. Wine is kept in earthen or wooden vessels, and not in vessels of gold and silver. This shows us that virtue may be practised by the poor as well as by the wealthy, and the more so as it generally accompanies humility. Wine, when

taken too freely, inebriates ; so the mind becomes confused when allowed to go beyond its capacity in the endeavour to penetrate into secrets which belong only to God. There is still one Masonic virtue upon which we have not yet touched, and is the most characteristic one of the Order ; the key-stone of the Arch which supports all the rest, and from which they radiate as from a centre of light. It is Charity, the last of the three staves of Jacob's ladder, which stands upon the Holy Bible and reaches the vault of heaven. This is the grace most thoroughly discarded on in every degree of the Order. It is made to rest upon Faith, supported by the massive pillars of Hope. It is represented as one of the principal ends and aims of the Fraternity. Masons are not taught, as it is supposed, to confine their charity to the Brotherhood, but merely to make them the first consideration. A Mason's charity is to know no bounds save those of prudence. But they are taught to be circumspect in its distribution, to see that it falls into the hands of the deserving. The cry of the needy must, as soon as it falls in plaintive accents upon the ear, find a ready response in their hearts, and be met with a willing and cheerful hand to alleviate it. But not only are they to be charitable in dispensing alms, in protecting the widow, who has lost her prop and her stay ; in guarding the orphan, who has been deprived of his earthly shield ; in preparing an asylum for the aged and needy, and in giving what they can spare to those who are bowed down with the biting sorrow of keen poverty ; but they are to think charitably of their fellow-men. They are rather to err on the side of mercy. Nor is their charity to create a boundary in creed or colour. It is to be open to all the creatures of God without distinction. They are to judge all alike by the true die-square, and not suffer their compassion to be warped by unrighteous prejudice.

'Nor arrogantly deem it just
To close with, wild fanatic hate,
Fair mercy's everlasting gate
Against his erring brother of the dust.
Far, far from such unhallow'd strife,
In man a kindred soul we view ;
To all who share the ills of life
Our pity and relief are due ;
Nor ask we what religious rite
Conveys his orisons to heaven ;
Enough for us if comfort we impart,
Or soothe the anguish of a broken heart.'

Thus universal should be a Mason's charity ; and, whether the cry proceed from the starving bands of Judea, from troubled India's torrid clime, from the wretched sufferers of the earth-moved Naples, or from the poverty-stricken and heart-broken of our shores, it should move us equally, and prompt us to hasten eagerly to assuage the woe that seeks at our hands help and consolation. Brethren, permit me to breathe an earnest hope that all your Lodges may be consecrated to benevolence such as this, which by blessing is itself doubly blessed. Still further, permit me to express a hope that the Friendly Lodge, now duly dedicated, may always be bordered around with net-work, lily-work, and pomegranates, which were carved on the chaprels of the two pillars that stood in the porch that led to King Solomon's Temple. Unity, as symbolized by the connection of the meshes in net-work ; purity, emblematically depicted by lily-work ; and plenty, as denoted by the exuberance of the seeds in the pomegranate. Ladies and gentlemen, I thank you very sincerely for the kind attention you have been pleased to pay to this address, and I conclude by wishing you all as a memento of this day's proceedings, the corn of nourishment, the wine of cheerfulness, and the oil of joy, as your portions during the journey of this life."

At the conclusion of the oration, the reverend Brother was loudly cheered, and the R.W. Prov. Grand Master rose and formally proposed a vote of thanks to the Grand Chaplain. The reverend Brother, in brief but suitable terms, acknowledged the ovation, and resumed his seat amidst loud demonstrations of satisfaction.

The R.W. Prov. Grand Master then called upon the W.M. to address the assembly, which he did in appropriate terms, concluding thus:—"Let us hope that as this hall has been consecrated in peace, so may peace and harmony be the chief characteristics of our institution. May that incense, the symbol of an upright heart, enkindle within our breasts the fire of Masonic fervor and zeal; keep before you in vivid colours the figures of virtue, fortitude, prudence, and justice. Exercise those emotions of the soul that suggest peace, unity, moderation, and benevolence. As Masons, it is expected of you to observe most strenuously gravity and dignity. The world expects to find in your assemblies peace, good order, and decorum; and they are not unreasonable in their expectations of finding you an exalted body, capable of boasting of your Order with exultant pride. Recommending you now to Him 'whose ways are pleasantness, and whose paths are peace,' permit me to assure you that, with renewed zeal on the part of the Past Masters of this Lodge, and with their kind assistance, with the steady and faithful co-operation of my officers, and with unanimous and united efforts on the part of the members to harmonize our proceedings, I shall be unceasing in my endeavours to promote the welfare and prosperity of the Friendly Lodge.

The Worshipful Master, who was often cheered in his address, having concluded, the R.W. Prov. Grand Master rose and formally proposed a vote of thanks to him, which was carried by acclamation.

A hymn was sung by the choir, and there were some admirable performances by the band.

Strangers then withdrew. We may also state that during the ceremony we have reported, the ladies for a short time left the Lodge, which was duly tyled.

The ceremony within the consecrated hall being concluded, the banquet-rooms were thrown open, and a very handsomely laid-out table was exhibited. There were, indeed, three tables, with one connecting them in the west: so, correctly speaking, we might say there were four tables, all groaning under the weight of good things provided, not for Masons alone, but all who were hungry could eat thereof, provided they could find standing-room, for the place was much crowded. The room was decorated. At the head was the royal arms and the British flag; to the south, the Prussian flag extending along the wall. Other flags covered the other parts of the room. The R.W. Bro. Colin Campbell, Prov. G.M.; the R.W. Bro. J. K. Fingzies, D. Prov. G.M.; and the W. Bro. A. H. De Levante, were at the head of the table. The Prov. Grand Master proposed the health of the Worshipful Master, which was duly acknowledged, and the compliment was returned by the W.M.

A M E R I C A.

KNIGHTS TEMPLAR.

GRAND COMMANDERY OF OHIO.

Address of the Grand Master of Knights Templar in the United States to the Grand Commandery of Ohio.

[The substance of this address was spoken by Sir William B. Hubbard, Knight, M.E. Grand Master of the Grand Encampment of the United States, at a special communication of the Grand Commandery of Ohio, held at Columbus, December 9, A.O. 739, A.D. 1857, immediately after the *repeal* of a resolution passed in October, by that Commandery, terminating its connection with the General Grand body.]

Right Eminent Commander:—I most cordially appreciate your kind and fraternal expressions in greeting me on this occasion, and I rejoice with you, R. E. Sir, that your Grand Commandery has rescinded its resolutions of opposition and con-

sequent discord, and returned to its fealty, and, I trust, in sincerity to that fraternal union that has heretofore existed.

In the remarks I shall have the honour to make to you and your Command here assembled, I shall be, in the discharge of what I deem my official duty, actuated by the most kind and heartfelt fraternal feelings to all. I am satisfied from what I have heard, that erroneous impressions have been promulgated and exist, in reference to the true relation your subordinate bears to its superior, as well as to the governmental theory and principles of Templar Masonry.

The occasion is a proper one to explain to you, and all others of our subordinates, the relation they bear to their parent head, the Grand Encampment of the United States; and to suggest that for any real or supposed grievances, they have a remedy in an orderly and Masonic complaint or appeal to that Grand Encampment at its triennial sessions, where they would have good reason to expect a most courteous and fraternal reception, and all that satisfaction which justice would require. Such a course I submit to you, would be in accordance with our professions, teachings, the principles of our Order, and the provisions of our Constitution; while open rebellion against lawful and constitutional authority is necessarily anti-Masonic and indefensible.

By the constitution of Templar Masonry, by the vows and obligations of the Officers and members of each subordinate, it has no existence except in fealty, by creation from its superior, and its constant and continued relation to such superior government; the constitution of which all have solemnly sworn to maintain and support. This same solemn obligation rested upon each individual Templar, before the organization of the subordinate of which he became a member.

The application was made to the Grand Encampment of the United States (then called General Grand Encampment) for authority or a charter to organize and form such State Grand Encampment or Commandery, subordinate to, and under the jurisdiction and government of that of the United States; and when so formed, a constitution was adopted in fealty to the parental source from whence it emanated, and it became and was necessarily dependent for its existence upon that fealty and subordinate relation.

A resolution, therefore, by such subordinate, declaring itself independent of its superior, is palpably a violation of the obligation of a Templar—a violation of the constitution of such subordinate and that of the Grand Encampment of the United States—and moreover puts such subordinate out of existence. And it follows that it would be the duty of the Grand Encampment of the United States, with all its subordinates, to have no knightly communication with those erring members. And moreover, it would be the imperative duty of the Grand Master of Templars, forthwith, and on behalf of the Grand Encampment of the United States, not only to publicly interdict all intercourse between the faithful and true Templars in the United States and elsewhere, and such rebellious subjects; but also to issue his *warrant*, under the constitution of the Grand Encampment, to the chartered subordinates in the State who had remained faithful to their profession, to meet and form a Grand Commandery for the State; and also and before such State subordinate was formed, to individuals of nine or more of faithful Templars as occasion might require, to issue his dispensation for forming a new Commandery directly subordinate to that of the United States. And in the end, those who continued in rebellion, and without the shield and protection of our time-honoured Institution, would be seriously circumstanced in their relations to the other Orders of Ancient Craft Masonry—occupying to themselves the solitary position of irregular, if not clandestine Masons.*

It is due to my fellow Knights here assembled, and to all others throughout our jurisdiction, to state, that immediately upon my receiving the official evidence of the unfortunate action of this subordinate, in the passing of the resolutions of independence of the Grand Encampment, I prepared the papers, in discharge of my official duty, having for the result what I have before stated, but withheld

* We think the conclusions of the M.E.G.M. erroneous. We cannot see how their rights as Ancient Craft Masons could be effected.—ED.

them from publication from fraternal considerations ; and in the belief that the hasty and erroneous action at Massillon did not meet the response (as far as informed) of any of the subordinates of this State, as it did not, I was personally assured by your Grand Commander, meet his approbation ; and that he desired to call his command together at an early day to reconsider and rescind that action, It is likewise due to that Right Eminent officer to state that he was earnestly desirous to have none of the proceedings in that matter sent abroad.

I desired therefore to use my exertions to aid him in restoring that harmony which should exist among those whose faith, principles, vows, and professions are one and the same. And my earnest prayer now is, that all supposed causes of dissatisfaction may be explained and removed, and with an honest and sincere wish on the part of all, to know the right and then with moral courage pursue it ; that the erring brethren, now returned to their fealty, may with the whole, once more and for ever thereafter, without discord, unite their hearts and prayers around our common altars, in time and in eternity. Let us then calmly look to the alleged grounds or excuses for arousing feelings of hostility to the Grand Encampment of the United States, or for the acts of discord at the late Massillon meeting.

It is alleged in the 2nd resolution, that the "*General Grand Encampment of the United States*," had "*virtually disbanded*"—by reason, it is fair to infer, of the amendment and revision of its constitution, at Hartford, in 1856. That revised constitution, as reported to the Grand body by the committee appointed for that purpose, was printed, and a copy thus furnished each member. The whole was carefully considered, occupying the attention of that Grand body for several days, and after such careful examination, section by section, and after being amended to the satisfaction of the whole, was deliberately adopted by a unanimous vote.

This revised constitution, with one exception, contains no important changes from the previous ones, unless it be in a thorough and systematic classification of powers and duties ; the leaving out the prefix to names of the Grand body and its officers, and the restoring to State Grand and individual subordinates, their legitimate Templar name of Commanderies. All the main principles and provisions are the same as are contained in the revised constitution that preceded the present ; incorporating in the present, however, the substance of two or three resolutions of a general nature, in full force, and more appropriately now embodied in the constitution. The one exception to which I alluded was not reported by the committee. They steadily desired, and with unanimity, to make no change of principle, and would not have united, upon the important change that was inserted by the Grand body. That change was in authorizing "an appeal to be taken by any member from the decision of the chair, on any question under consideration therein." "Provided, however, that such appeal shall not be maintained unless two-thirds of all the members present shall vote therefor." This anomaly in Masonic history and Masonic government, is confined and limited to the Grand body in which it originated. Did the Grand body "disband" itself by thus revising, amending or altering its constitution ?

By a provision in the first constitution, adopted in 1816, are these words with authority,—"*The General Grand Encampment shall be competent on concurrence of two-thirds of its members present at any time hereafter, to revise, amend, or ALTER this constitution.*"

That constitution has been revised, amended, or altered, several times since 1816 ; each retaining, as the present one does, the same provision for revision, amendment or alteration.

Every lawful and worthy Templar made in the United States, under the government and authority of that Grand body, or affiliated in any of its subordinates, is under a solemn obligation to maintain that constitution ; and as the same may be, under the above provision, from time to time, revised, amended or altered.

Again : the committee appointed at Lexington, in 1853, to revise the constitution, were not only vested with discretionary power, as to reporting amendments in general, but were expressly "authorized to report such changes in the organization as will make the Order in this country conform more completely to the

system of ancient Knights Templar." That committee consisted of Sir Charles Gilman, of Baltimore, Sir C. W. Moore, of Boston, Sir W. T. Gould, of Georgia, and Sir Charles Mackay, of South Carolina, appointed by the chair. And by resolution, the Grand Master was made chairman of the committee. Subsequently, Sir Rob. Morris, of Kentucky, was added as a member. These distinguished Knights associated with the Grand Master, are, each of them, truly illustrious for talents, enlarged experience and disinterested devotion to the cause of Masonry.

It was well known to the committee, as to all Templars who had investigated the subject, that in the "system of ancient Knights Templar," the subordinates to the supreme power, or head of the Order, were called Priories and Preceptories. The officer at the head of the Priory was called the Grand Prior, in its establishment and in the monastic or clerical language, and Grand Commander in its military. In like manner, the one at the head of a Preceptory, was called the Preceptor, or Commander. The Priory was generally, if not always, more extensive in its jurisdiction than a Preceptory—as for example, the Grand Priory of England. The committee, therefore, in reorganizing titles (without affecting powers), selected the names for subordinates, known to the "system of ancient Knights Templar," and adopted and reported those of R. E. Grand Commanders, for the States, and Em. Commanders for their and other subordinates; thus restoring to those subordinates their ancient title and name, as well known, and as common in use, as their other, of Prior and Preceptor. A governing reason for this selection was, that the one being monastic in terms, was supposed not to be as acceptable to our American habits of thought and association, as the other.

The term Encampment, in the "system of ancient Knights Templar," was not applied to any of their departments of power or government. Our Ritual shows the absence of that term, but retains the most ancient and correct term and title of Commanders and Commanderies. This restoration of the true and legitimate names to our subordinates was approved, as before stated, by a unanimous vote. We all profess the desire to have our organization and work conform, as much as is reasonably possible, to the system of the "ancient Knights Templar." There was with our ancient Knights but one Grand Master; no such thing as "General" was ever prefixed to his name; and with the restoration to the subordinates of their correct title, it became unnecessary to have this anti-Templar prefix. In ancient times the Grand Master of Templars was elected and chosen in a Chapter, called for that and other purposes. Then, and until a comparatively recent period in the history of Masonry, Royal Arch Chapters, Grand and subordinate, were alike unknown. The occupation of the name of Chapters, in the United States, by our Brethren of the Holy Royal Arch, was probably a sufficient reason for not using the term Chapter in our Order. So too, doubtless, the fathers of our Temple in the United States had important reasons for embodying the general regulations for the government of Templars in a "Constitution" instead of "Statutes." Some of our subordinates—among which the illustrious Grand Commandery of New York was, I believe, the first—have wisely embodied their regulations in "Statutes," thus preserving and perpetuating the term used by our "ancient Knights Templar."

I am aware that, long after the establishment of our Order, by its founders, and after the Order had attained its height of glory and of power, the term Encampment became in use, and, like the Baldwin Encampment in England (which claims to have been established before the year 1780), has continued in existence until the present day; and that the word has, for a long series of years past, been domesticated and used to designate the department of power and government of Knights Templar.

I will next call your attention to an error of much magnitude, that has manifested itself in this State, to wit: that the Grand Encampment of the United States was created, and exercises powers delegated, by this and other State Grand Commanderies. This error may possibly have obtained elsewhere. A reference to the first organization of the Grand Encampment of the United States will show the entire fallacy of this assumption.

In the convention that formed the constitution, in 1816, not a State Grand En-

campment appears upon record. A copy from the original minutes I herewith transcribe :

“ At a convention holden at Mason’s Hall, in the city of New York, on the twentieth and twenty-first of June, A.D. 1816, consisting of delegates, or Knights Companions, from eight Councils and Encampments of Knights Templar, and the appendant Orders, viz. :—Boston Encampment, Boston ; St. John’s Encampment, Providence ; Ancient Encampment, New York ; Temple Encampment, Albany ; Montgomery Encampment, Stillwater ; St. Paul’s Encampment, Newburyport ; Newport Encampment, Newport ; Darius Encampment, Portland.”

When they “formed, adopted and ratified” a constitution, which they in its first section, declared should be a General Grand Encampment of Knights Templar, and the appendant Orders, for the United States of America. This constitution is in print, and accessible to all, and has been handed down to us of the present day in full force and vigour, revised and amended, from time to time, as the good of the institution required.

The first article, and first section, states of whom the General Grand Encampment shall be composed. It is made to consist of the G.G. Master, and the other G.G. Officers, all Past G.G. Masters, Deputy G.G. Masters, G.G. Generalissimos and G.G. Captains General of the G. Grand Encampment ; the Grand Masters, Deputy Grand Masters, Grand Generalissimos and Captains General of all such *State Grand Encampments as may be instituted, or holden by virtue of this constitution ;* and the said enumerated Officers, or their proxies, shall be the *only members and voters* in the said G. Grand Encampment. Afterward, in September, 1826, by an amendment made to the constitution, subordinates and chartered Encampments, by their first four Officers, jointly with one vote, had the right secured to them of a representation in the General Grand Encampment. This constitution looked to the institution and establishment of subordinates, both State and individual, in all the States and Territories of the United States. All authority necessary for the government and well-being of Templar Masonry in the United States, was vested in it, and flowed *from it*. And the supervisory power over all was full and ample. It was made as similar to the system of government of our “ancient Knights Templar” as circumstances would permit. A head government, as the source of power creating and supervising subordinates, both Grand and individual, answering to the places and jurisdictions of Priories, Preceptories, and Commanderies of old. Its jurisdiction over the whole, and over all States and Territories in which new Encampments, or Commanderies, were to be established, was ample and complete. Each individual Encampment, or Commandery, before existing, by the principles and usages of our Order, must have been subordinate and under fealty to its superior. That superior was to be found in Europe. But the independence of these United States in civil government, the love of liberty, and the love of that country where their liberty dwelt and was maintained, was shared in common by our Masonic citizens, who indeed were foremost in the struggle for home-rule, and the establishment of our own federal government, by a constitution immortal for its wisdom, and destined, I trust, to be immortal in its perpetuity. Hence it is fair to presume, that the worthy Templars composing each of those individual Encampments, preferred that their chief head, and chief government, should be in their own country ; and that its jurisdiction should be bounded only by the civil jurisdiction of such government. Like the Knights of old, when a grand Master was to be chosen, the officers assembled in convention, or chapter, elected their chief, and adopted such statutes, or regulations as the good of the Order required.

There were great and good men in that convention, who founded our present chief government, many of them renowned for their learning, and distinguished as among the ablest men of the nation, and all illustrious as Masons of enlarged experience and undoubted love of the Order. I need but mention the names of the principal officers elected and serving under that new constitution, to awaken the most profound respect for the memories of those valiant and magnanimous Knights.

There was the M.E. and Hon. Dewitt Clinton, of New York, G.G. Master ; Thomas Smith Webb, Esq., of Boston, D.G.G. Master ; Henry Fowle, Esq., of

Boston, G.G. Generalissimo ; Ezra Ames, Esq., of Albany, G.G. Cap. General ; Rev. Paul Dean, of Boston, G.G. Prelate ; Martin Hoffman, Esq., of New York, G.G. Senior Warden ; John Carlisle, Esq., of Providence, R.I., G.G. Junior Warden ; Peter Grinnell, Esq., of Providence, R.I., G.G. Treasurer ; John J. Loring, Esq., of Boston, G.G. Recorder ; Thos. Lounds, Esq., of New York, G.G. Warden ; John Snow, Esq., of Providence, R. I., G.G. Standard Bearer ; Jonathan Schiefflen, of New York, G.G. Sword Bearer.

They united upon a government as strictly in accordance with that of our "ancient Knights Templar" as circumstances would permit.

[The conclusion of this address will appear in an early number.]

MASONIC FESTIVITIES.

EASTERN STAR LODGE ANNUAL BALL.

The annual ball of the Eastern Star Lodge was held at Bro. Youens's assembly-rooms, Poplar, on Tuesday the 20th instant, upwards of one hundred ladies and gentlemen honouring the occasion by their presence. Dancing commenced soon after nine o'clock, to the joyous strains of an excellent quadrille band, and continued uninterruptedly until one o'clock, when a slight cessation took place for refreshments. Whilst paying a tribute of praise to the Stewards for the excellence of their arrangements, we must not omit to mention the courtesy and admirable tact displayed by Bro. Youens as the M.C., whose rooms are well worth a visit ; even without the addition of the Terpsichorean attraction, they being most chastely decorated, the walls displaying emblems of music, poetry and other devices in union with the arts, and being lighted with a pair of massive glass chandeliers. We are pleased to record that but one feeling appeared to pervade this meeting, and that was of entire satisfaction. After supper dancing was resumed and continued until "daylight did appear." Among the company we observed Bros. W. W. Davis, B.M. and Treasurer ; John Allen, P.M. ; Capt. Gillespie ; Capt. Cesario ; Atherton ; Poles, P.M. and Sec. ; Knibbs, S.W. No. 203 ; and many others accompanied by their respective wives, sisters, and daughters, who we are assured urged an early repetition of the "Eastern Star Ball."

THE WEEK.

THE members of the ex-royal family of France visited the Queen at Buckingham Palace on Monday. On Wednesday Her Majesty visited the first exhibition of the Horticultural Society, of which the Prince Consort has become the president, at St. James's Hall, when there was one of the most magnificent floricultural displays ever brought together. On Thursday Her Majesty held a drawing-room, at which several presentations took place ; and on Friday proceeded to the Pavilion at Aldershot, accompanied by the Prince Consort and Prince Arthur. Inspection of troops took place both on Friday and Saturday. The Prince of Wales has returned to Buckingham Palace after a short tour in Ireland.—In the House of Lords on Monday, Lord Derby promised to introduce a bill for the regulation of the sale of poisons ; and Lord Malmesbury stated a demand had been made on the Neapolitan government for compensation for the wrongs inflicted upon Watts and Park. On Tuesday it was resolved that no bill should be read a second time later than the 27th June except for special purposes. On Thursday the Oaths Bill was read a second time, Lord Derby promising to do his best to destroy its principle, the admission of Jews into Parliament, in committee ; and there can

be no doubt of his succeeding. On Friday a committee was appointed to inquire into the deficiency of spiritual instruction and places of worship in the metropolis and other populous districts. In the House of Commons, on Monday, the Chancellor of the Exchequer brought forward his budget. He stated that there was a deficit in the revenue of £3,990,000, including £2,000,000 of Exchequer bills, which would have to be paid in a few weeks. This deficiency, in a great measure, arose from the income-tax, according to previous arrangements, falling twopence in the pound, and which he did not propose to reimpose. There was now a differential duty on Irish spirits which he proposed to equalize to that of the rest of the kingdom, and which he estimated to give him £500,000. He would then defer for a time the war sinking fund of £1,500,000, and the liquidation of the Exchequer bills until the year 1862-3. In order to obtain something beyond the absolute amount required, he proposed to place a penny stamp on bankers' cheques, which would produce a further sum of £300,000 a year. The statement was generally well received, though some dissatisfaction was expressed at the last-named proposition. On Tuesday Mr. Cox moved for leave to bring in a bill to repeal the Septennial Act, but his proposition was lost by 254 to 57. On Wednesday the House went into committee upon the Church Rate Abolition Act, after an unsuccessful attempt to defer it for six months. But little progress was made before the house rose. On Thursday, the Attorney-General, in answer to a question, stated it was not the intention of the Government to proceed further with the prosecution against Dr. Bernard. Mr. Wise moved for bringing the diplomatic salaries and pensions now charged upon the consolidated fund under the more immediate control of parliament, but the motion was negatived by 142 to 114. On Friday, it was stated that instructions had been sent to India to offer an amnesty, with protection to property, and full toleration to religion to the people of Oude, excepting in case of gross and heinous crimes. The House then went into a committee of ways and means, and the resolution imposing the penny stamp up cheques was passed.—The news from India is of comparatively little importance. The Nana's retreat has been stormed, but, as usual, he escaped, and a reward of 50,000 rupees has been offered for his head. Oude is said to be peaceful, but there is still great dissatisfaction in different parts of India.—From China we learn that Canton remains tranquil, that Commissioner Yeh has been degraded by the Imperial Government, and his successor appointed. Yeh had arrived at Calcutta.—Naples has refused the demands of Sardinia for compensation. The Sardinian bill against foreign conspiracy has been approved by the legislature.—The members of the United Service Club have given a banquet to the Duke of Malakhoff, the new French Ambassador, under the presidency of the Duke of Cambridge. The ambassador was most earnest in his expressions of good will towards England, and the desire of the Emperor to maintain the alliance between the two countries.—The Vice-Chancellor has confirmed the decision that a marriage with a deceased wife's sister, though solemnized abroad, is illegal here, and the issue illegitimate.

PUBLIC AMUSEMENTS.

At Her Majesty's Theatre the "Huguenots" still holds the principal sway, but on Tuesday Piccolomini made her reappearance in Donizetti's "Don Pasquale," and was, as usual, received with great applause. On Saturday, "La Figlia" was performed. The cast included Mdlle. Piccolomini as *Marie*, Signor Belletti as *Sulpizio*, and Signor Belart as *Tonio*. The opera was received, as on former occasions, with great favour, and the most popular pieces were redemanded.—At the Haymarket, in consequence of the indisposition of Miss Sedgwick, "As you Like it" has been produced, with Mrs. C. Young, from Sadler's Wells, as *Rosalind*. Mrs. Young was received with great cordiality by a very full audience, and seemed to be in a fair way of being recognized as an established favourite.—At the Olympic, a new comedietta, entitled the "Doubtful Victory," was produced on Monday evening. It is a very neat version of the little French vaudeville "A la Campagne," rendered into English by the practised and polished pen of Mr.

John Oxenford ; the piece is entirely French, but met with great success. A new farce of the most bustling kind has been brought out at the Strand, entitled "A correct Likeness for One Shilling ;" it is founded on what, in certain localities, may be fairly denominated the photographic nuisance, and has been eminently successful. This house does not fill so well as it deserves.—At Astley's, Mr. Cooke has been exhibiting what he calls Mr. Rarey's method of taming horses, but that gentleman denies the accuracy of the representation. At all events it is very clever.—Bro. Caldwell's third *bal masqué* is announced for Thursday next, when, no doubt, his carefully conducted room, at Dean-street, will be attended by a numerous assemblage of lovers of the dance.

Obituary.

BRO. WILLIAM SHERLOCK.

On Wednesday, the 14th inst., was interred, at the parish church, Ormskirk, the late Bro. William Sherlock, many years assistant overseer for No. 1, Ormskirk district, which office he had held since the Poor Law Act was passed, and the duties of which he had fulfilled with the highest integrity. The deceased was likewise the father and the oldest subscribing member to the Lodge of Harmony, No. 845, in Ormskirk, and the Brethren of that Lodge, desiring to pay the last tribute of respect to the memory of a useful, loved, and worthy member, a dispensation was procured from Bro. N. le G. Starkie, Prov. G.M., and Sir T. G. Hesketh, of Rufford Hall, D. Prov. G.M., authorizing the Lodge to attend the funeral, clothed in full Masonic costume. The Brethren, together with visitors from Liverpool, Southport, Formby, and other adjacent places, assembled at the Lodge-room at half-past ten o'clock in the forenoon, to make the necessary arrangements, permission having been previously granted by the Rev. Jos. Bush, M.A., the excellent and respected vicar of the parish, to proceed with the ceremonies at the grave. The members then adjourned to the house of the late Brother, where the procession was formed in the following order:—Tylers ; junior members, two and two ; senior members, two and two ; Deacons ; Wardens ; Past Masters ; Bro. Hamar, W.M. No. 845 ; Bro. J. B. Lambert, P.M. No. 889 ; friends ; the corpse, followed by the family. The Brethren formed in two lines from the church gates up to the doors, when the vicar, who was in waiting, walked between them until he arrived at the corpse, and began to read the introductory sentences of the burial service. On entering the body of the church a solemn requiem was played upon the organ by Bro. Watts, organist to the Ormskirk Lodge. The church was partially filled by the townspeople, who appeared to pay great interest to the proceedings, particularly at the grave side. On arriving at the grave, the service of the burial of the dead was proceeded with to its conclusion ; after which Bro. Lambert, Dir. of Cers., said:—"Brethren and Christian friends, permit me to call your attention for a few moments, whilst we are further engaged in what is a serious and solemn service." The Brethren then formed around the grave according to their several offices and rank, when Bro. Hamar, W.M., proceeded with the service by reciting the usual passages which are used on these occasions, to which the Brethren responded. The exhortation was afterwards given by Bro. Lambert, and the ceremony was finally closed by Bro. Hamar, W.M., who gave the "Farewell" in a tone of deep pathos and feeling. During the ceremony Bro. Fairhurst, Sec., at the proper time, deposited the "scroll" by the side of the coffin, and the Brethren also strewed emblems into the grave. The ceremony throughout appeared to make a great impression on the strangers around. The Brethren then accompanied the family to the house, and afterwards adjourned to the Lodge-room, when the Lodge was finally closed. A general acknowledgment of gratitude was made by the Brethren towards the vicar for his prompt attention and kindness. The rev. gentleman remained at the grave side until the whole ceremony was concluded.

NOTICES.

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

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

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

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

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

 TO CORRESPONDENTS.

“H.”—It is not only not customary, but decidedly improper, for a Principal of a Chapter to wear his jewel of office in a Craft Lodge.

“HARATANA.”—He should salute him when making his report or otherwise addressing him. To the second question we reply, of the Second Degree.

“AN ARCH MASON.”—We cannot believe the report that the M.E.G.Z. will attempt to violate Rule XI. p. 10 in the Book of Regulations by the appointment of Comp. Horsley as Grand Organist. We had better be without such an officer than violate our constitutions.

“J.”—The lights should remain.

We have to thank Bro. Taylor of New York, for the “Proceedings of the Grand Chapter of New York, 1857;” “Two Addresses to the Grand Chapter, by the Rev. Comp. Salem Town, Grand Chaplain;” “Reminiscences of Triennial Convocations of the General Grand Encampment and Grand Chapter of the United States;” “Transactions of the Grand Lodge of New York, 1857;” “Proceedings of the New York Convention, 1857;” and “Proceedings of the Grand Lodge of Kentucky, 1856.”

We have also to thank Bro. Rob Morris for his “Life in the Triangle,” which arrived just as we were going to press. The copy of the work for our Rev. Bro. Dr. Oliver, has been duly forwarded.