

MASONIC MISSIONS.

THE task we have undertaken, of examining the present state of Masonry and promoting its progress, is not a pleasant one, for it is a matter of certainty that we shall find defects and omissions, which it is our business to point out with a view to their being made good ; we thereby lay ourselves open to much grumbling and some illwill, and the thanks we get will not compensate us, for gratitude is seldom so active in its manifestations as dislike. If, however, we are either to regard the rebuffs we meet with, or allow reward to influence us, then we shall never accomplish the labours we have undertaken, and we must abandon a path of duty in which we have already followed a career of usefulness, and in which the promise is great. The position of the reformer in Masonry cannot be a pleasant one at first, whether in a Lodge or in the more public duties we perform. The brother who sets himself to reform a Lodge has this against him at first, that he is an innovator, because by attempting to bring any practice back to the landmarks, he innovates on a cherished course of abuse ; all those who have indulged in abuse are opposed to innovation, and so the young or newly joined brother begins his work. Perhaps he stands up alone to propose some reform of self indulgence, meets with no seconder, and is snubbed by his elders and betters ; but he has done part of his work, for some of the old members do happen to know that he is right, and refresh their memory as to the evidence, and some of the younger members not yet wedded to abuse for the sake of abuse, and mindful of principle, see the truth of what has been said and proposed—one or two urge that the motion shall be brought forward again, seconders are not wanting, and a respectable minority is polled.

But the time has come that “the harmony of the Lodge,” which has reigned for so many years, is disturbed, some brother of good

standing is much hurt, he imagines that the contemplated measures involves personal reflections on him, and the unfortunate reformer is made to feel very uncomfortable. Amidst dire threats of some worthy members withdrawing, and the Lodge being broken up, the motion is once more made, and, to the astonishment of the reformer and of his chief opponents, it is carried by a great majority, and it may be, not a hand is held up against it, for the medicine has worked, the proposition is found true, just, and convenient, and it is felt that it would be disgraceful to persist in rejecting it.

This is the natural course of reform, and we cannot help it. We have received many letters of thanks from those who see the good we are doing, and whom we have assisted in that great work of Masonic regeneration now in progress, but we have had letters and expressions strongly condemning our proceedings. From no fault of ours, the result of our account and comparison of the province of Norfolk is to show that it is in as bad a condition as a province can be, and at the bottom of a list of eight provinces as yet investigated. This has caused much consternation in the great province of Norfolk, and we are not surprised to learn that the Masons in the district generally disapprove of what we have done, and the way we have done it; but we are very much mistaken if, when our turn of inspection come round to Norfolk again, some two or three years hence, we shall not find a very different state of affairs. Indeed, we are told Masonic reform is alive in the province, and we are promised that something will be done; with the picture we have drawn before the eyes of the Provincial Grand Lodge, we believe this promise will be kept. There is one thing we can tell the province of Norfolk, that in the course of the examination of the many provinces, Norfolk will be regularly brought forward in the comparative table, and its relative position seen, and as the figures of two of the provinces are already amended, and give a higher result, as this article will show, so will the position of Norfolk be affected.

Our reverend and Very Worshipful brother, the Provincial Grand Chaplain of Norfolk, comes to the rescue, and the following letter from him will be read with attention by the brethren, as it has been by us, with due respect for his zeal and the worthy motives which animate him:—

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

DEAR SIR AND BROTHER,—On Tuesday evening, May 17th, in open Lodge, I first heard of the representation made in the *Freemasons' Magazine* of the 27th April, touching the Norfolk district, and the government of the venerable and deservedly respected Provincial Grand Master. I believe that the Masons in the district generally disapprove, and most strongly,

the uncourteous expressions used reflecting on the services of the Provincial Grand Master, and censuring their own charitable practices. Bro. Benjamin Bond Cabbell is a very old Mason, he has had much experience in the duties of the fraternity, and he is an example to all Masons who seek by watchful discretion, uprightness of character, and carefully regulated zeal, to promote a true and profitable knowledge of our Order. It is a fact, which I regret to say, must be admitted, that Masonry had grievously declined in Norfolk since the period when the late Earl of Leicester was Prov. Grand Master and Bro. J. Ives D. Prov. Grand Master, but it is also a fact that Masonry has rapidly advanced and been remarkably strengthened since the installation of the present Prov. Grand Master, in 1856.

It is asserted that Bro. B. B. Cabbell "was appointed" Prov. Grand Master "in 1852." Your correspondent may have evidence for this assertion, with which I am not acquainted; and if the assertion be correct, there may be satisfactory reasons for the delay in installation; but I do not suppose our Prov. Grand Master could have discharged the governing duties of his high office before his installation. At his installation a very great number of Masons attended divine service in the cathedral; a collection had been previously made by the brethren in Prov. Grand Lodge for the benefit of the Norwich District Visiting Society; and after the sermon, which was preached by a brother with the permission of the dean, a second collection was made for the same charity. The collections were spent in purchasing clothing, fuel, and food for necessitous poor. In the following year, 1857, Bro. B. B. Cabbell held the Prov. Grand Lodge at Harleston. The incumbent of the parish did not consider it his duty to afford the Masons an opportunity of worshipping the God of Abraham, Isaac, and Jacob, the God of our fathers, and the God whom, as Masons, we are instructed to fear and love, and of having a sermon preached for the benefit of the Harleston Benevolent or District Visiting Society. The Masons, however, did not forget the distresses and privations of poverty, but liberally contributed in aid of the charity. In the ensuing winter many poor were provided with warm clothing, cheered with a comforting fire, and had the keenness of hunger abated by a liberal supply of food. Our Prov. Grand Master was munificent in his gifts to the poor and needy.

Your correspondent censures severely the Masons in Norfolk on account of the collections made at the meetings of the Prov. Grand Lodge in Norwich and Harleston. Each of the Lodges in Norwich contributes, as liberally as its finances admit, to those charities which befriended aged Masons, their widows and children; brothers also contribute independently of their Lodges; but perhaps if a brother, already a subscriber to the Masonic charities, were asked to give his services as local Secretary and Treasurer, and he assented, the contributions from Norfolk might be greatly increased. The Masons of Norwich have, within the last few weeks, subscribed most cheerfully and bountifully towards the necessities of the widow of a brother who had worked diligently as a Mason, and whose character as an upright and conscientious Mason was highly appreciated. Whilst admitting that the Masonic charitable institutions have a strong claim on Masons, I cannot but believe it is our duty to do good to all men, and that as Masons we are justified, and as servants of the one true and living God are commended, according to our ability to have mercy on the poor of every kindred and of all nations. The writer, on whose communication I am commenting, if he be a thoughtful and well instructed Mason, will perhaps permit me to bring under his notice one or two precepts from the greatest light of Masonry, the Holy Book which, as he knows, is always open in our

Lodges, and by which all our ways must be directed. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah vi. 8. "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor."—Prov. xxii. 9. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."—Psa. xli. 1. The charity or love to man, which Masonry inculcates, is not restricted, but is universal.

I think your correspondent has grievously erred in imputing, indirectly, discreditable and disgraceful motives to the Masons in the Norfolk district. We desire to uphold a good character among men, not by conformity to the evil practices of men, but by aiding the means of imparting to them instruction in heavenly wisdom, and by comforting them in earthly sorrows and afflictions. Let your correspondent consider the spirit he has manifested in his words. "To curry favour with the popular world" is, I suppose, to seek the favour of people generally, not by acts of kindness done in sincerity and from a love to God, but by some mean officiousness or hypocritical flattery. Your correspondent's words are—"As there is no local Masonic fund, and the province is not remarkable for contributing to the charities, the collections made on each occasion," referring to those made at Norwich and Harleston, "were given to nonmasonic charities, a practice which may curry favour with the popular world, but which is not commendable." Are such words, if written by a brother, and of brothers, Masonic?

I am much surprised that the following words should ever have been printed in the *Freemasons' Magazine*. They who request to have communications inserted in the *Magazine* ought not to write conjecturally, if the truth can be ascertained with facility, because the *Magazine* is expected to be a record of proceedings in Masonry. The words are these: "Whether he held a Prov. Grand Lodge in 1858, we know not." As your correspondent professes to be so ignorant, he can possess little or no acquaintance with Masonry in Norfolk, or he ought not to write as if he had not certain knowledge. For the information of brethren in other provinces I will remove the uncertainty:—"A Prov. Grand Lodge for the county of Norfolk was held at the Priory School-room, Great Yarmouth, on Friday, the 16th of July, 1858; the R.W. Benjamin Bond Cabbell, Esq., *F.R.S.*, Prov. Grand Master, on the throne. The brethren attended divine service, in the church of St. Nicholas, and a sermon was preached by the V.W. the Prov. Grand Chaplain, in aid of the funds of the Great Yarmouth Hospital, and the Great Yarmouth District Visiting Society. About one hundred and thirty-five brethren afterwards partook of a banquet in the Town Hall, where peace, harmony, and good fellowship prevailed."*

I am glad to observe that your correspondent writes favourably of Lodges Nos. 110 and 258. I have been present several times as a visitor, and I have been much pleased by the efficient working. The officers "are men in a good worldly position," and also are men of activity and intelligence. It gives me much pleasure to visit those two Lodges; and I may say that visitors meet with a cheerful acceptance. The Lodge, No. 60, has been in a very unsettled state, but its prospects are encouraging. It continued its accustomed work till Tuesday the 3rd instant, when the brethren adjourned their labours during the summer months.

It is purposed to hold the next Prov. Grand Lodge of Norfolk at North Walsham, in the summer of this year. I think it probable a brother acceptable to the fraternity on account of his industry, urbanity, and position,

* See *Masonic Mirror*, 24th July, 1858, p. 178.

will be appointed Deputy Prov. Grand Master: but the Masons in the province, truly grateful for the attentions, courtesy, and liberality of the Prov. Grand Master, Bro. Benjamin Bond Cabbell, earnestly hope he will be present to guide and govern the Lodge. His absence would prove a serious loss. May God bless him. "May the Lord be his light and his salvation."

I am, yours truly,

SAMUEL TITLOW,
Prov. Grand Chaplain.

Norwich, May 25th, 1859.

This is a very able letter, and we presume expresses the sentiments of the Provincial Grand Lodge of Norfolk; but it will be observed that it does not disprove that the province ought to have twenty Lodge towns and has only five, for a population of nearly half a million of people; that it has only eight Lodges instead of thrice as many; that the Lodges with one exception meet in taverns; that there is not in the province a single Masonic hall; that there is no provincial benevolent fund; that there is not a Masonic library in the province, and that the higher rites of Masonry are not practised and encouraged. So far from it, our Very Worshipful brother acknowledges that the province had grievously declined; but he says that Masonry has rapidly advanced in Bro. Bond Cabbell's time, because the number of members in the Lodges has increased—so far, so good.

With regard to what Bro. Titlow says about the benevolence and Masonic character of Bro. Bond Cabbell, we presume no one will deny it, or the stronger tribute we have paid to him at p. 771; but the question is as we then put it, of his capacity as a Masonic administrator, and we must refer the brethren to our volumes, to the proceedings of the Provincial Grand Lodge in 1856, to our description of the province at p. 771, and to Bro. Titlow's letter.

A great part of Bro. Titlow's letter is devoted to a vindication of the practice of the Provincial Grand Lodge of giving the amount of their collections "to non-masonic charities, a practice which may curry favour with the popular world, which is not commendable." We spoke in these mild terms of the proceedings of the Provincial Grand Master and Provincial Grand Lodge, because as our report bore heavily upon them in other respects, we really wished to avoid exposing them too severely to the censure of the brethren, because we do not take up this duty for the purpose of holding up any one to blame, but with the sincere desire of promoting a return to pure Masonry—and trusting that the hint we gave to our Right Worshipful friends would be taken.

The return we get for this is a lecture on charity from the Very Worshipful brother, with several texts of scripture. We are content

to leave him to deal with this matter in his own fashion, but we invite brethren to observe to what institutions the collections were devoted,

1856, Norwich District Visiting Society.

1857, Harleston District Visiting Society.

1858, Great Yarmouth District Visiting Society.

On the latter occasion a secular charity, the Great Yarmouth Hospital, was allowed to share in the collection, but whereas usually when contributions are given to nonmasonic charities they are commonly hospitals or secular institutions for the relief of the sick—we have the fact that in Norfolk, year after year, the collections were devoted to sectarian and proselytizing institutions. Surely we do not record on one page the admission of Jews, Parsees, Mahometans, Hindoos, Roman Catholics, and others, and on the other that the funds of Masonry are employed for sectarian proselytism; nor would Bro. Titlow be very well satisfied if he found us recording with praise that some Lodge had devoted its funds to another district visiting society, the *Congregatio de Propagandâ Fide*, and supporting the claims of this work of charity from apocryphal and patristic authorities.

We believe sincerely that the Provincial Grand Lodge of Norfolk is in a very good position to retort on the incumbent of Harleston, who would not let them have a sermon in his church, that they are as pious and charitable as himself, as they have subscribed to the Harleston District Visiting Society, and subscribe year by year to district visiting societies; but we would rather let the incumbent of Harleston and the popular world alone, and adhere to the landmarks of Masonry. If we are to do as Bro. Titlow preaches, and the Provincial Grand Lodge of Norfolk practises, we may have our Lodges in Newfoundland and the Mauritius contributing to the Roman Catholic missions for the conversion of England, the Lodge of Bombay subscribing for Parsee ceremonies, the Provincial Grand Lodge of Bengal subscribing for the worship of the goddess Kallee or the propagation of Mahometanism, and the Jewish Lodges applying funds for performing Israelitish rites as acts of charity.

It is a very old custom to give to popular charities, but there are some very old customs much more commendable. Thus, during the last century, on the occasion of great distress in the West Indies, the Grand Lodge of England gave £200; but it gave the £200 not to the general fund, but specifically to the relief of distressed Masons; and more recently £1,000 was granted from the same fund to the Patriotic Fund, and a like sum to the Indian Fund.

The matter is not worth a lengthened controversy, for Bro. Titlow

is welcome to his last letter or the last word. Brethren will meditate on the matter, and not trouble themselves whether Bro. Titlow or ourselves may be the cleverer or the wiser, but what is best for Masonry. No one, we are sure, will doubt Bro. Titlow's good intentions, and we cheerfully thank him for his letter, because it will in many ways advance the cause of Masonry in Norfolk and elsewhere, and not the least by whetting his own zeal. We have invited corrections of our accounts of Norfolk and the other provinces, because, although we base our remarks on what we have a right to believe authentic public data, we can only make use of such information as there is, which is lamentably deficient. We can afford to be wrong sometimes, and in little things, if we stimulate Bro. Titlow and others in the great work of good.

In addition to the observations of "X" at p. 979, as to the working of the Swedish rite extending beyond Sweden, we are glad to have the recent and authentic information he has given, for the old *Quarterly* had created the impression that the Swedish rite was restricted to the country of its origin, and that of late years the Swedish or Zinzendorff system did not prevail in Germany. We may observe as a further evidence of the importance of this system of the high degrees that it was likewise long practised in Russia, and that it is likely to obtain a preponderance over the French system in case the Ancient and Accepted Rite be not adopted there.

The letter of Bro. How, P.D.C., Hertfordshire, at p. 981, touches upon a very important matter in connexion with Masonic celebrations, and will have the effect of bringing brethren to the understanding that nonmasonic means are not to be employed in Masonic rites.

There are two very important matters in connexion with Grand Lodge practice, to which we direct the attention of the authorities and brethren. The first is the report of the Board of General Purposes, recommending that certain Lodges shall be summoned with the view of their being erased, because for some years they have made no returns. This is the usual practice, and Grand Lodge has never hesitated on the subject. One of these Lodges has made no return since March, 1836, or for twenty-three years, and it appears only reasonable in one point of view that their names be erased and their final extinction pronounced. Here we pause.

The first on the condemned list is "No. 49, Lodge of Concord, London, date of last return, December, 1849."

Now, what is the Lodge of Concord? One of the oldest in London, which has held its centenary, which had a Royal Arch Chapter, and which dates from 1733, being one hundred and twenty-six years ago;

and the thirtieth in the scale of the London Lodges. To this Lodge many eminent men have belonged, and it has done its share of work in its day.

Can we afford to lose an ancient Lodge? Ought we to lose it; or rather, ought we not to take especial care for its preservation?

With a last return made less than ten years ago, there must be brethren of the Lodge now remaining, and its Masonic succession not being lost, measures can the better be taken for its revival. There are many means of doing this, if the Board of General Purposes will take the matter in hand, but once erased it is lost for ever. One mode of doing this is to allow some junior London Lodge to continue the succession. An old Lodge should not be admitted to the competition, because then an old Lodge would be missing from the list; a fair way would be to take a Lodge dating after December, 1849, then such a Lodge as the Pannure, for instance, No. 1022, the Westbourne, No. 1035, or the Belgrave, No. 1051, might be allowed to make application, but the concession should not be made gratuitously.

First. All old members of No. 49 should be admitted as honorary members and allowed to come in as subscribing members at ordinary rates without arrears.

Second. A sum should be paid to the Board of Benevolence.

Another way is for the Board of General Purposes to be authorized to restore the Lodge by receiving all brethren who may volunteer to become members of No. 49, and to take from them a joining fee.

We may observe that the Royal Arch Chapter No. 49, is the Mount Sinai Chapter, which meets at Anderton's Hotel. Cannot the Mount Sinai Chapter do something for the salvation from perdition of Lodge No. 49?

There is no other London Lodge in the condemned list.

"No. 64, Howard Lodge of Brotherly Love, Arundel. Date of last returns, March 1836."

Doomed. Its erasure will get rid of a Lodge dating from 1736, having celebrated its centenary, having had a Royal Arch Chapter attached to it; and deprive Sussex of its third oldest Lodge. Why was the Lodge so named? After a Duke of Norfolk, one of the earliest Grand Masters in the last century, who in 1731 made presents to Grand Lodge which are commemorated in the calendar; but this tribute to his Masonic zeal, this Lodge which he founded in his own domain—because the present duke cares nothing for it, is to be abandoned. We consider it imperative on Grand Lodge to make some efforts for its preservation.

The Lodge at Arundel must have been lost by the negligence of

Grand Lodge, and of their Provincial Grand Masters, who held no Provincial Grand Lodge for twenty-seven years ; and instead of suppressing and erasing, the action of the Board of General Purposes should be to endeavour to rescue the Lodge. Instead of summoning the Lodge, which after twenty-three years of inactivity can only appear by its ghost, they should summon the Provincial Grand Lodge of Sussex, and require them to ascertain—

Names of any members of No. 64.

Books and records of No. 64 ; of the Chapter at the Howard Arms, Arundel, or elsewhere.

Names of Masons at Arundel willing to join.

Names of Masons in the province who will volunteer.

Sussex is coming to life, and we call upon Bro. Gavin Pocock, G.S.B., Prov. G. Sec., and Bro. Slight, J.G.D., to take part in this worthy Masonic labour. Seven Masons can save the Lodge, and there must be many awaiting initiation in Arundel to give it a new existence. The Lodge was once active, for it used to meet twice a month.

Arundel is a place which requires particular care, for there are influences at work there for the express purpose of shutting up the Lodge.

“ No. 143, Derbyshire Lodge Longnor, Staffordshire. Date of last return, June, 1853.”

The suspended animation is here very short, but this Lodge dates from 1752, and is the second oldest Lodge in the province of Staffordshire ; the next in rank dating only from 1815. We do not believe that the R. W. Bro. Col. Vernon can afford to lose this Lodge, and we call his attention to it. Those who labour for its resuscitation will get a ready reward, for in three years it will earn its centenary medal, and no other Lodge in Staffordshire is likely to do this within the time of a Mason now living there.

“ No. 366. Lodge School of Plato, Cambridge. Last return, December, 1853.”

This, too, must be looked after. It dates from 1793, and is one of the only three Lodges which the R.W. Bro. T. H. Hall has in his province.

None of the other condemned Lodges are Lodges of any antiquity, but they are all of local importance, and should be preserved by certain of the provincial authorities, as is readily to be done.

We may observe as ominous, that no less than two Sussex Lodges are doomed, as, besides the Arundel Lodge, one at Littlehampton is in the condemned Lodge.

South Wales West, R.W. Bro. John Jones's province has likewise two threatened Lodges, one at Milford, and one at Pembroke. There must be something wrong in this. True it is, there are two Lodges at Pembroke, and Milford is nigh, and there is another at Haverfordwest—but what says Bro. W. H. Cole to this?

Wem is in the Shropshire division of the R.W. Bro. Sir W. W. Wynn's province, and at present this county has only four Lodge towns and four Lodges in it. He ought to do something to save this Lodge.

Another matter we have to notice in Grand Lodge practice is a report of the Colonial Board against the Harmonic Lodge of St. Thomas, No. 458, for taking a ballot on a candidate for Master Mason, and refusing to confer the degree. Unless there are circumstances which do not appear in the report, the conduct of the Lodge of St. Thomas is thoroughly agreeable to the ancient landmarks, however much these have been lost sight of in modern practice, and at St. Thomas. No. 458 has the opportunity of seeing foreign working, which in many respects is more trustworthy than some portions of the English. There is no universal law that a Lodge must confer the Master Mason degree on a Fellow Craft, or that they shall not ballot on his promotion. The ancient practice is that the sense of the Lodge of Masters should be taken on the subject; but here notice having been given in the summons, the Fellow Craft is brought up at the next meeting after his passing, without the opinion or consent of the Masters being taken. The report of the Colonial Board is, therefore, calculated to foster loose practice.

Bro. Binckes deserves great credit for the zeal which has prompted him to do something for Masonic literature, but it is earnestly to be wished that his motion will not be carried. We sincerely trust that the Grand Lodge of England will not have anything to do with any supposed Masonic books and MSS. in the Bodleian Library, Ashmolean Museum, British Museum, or any other institution, or publish any such books and MSS. Masonic criticism is not sufficiently advanced for such a step. Two things we now want—first, to get rid of most of what has been published as Masonic history—and next, to publish as little as possible. The Americans have done more than enough in this way. Those who are best acquainted with what is called Masonic literature have very little desire to see it in any Masonic library, and are of opinion that the less the Craft have to do with it the better. A new era in Masonic literature is now beginning, as in everything Masonic, and Bro. Binckes must await its fruits. Years must be spent in discussing, criticising, pruning, and chopping to pieces many an accepted statement, and building up numbers of facts, analyzing and

classifying them. When we consider how few men there are in this country widely acquainted with English and foreign Masonic literature, printed and MSS., and with its oral traditions and its practice, and then, how few of these have the literary training and the time and opportunity to qualify them for the requisite critical labours—we may feel convinced that the task Bro. Binckes has proposed is a difficult one, and his motion premature, as we have pronounced it. Within a few years, with the men now joining the Order, and more and better opportunities of acquiring knowledge, we trust many will be found competent to effect the laudable design Bro. Binckes has taken in hand. At present we do not wish the Grand Lodge of England to be made as posteporous as some of the American Grand Lodges.

PRIESTLY INTOLERANCE.

BUT a very short space of time has elapsed since we had occasion to notice an ebullition of priestly spleen displayed by the most reverend Archbishop Cullen in his last Lenten Pastoral. In that very singular production, the Masonic Order was stigmatized by the archiepiscopal pen as a secret society of the same character with the atrocious Ribbon associations which have for so many years been a curse to the sister island; and the pursuits of the Craft were classed with the infamy of drunkenness and the “immorality” of the polka and such like indecent and heretical saltatory evolutions. All persons affiliated to Freemasonry, or who in any way countenance its atrocities, were, by this benevolent Christian “Father in God,” informed that they are excluded from the pale of Holy Church, and all the rights, privileges, and hereditaments thereunto appertaining; and we have little doubt that when the archbishop can again spare sufficient time from his holy avocations to resume the goosequill on the subject of those offenders against religion and decency, he will excommunicate the whole brotherhood, and perhaps, even, proceed with bell, book, and candle to objugate the Masons—aprons, banquets and all—in the same way that a former hierarch banned the poor little jackdaw at Rheims, and thus dispose of Freemasonry satisfactorily, at once and for ever.

Stimulated by the example of this redoubtable leader, some of the subalterns in the papal legions have since been endeavouring to reap laurels in the same field; and in the north of England the brazen trumpet has been lately sounded with a warlike twang. At New-

castle, one Father Conolly has determined to distinguish himself, and has succeeded in getting into print. We read in the *Newcastle Daily Chronicle* as follows :—

“ The mission which has been conducted by four of the Redemptorist Fathers in St. Mary's Catholic Church, in this town, has been brought to a close. In a sermon on Sunday, the Rev. Father Conolly preached upon the subject, ‘ The Death-bed of the Just. ’ After the sermon the preacher made a few remarks on the success of the mission, and then referred to secret societies. He warned the congregation against them, and remarked that it would no doubt fill them with joy to hear that the principal parties who had been connected with the Hibernians, Knights of St. Patrick, Freemasons, and other secret societies condemned by the Catholic Church, had come forward during the mission, and in a manner most creditable to themselves, had renounced all connection with these associations. He was, however, sorry to say that there was one individual who, in spite of all the efforts of the clergy, and all the invitations which had been given to him, still refused to separate himself from these abominable organizations. He therefore now denounced him by name, before God's altar, and in presence of the congregation, and warned him that unless he came up before that evening and renounced all connection with those condemned secret societies, the heaviest punishment of the church would fall upon him. At the concluding service of the mission, the Very Rev. Canon Bamber, in an appropriate address, returned thanks to the missionaries for their indefatigable labours during the time of the mission. He said it gave him great pleasure to inform them that the party who had been denounced at the morning service had since come forward, and in the most unequivocal manner, had renounced all connection with the condemned societies. ”

If Dr. Cullen has cast an unmerited stigma upon the brotherhood, by classing us in the same category with Ribbonmen and such like disturbers of the public peace and conspirators against society, Father Conolly, on the other hand, is determined not to commit the same mistake—for in his exertion the Freemasons are denounced in company with the Knights of St. Patrick and the Hibernians. With regard to the last named nation, we are puzzled somewhat to understand the pious man's wrath ; surely to be a Hibernian is a novel cause for exciting the ire of a Catholic priest—we always heretofore were led to imagine that the scions of “ ould Erin ” were counted amongst the most faithful sons of Holy Church ; and that to abolish the “ pisantry ” would be indeed a heavy blow and great discouragement to Rome and her hierarchy. As for the Knights of St. Patrick, we cannot but accept as a compliment our association with that body—if we are to be consigned to perdition, at any rate it is in aristocratic society ; not to speak of the head of the knightly brotherhood, the Lord Lieutenant himself, we find on their muster roll the names of the highest and wealthiest in the green isle—men who we should think, would be, by any one but Father Conolly, considered rather as upholders of law and order than as levellers of the most alarming character. We should be glad to know whether the Knights of St. Patrick stand alone in their frightful position, or whether the illustrious Garter and the time honoured Golden Fleece, the valiant Bath,

and the ancient Thistle are henceforward to be considered as little better than vile and heretical. We would commend the noble lords and gallant gentlemen concerned to look to their jewels and ermine in time, and hasten to make their dutiful submission without delay; lest peradventure this terrible Father Conolly should rise up in his wrath and even denounce them by name—the consequences of which proceeding who shall tell?

To speak seriously—what end do these sacerdotal firebrands expect to gain by publishing such declarations as those to which we have drawn the attention of our readers. Do they expect to make converts to their church, or to prevent the lapse of their flocks into vice or heresy by such exhibitions of uncharitableness, and total disregard of truth? Are they so blinded by prejudice and narrow minded bigotry as not to perceive that even amongst their own followers there must be many who will dare to think for themselves, and who will look in vain for anything in the public acts or private lives of the members of the Masonic body which would justify these senseless and futile attacks? Can they even pretend to ignore the good works which are daily and hourly begun and carried through by our noble brotherhood, forgetting the instruction of the sacred volume “By their fruits ye shall know them;” and do they think that the advantages of belonging to an association so grand and so philanthropic, will be outweighed in the opinion of candid and rational men by these pitiful exhibitions of opposition on their part? By heaping up unmerited slander and ridiculously false accusations against the Masonic body, these injudicious advocates of an unsound cause only succeed in preparing a dose too gross in its consistence to be swallowed by any but the most feeble intellect.

The practical bearing of all this must undoubtedly be, unless the Roman Catholic portion of our fellow-subjects are far behind the rest of the nation in intelligence and education (which we do not in the least believe) to generate a feeling of disrespect, if not of contempt, towards those spiritual instructors who neglect their proper sphere of religious duty to indulge in the expression of a bigoted prejudice fortified by manifestly untrue statements. For our own part we must candidly confess that we doubt the genuineness of the very dramatic incident quoted above, of the conversion of the horrorstruck heretic between matins and vespers. If such a submission to the powerful arguments of Fathers Conolly and Bamber did really take place, the individual in question was either a hypocritical rascal who was desirous of making hay in the sun of priestly patronage; or he must have been a greater fool than we should have thought it possible to find at the present day, to have been terrified by these clerical bullies into renouncing what he had previously acknowledged, by his adhesion and practice that he considered, right and honourable. Fathers Bamber and Conolly may rest well assured that whatever “secret society” that man belonged to he was no Mason, nor did any “principal” or inferior person connected with that mighty Order ever yet succumb to the

dictation of any Romish priest, even when backed with the aid of torture and all the terrors of the Inquisition.

In making these observations we trust that we shall not be misunderstood. To the Roman Catholic Church itself we desire to pay the respect which is due to it as having been the means of effecting much good in bygone days, both to the temporal and spiritual condition of the human race. For our Roman Catholic countrymen we entertain as much respect in their character of citizens of this empire as we do for Church of England men, Dissenters, Jews, Mahommedans, Parsees, Hindus, and all others who are peaceable and patriotic subjects of the same sovereign and laws which we honour ourselves; but it is not the part of a patriot or of a peaceful citizen to spread slanderous reports, or to stir up one class of loyal subjects against another by exciting bad passions under the cloak of religious zeal. And this intolerance of which we complain is an evil of comparatively modern growth, fostered by a race of priestlings who may be considered, justly, as an innovation upon modern society. Did we not endeavour to expose and curb their efforts to create strife, we should be wanting in our duty as journalists whose province it is to combat every flagrant nuisance—and as Masons whose object should be to suppress anything that militates against charity and goodwill amongst men. We would fain believe that such clerical agitators form but a small part of the Catholic priesthood in these kingdoms, and that there are yet to be found a goodly portion of those pious, liberal minded gentlemen, who, as “priests” in former days were always ready to aid the “parsons” whenever any good work was going forward—before ultramontaniam had been substituted for Christianity and dogmatism for religion.

Among the catholic laity we have good reason to believe, that the proceedings which form the subject of this article are regarded with regret and even disgust. We have received communications upon this head from several Masonic brethren who belong to that persuasion, and who point out what has often been remarked before—that there is nothing in the “apostolical constitutions” of the Catholic Church which can be said to be opposed to Freemasonry; and that no general council of the Church has ever recorded any censure against the Craft. On the contrary, historical proofs are abundant of favours bestowed by popes in the earlier ages of that church on our society, and even of bulls for the extension of the Order and the augmentation of its members; the attacks that some members of the catholic priesthood have thought fit of late years to make upon our institution, have therefore emanated from their own malice alone, without a shadow of authority derived from the venerable records of their ancient church. At the present day it is somewhat superfluous to add, that neither Catholics nor Protestants, in this home of freedom, are likely to submit tamely to the endeavours of any body of men, be they who or what they may, to shackle the progress of intelligence or to interfere with liberty of conscience or action. A pamphlet published some dozen years ago by an Irish Catholic Mason, Bro. Milo Burke O’Ryan, contains

some passages so suitable to our present subject, that we think those of our readers who have not before seen it, will thank us for making some quotations from it. Addressing the Catholic Masons of Ireland, Bro. O'Ryan says :—

“ Gentlemen, the days are gone by when men of education and independence can be told that they *must* surrender their judgment on the mere *dictum* of a bishop or the mandate of a priest. Divine Providence has given a power to the most ignorant peasant to discriminate between right and wrong—yet it appears *we* have not a sufficiency of intelligence to do so, though—I say it without offence—if the Roman Catholic clergy and the Freemasons of Ireland were brought together, a far larger number of literary men would be found amongst the latter than the former. Gentlemen, it is needless to detail to you the benefits conferred on society in general by the Masonic Order ; but it effects one good at least, which may be estimated by those outside its pale—it softens down the rancorous feelings of sectarian prejudice and political partizanship. Bound to our Protestant brother Masons by a tie as sanctified as it is sublime, we abhor that narrow minded bigotry which leads one man to dislike another, *solely* because he worships the *same* God at a *different* altar, whilst the Protestant, reciprocating this feeling, vies with his Catholic brother in a noble rivalry—the rivalry of kindness and philanthropy. Roman Catholic Freemasons, you know the opposition now given to your Order to be unjust—I hope you have manliness enough to resist it in defence of an institution known in every region of the globe which is illumined by the light of divine revelation.”

To the Catholic prelates and clergy, he speaks in the following manly and eloquent strain :—

“ In our assemblies, cursing, swearing, political, or polemical controversy, and irritating topics of every description—every thing calculated to offend God or cause dissension amongst men—are excluded, and without abandoning any one privilege belonging to his rank, the peer can here enter into friendly intercourse with the mechanic, and partizans of every hue exchange a fraternal greeting without the slightest feeling of asperity. I will then ask, can any benevolent or right minded man object to an institution the good of which is visible, the evil existing only in the imagination of those opposed to it, because, as they vaguely inform us, ‘they believe it is bad ;’ and the Archbishop of Malta calls it, in his own gentlemanly and scholarlike phraseology, ‘a pestilential pulpit of iniquity.’ A celebrated parliamentary character on one occasion, in speaking on a very important measure, exclaimed—‘Do not dare to lay your hands upon the constitution.’ In ecclesiastical, as well as civil law, we have certain fixed and immutable principles, and to you, my lords and gentlemen, who compose the Roman Catholic prelacy and clergy, I say—‘Do not dare to lay your hands upon the constitution.’ Your opposition to Freemasonry is unsupported by any real ecclesiastical authority, and though men may be disposed to yield you just obedience in spiritual affairs, they will not submit to an unjust, arbitrary, and unconstitutional exercise of power, which, when you cannot by argument sustain, you should, in the name of justice and prudence, abandon. It is no discredit to you to have erred, but to persevere in error will prove disgraceful to your high character and injurious to your popularity. You are surrounded by men whom your own talents have in many instances tended to discipline in all the tactics of political agitation, and to rouse whom to a hatred of wrong, your eloquence has often been

effectually expended, and if you resent to them a determination to resist injustice at your own hands, you thereby condemn a spirit which your own exertions have produced. You cannot suppress Freemasonry, sustained as it is by Him of whom you are the ministers, and tending as it does to the development of man's noblest qualities. The Mason is taught the lessons of prudence, justice, and truth, the practice of moral rectitude, and the subjugation of his passions. Faith in the promises of the Deity—hope of salvation through Christ Jesus—charity to mankind universally—these are the lessons which you, my lords, teach—these also are inculcated amongst us; they are impressed on the Mason's mind, and he is instructed that should he suffer death by his unswerving adherence to morality, in the last painful struggle of existence, bright hope will hover round him as the harbinger of glorious immortality and the precursor of a resurrection to everlasting beatitude—to happiness as enduring as the power of the Deity is eternal. Such are the doctrines of Freemasonry and Christianity conjointly, and, resting on such a basis, our Order cannot be shaken."

We will now take leave of the subject, of Archbishop Cullen, and of Messrs. Conolly and Bamber, trusting that it may be long ere we are again called upon to notice any similar proclamations of intolerance; assuring those reverend individuals that neither among the members of their own persuasion, nor among the "heretical" world at large, will such denunciations add to their reputation, either for wisdom, piety, or christian charity.

MASONIC NOTES AND QUERIES.

MASONIC TOASTS.

A CORRESPONDENT asks, whether in France, in Craft or Symbolic Masonry, the mode of receiving toasts is the same as ours?

We may answer, that the general system is the same, the landmarks of ancient Masonry having been observed. The first usual toast, though not the same in words as ours, is the same in principle; and the second toast is the same. The third English toast is not usual, as such functionaries are not recognized in most continental countries, the superior administration being in the hands of brethren of the high degrees. The fourth toast is that of the Worshipful Master; and the officers afford two toasts, a practice worthy of consideration here, for, when the officers are treated with one toast, if the senior be rather dull in his answer, there is no other call. The last toast is of the same origin as ours, but instead of expressing any reference to distress, it only refers to the universality of the Order. Any number of special toasts may be given in a French Lodge before the last.

The mode of drinking affords a strict conformity with others, so far as ours goes; but as ours is incomplete, the French mode provides for other details in conformity with the landmarks.

JOHN NOORTHOUCK.

Some particulars are desired as to this brother, who revised the Constitutions by directions of the Hall Committee, in 1784.

WREN AND MASONIC HISTORY.

A doubter has addressed the following letter to the *Building News*, of May 20th:—

"Sir,—In a very interesting article on page 1,025, of your last year's volume, entitled, 'Freemasonry and Architecture,' the writer has stated that 'Wren was Grand Master of England, and that he held a Lodge in regular working throughout the building of St. Paul's.' I know that the usual histories of Freemasons assert this mastership as a fact, but do not give any authority for so doing. I am inclined to doubt it for two reasons:—first, that there was no office of Grand Master until after the year 1717, when the four Lodges then in London met together, and constituted themselves a 'Grand Lodge,' which was after Sir C. Wren had given up his interest in the association; and, secondly, that Wren was not made a Freemason until 1691. (See Halliwell's *Early History of Freemasonry*, 1844, page 46). This date is long after the commencement of building St. Paul's (1675), and therefore he could hardly 'have held a Lodge in regular working.' I believe I have seen some notices of there having been a Lodge of working Masons at St. Paul's, but of course this has no connexion with the Freemasons who, even at that time, comprised little else than jovial clubs of good fellowship, regardless of practical experience. If these few lines should meet the eye of any of your readers who may be versed in the history of the Order, I should be glad of seeing a satisfactory reply; and if he can refer me to some historical documents which will testify to Charles II. and William III. having belonged to the Freemasons, as asserted, I shall be greatly obliged for the information. After much research, my own opinion is, that there is no authority whatever for the statements; that, in fact, the history of Freemasonry requires to be wholly rewritten, and cleared from the absurd stories put forward by Anderson, Preston, Oliver, and their followers.

"I am, &c.,
"AN ARCHITECT."

What the editor of the *Building News* may say to "An Architect," remains to be seen, but we do not suppose any brother will think it necessary to afford any answer as to the working of the Lodge of Antiquity.

With regard to his doubt of Wren's Grand Mastership of England, this originates in his notion, that as four of the Lodges in London elected a Grand Master in 1717, no Grand Master could have existed before. Perhaps he supposes no Lodge existed before that date.

There is no call for Masons to open their records to an architect, any more than to the rest of the public; but we are not surprised that any man of ordinary historical knowledge should characterize the stories put forward by Anderson, Preston, Oliver, and their followers, as absurd.

MASONIC SONG BOOKS.

At p. 869, of the *Freemasons' Magazine*, for 1858, is a very interesting list of Masonic song books, in illustration of the Entered Apprentice song.

We think it may be useful to give this list, with some extension.

James Anderson, *Book of Constitutions*, 4to. London, 1723.

Constitutions, 4to. Philadelphia, 1734.

James Calender's *Masonic Odes and Songs*, 8vo. London, 1758.

The Secrets of the Freemasons Revealed, 4to. London, 1759.

The Pocket Companion, 12mo. London, 1762.

Wyld's *Songs of Masonry*, 8vo. London, 1764.

The Freemasons' Pocket Companion, 12mo. Glasgow, 1771.

Wilson's *Collection of Masonic Songs*, 12mo. London, 1788.

Masonic Songs, 24mo. Waterford, N. Y., 1789.

Preston's *Illustrations of Masonry*, 8vo. London, 1775.

Noorthouck's *Anderson's Constitutions*, 4to. London, 1784.

Jones's Masonic Miscellanies and Muse of Masonry. London, 1797.

Jachin and Boaz, 8vo. London, 1795.

The Freemasons' Pocket Companion, 12mo. Ayr, 1792.

Masonic Vocal Manual, 12mo. Hebden Bridge. [No date].

Masonic Songs, 12mo. Philadelphia, 1814.

Masonic Minstrel, Dedham, 1816.

Masonic Museum, by J. Hardcastle, 12mo. New York, 1817.

The Master Workman, by H. C. Atwood, 12mo. New York, 1851.

Cross's Charts. New York, 1851.

Robert Morris's Works.

There are, besides, numerous songs, real and fictitious, in the several revelation books.

Of French song books the number is as great as of English. The Manuals and *Thauleurs* all contain songs, and likewise the following among other works:—

L'Ecole des Francs Maçons, 12mo. Jerusalem, 1748. [Perhaps Paris.]

L'Ordre des Francs Maçons trahi, 12mo. Amsterdam, 1752.

La Lyre Maçonne, 12mo. Hague, 1775.

La Quadrille des Francs Maçons. Par de Bergeron. [No date].

JOHN ENTICK, M.A.

The connexion of this brother with Masonry deserves more attention than it has received, as he is one of our literary members. He was a clergyman. In 1756 he was appointed to revise Anderson's *Constitutions*, in an edition professing to be collected and digested by order of the Grand Lodge, from the records, and carefully revised, continued and enlarged with many additions. This volume contains 342 pages; the original volume of Anderson containing only 113.

One of Entick's large works was a *History of the War*, which ended in 1763, in 5 vols., 8vo.; a *History of London*, 4 vols., 8vo.; his well known *Latin and English Dictionary*; and an *English Spelling Dictionary*, no less well known. He produced other works however.

Entick died in 1780. We should like to know what Lodge claims him.

WOMAN'S DEVOTEDNESS TO MAN.—She is happy in owing everything to man. That alone imparts a singular charm to the poor household. There, nothing is foreign or indifferent; everything bears the stamp of a beloved hand, the seal of the heart. Man very often little knows the privations she endures in order that, on his return he may find his dwelling modest yet adorned. Great is the ambition of woman for the household clothes, and linen. This last article is new; the *linen closet*, the pride of the countrywoman, was unknown to the wife of the town workman before the revolution in industry which I have mentioned. Cleanliness, purity, modesty, those graces of woman, then enchanted the house; the bed was surrounded with curtains; the child's cradle, dazzled with whiteness, became a paradise; the whole cut out and sewed in a few evenings. Add, moreover a flower to the window! What a surprise! the husband, on his return, no longer knows his own home! This taste for flowers, which has spread, and this little expenditure to ornament the interior, are they not lamentable, when these people never know whether they have any work on the morrow? Call it not *expensive*, say rather *economy*. It is a very great one, if the innocent attraction of the wife renders the house charming to the husband, and can keep him there. Let us ornament, I beseech you, both the house and the wife? A few ells of printed cotton makes her another woman; see, she is regenerated, and become young again.—*Nicheldt*.

HUMAN LIFE

BY BRO. KILPIN, LODGE NO. 7.

ALAS! and has it come to this,
 That all my friends are flown;
 That those whom I esteemed most dear
 So sadly cold have grown:

Where are the partners of my joy;
 The sharers of my wealth—
 Alas! departed every one—
 Gone, one by one, by stealth.

When prosperous gales our canvas fills,
 They rally round our hearth;
 But when adversity arrives,
 'Tis then we find their dearth.

Reverse of fortune changes friends;
 We seek their help in vain;
 This adds fresh misery to our woe,
 And doubles all our pain.

Thus in the tender, fragile flower
 Beauty and grace are found;
 Its perfume gladdening many an hour,
 And shedding sweets around.

But let the cold and piercing wind
 Cut off its fleeting bloom;
 Or let prosperity be changed
 For sorrow's darkening gloom:

The world will then look coldly on,
 And pass us with a sneer;
 And all our friends depart at once,
 Without a single tear.

Hence let us learn to place our trust
 On One who never fails;
 And trust to him to shield our bark
 In adverse, stormy gales.

So shall the closing scene of life
 Bring with it sure relief;
 Eternal bliss assume the place
 Of misery, care, and grief.

CORRESPONDENCE.

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

THE MASONIC BENEVOLENT INSTITUTION.

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

DEAR SIR AND BROTHER,—In recording the proceedings of the annual general meeting of our Benevolent Institution, held on Friday last, you have noticed the vote of thanks accorded to Bro. Henley, Honorary Surgeon to the Institution, for his unwearied attention and great kindness to our annuitants at the asylum for so many years. Believing with others, that the time has arrived when a testimonial of a substantial character should be presented to that excellent brother, I wish to observe that I intend to bring the subject before the committee of the institution at its next meeting, where I have no doubt some proceedings will be adopted in its favour.

I am, dear Sir and Brother, faithfully yours,

SAMUEL ALDRICH, P.M., No. 196.

Hampstead, 23rd May, 1859.

THE NEW GRAND OFFICERS.

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

DEAR SIR AND BROTHER,—In your number for the 11th of May, I read with great interest a letter on this subject, signed by "An Independent P.M.," and also the note by yourself at the foot of this letter, promising a concise statement of "Masonic services" and "claims" of the newly appointed Grand Officers. I looked forward with some anxiety for your next number, so that I might ascertain the "Masonic services" and "claims" of these brethren, being myself entirely unacquainted with any possible "services" the majority of them could have rendered to the Craft, or what "claims" they could have, to entitle them to the high honours bestowed upon them.

Your last number has set my mind at rest upon this point, and I shall now, with your permission, make a few remarks upon these appointments, first premising, however, that I do so in a purely Masonic spirit, and without the slightest intention of wounding the feelings of these brethren (for

whom individually I have the highest respect) or annoying them any manner; neither do I make these remarks in a party spirit, because I neither belong to any party, nor intend to do so, as I much prefer being an independent Mason, and unshackled by any party fetters, if I may use such an expression. I will take the brethren in the order adopted by yourself in your last number, and commence with—

Bro. Lord de Tabley, S.G.W. Now what possible "Masonic services" can this brother have rendered—or what "claim" can he have to entitle him to almost the highest office the M.W. Grand Master has it in his power to bestow? This brother was initiated in the Apollo Lodge, No. 460, Oxford, on the 27th October, 1830—no record is extant of his having taken office in it; he then virtually retires from Masonry until a very recent period, when he joins the Lodge No. 403, at Crewe, where he is about to take the J.W.'s chair, so that, in point of fact, he jumps at one bound from the position of a M.M. to the chair of the S.G.W., without even filling any subordinate office in a private Lodge, or being at all known to the Craft, over which he is placed as one of its rulers! How absurd this is in the eyes of all independent members of the Craft; and what a farce it is in the face of the Book of Constitutions, which tells us that "all preferment is to be according to merit, and not on account of rank or position." Why, sir, even in the provinces no brother can be appointed to either of the Wardens' chairs in Provincial Grand Lodge, without having first filled the Master's chair in a private Lodge; then how much more essential is this qualification in the Grand Lodge of England? Depend upon it, these appointments give more justification to the reports which have been circulated, that the M.W. Grand Master, or his advisers, are not actuated by those purely Masonic motives in the appointments to office in Grand Lodge which ought to characterize him as Grand Master of the Craft, and do more injury to the Craft in general than either he or his advisers can imagine.

Sir Thomas George Hesketh, Bart., J.G.W. The appointment of this brother has certainly something more to recommend it, because he has already filled the office of D. Prov. Grand Master, but surely there are very many brethren much more entitled to so high an office than our Bro. Sir Thomas Hesketh, who is so little known to the Craft out of his own province.

The Rev. W. H. W. Atkyns Bowyer, M.A., Grand Chaplain. This appointment I think does the Grand Master credit, and is bestowed upon a brother who appears well qualified to perform his duties.

Bro. John Savage, S.G.D. This appointment is almost the only purely "Masonic" one in the list, and is bestowed upon a very worthy brother, who really has "Masonic services" and "claims" to recommend him. But even in this case the appointment comes ungraciously—because it ought to have been bestowed long since. However, the old proverb says, "Better late than never;" so I suppose we must hold our tongues and be wise in this instance. But I should very much like to know, why all really distinguished Masons, such as Bros. J. Hervey, J. Savage, Havers, S. B. Wilson, &c., &c., should never get any higher appointments than Grand Deacons, when brethren who have never been heard of before, get into the highest offices in Grand Lodge without trouble? Perhaps some brother will explain this mystery.

Bro. Frederick Slight, J.G.D. The appointment of Bro. Slight to Grand office is not quite unobjectionable, as he seems well up to his work; but still how very many Masons, much better qualified than he can be, have been passed over by this appointment! I strongly suspect, that unless Bro. Slight had possessed very good influence with the ruling powers, he

might have remained some considerable time longer without grand office, and in the position of Bro. J. Savage—who had to wait twenty-four years for it—and many other good working Masons of twenty-five years' experience and upwards, who are still without the purple.

Bro. Gavin Elliott Pocock, G.S.B. This appointment seems unobjectionable, and I hope will be taken as a precedent, so that our provincial brethren may all have an incentive to exertion in the cause of Masonry. The reappointments I object to entirely, with the exception of the Grand Secretary, Assistant Grand Secretary, Grand Director of Ceremonies, and his Assistant, because the claims of many worthy brethren have been passed over quite unnecessarily, and without the slightest apparent cause.

I must apologize for the length of this letter, which is much greater than I intended; but the subject being of so much importance to the Craft, I must plead that as my excuse; of course my opinions can only be taken for what they are worth, and will no doubt be freely criticised, but still as they are given without reserve, without any individual disrespect to the brethren I have named, and with a sincere hope to benefit the cause of Masonry by calling attention in the proper quarter to the inconsistency of such appointments so that a like error may be guarded against for the future—I am sure that the motives by which I am actuated will not be misconstrued; and that a friendly critic will not be confounded with a mere disturber of "that love and harmony which ought always to characterize Freemasons."

I am, dear Sir and Brother, yours fraternally,

W. H. COLF,

[P.M., No. 996, and D.C., No. 32, &c., &c.]

BRO. WARREN AND THE GRAND LODGE CLUB.

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

SIR AND BROTHER,—I shall neither waste my own time, nor occupy that of your readers, by any lengthened notice of the mass of highly seasoned mental *pabulum* which you have this week provided for the delectation and nourishment of the subscribers to your valuable publication; and should pass it entirely in silence were it not for one or two instances of error or misconception, on which I think you really ought to be enlightened.

Whatever course may have been pursued by individual members of the "Grand Lodge Club," that body has no more connection with recent affairs, notices of motion, or advertisements, than has the "Lincoln's Inn Club," held under the auspices of the Grand Registrar.

The "Grand Lodge Club" manifests its "pompos" character by the quiet earnestness with which it deliberates on all matters relating to the interests of the Craft, and proves its title to be styled "revolutionary," by permitting two toasts only to be proposed at its agreeable meetings, viz.—"The Queen," and "The Grand Master of the Order;" and by inculcating on every occasion a due and entire deference to properly constituted authority, while condemning the exercise of illegitimate or usurped power by those who seek to overshadow the throne itself.

With regard to Bro. Warren's application to be admitted a member of this well managed, useful, and much maligned body, I can assure him, that it was with others submitted to the regular meeting of the club, and unanimously rejected. I trust this assurance will be considered perfectly

satisfactory by Bro. Warren; though with a view to render it more so, I may, perhaps, state the grounds on which his name was rejected. Consistency is often held to be only another name for obstinacy; but it was generally felt that the tergiversation of which Bro. Warren had been guilty, placed him entirely out of the pale of membership with brethren whose principles Bro. Warren had once espoused, and whose objects he well knew and approved of, but which have been since so distorted and misrepresented in the pages of the *Magazine* under his control. By the way, it is worth an inquiry whether the rejection of Bro. Warren has been the *fons et origo* of the abuse which has been so unsparingly lavished upon all in any way connected with the Grand Lodge Club! *N'importe.*

The mention of "their right hon. captain and reverend general," is in bad taste, and is perfectly uncalled for. Neither one nor the other has had any share in the transactions, the former never having been ever consulted from the formation of the Club to the present moment.

I regret that this letter has already exceeded the limits I had intended for it. I might add much—but I feel it would be useless. Studied detraction will defeat its own ends; and I have sufficient confidence in the fairness of the brethren at large to believe that they will not be led away by the brilliant fancies of even the arch-apostle of discord, who cannot attend a private Lodge meeting, an annual festival, a Prov. Grand Lodge, or even the solemn consecration of a Royal Arch Chapter, without striving to kindle the embers of strife, and appealing to the passions, instead of endeavouring to allay animosities.

The discussion in Grand Lodge, on Wednesday next, will doubtless clear up other matters, to which I will not now even allude. Meanwhile,

I am, Sir and Brother, in great haste, yours fraternally,
 LONDON, May 28th, 1859.
 FREDK. BINCKES.

[We have no wish to mix up the conduct of Bro. Warren with that of the *Magazine*; but how far he has been guilty of the tergiversation imputed to him, he will, we believe, ere long explain in his own name. In the meantime we may state that he was never a member of "the Constitutional," "the Oxford," "the *Observer*," or any other "party" of which the brethren alluded to in the above letter of Bro. Binckes were members; nor was he ever looked upon as such by them, as can be proved by their acts. If Bro. Warren's name was submitted to the members of the Grand Lodge Club, and unanimously rejected, all we need answer is, that the information that it was never so submitted was conveyed to us by Bro. Binckes himself. We however are not going to enter into a personal controversy with that brother, being content to follow out the even tenor of our course, regardless alike of his approbation or reprobation.—ED.]

REFORMED MASONIC ORDER OF MEMPHIS.

[The document which follows is neatly written on a large sheet of parchment, adorned with masonic emblems, apparently one used for the certificates of the "Order of Memphis." It has the following heading, "Au nom du G. conseil Gen. de l'Ordre Mag. Réformé de Memphis, sous les auspices de la G. Loge des Phila-

delphes, à tous les Maçons répan-dus sur les deux Hémisphères; Salut, Amitié, Prospérité, Courage, Tolérance." In addition to the signatures printed below, it bears the countersignatures which follow:—"Address, M. C. VEILLARD, 25, Oxford Market, W." "Stamped and sealed by us, Keeper of the Seals and Stamps of the Lodge, F. SCHNÄDER.:" "Registered in the Book of the Grand Conseil General at London the 18th day of May, 1859, V. E., the President, C. VEILLARD, 33.:" "The Gen.: Arch.: of the Order, FONTAINE: 18.:" "The Gen.: Secret.: of the Order, Et. DESQUENES.:"]

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

SIR AND BROTHER,—In your number of the 9th March last, an article was inserted which came to our knowledge but a few days since. It had reference to the Reformed Masonic Order of Memphis. The erroneous assertions contained in it call for an answer, which we do not hesitate to send to you, convinced that, had you been better acquainted with the real state of things, you would not have gone so far from the truth. In answer to a request made by a Dutch brother, desirous of knowing whether a Grand Orient of Memphis existed in London, you stated—"We believe there is such a body as that spoken of, meeting at a public house in the neighbourhood of Golden-square, but it has no connection with the Freemasons of England. It was, as we have been informed, originally opened by some refugees for political purposes, and has of late granted one or two charters to similar bodies. It is, in fact, nothing but an illegal secret society." The answer is a short one, but it speaks volumes, and if it be far from brotherly, it is still farther from the truth. A few lines will suffice to enlighten the conscience of your readers on the subject. In the first place, there exists in London a Grand Lodge of the Reformed Masonic Order of Memphis, but you are totally misinformed about the date of its foundation, and the nature of the elements that composed it. It was in the year 1850 that some French Masons, scattered in England, met for the purpose of applying for a warrant of constitution to a Masonic Order regularly established and acknowledged in France—the Conseil Suprême de l'Ordre Maçonnique de Memphis. The constitution was granted on the 31st January, 1851, that is, eleven months before the *coup d'état* of December. Now every body well knows that the arrival in England of those exiles, whom you accuse of having founded a Lodge for political purposes, took place after the *coup d'état*. At a later period, in November, 1853, in consequence of a decree emanating from the same regular and acknowledged Masonic power (Le Conseil Suprême de l'Ordre Maçonnique de Memphis) the Lodge, then known by the name of "Les Sectateurs de Ménès," was transformed into the Grande Loge des Philadelphes, and was invested with the government and administration of the Order. Here is the reason of that transformation: the *coup d'état*, which knocked down so many things in France, did not spare Masonry. Napoleon closed the Lodges of the Order of Memphis and those of the Order of Misraim, and made his cousin Murat emperor of the Freemasonry in France. Now is there anything wonderful in the fact that everybody did not humbly bend to that double *coup d'état*, and that the Order of Memphis sought a refuge on the shores of free England? It is true that several exiles became afterwards members of the Grand Lodge of the Philadelphes, but we hope at least you have not the pretension to close the doors of the temple to those brothers who had the misfortune—we may say the honour—of being exiled from their country by a tyrant; and indeed we cannot understand why you stamp with the qualifications of illegal and secret, a Masonic society because

some of its members have had the honour of being victims of their attachment and fidelity to the principles of Freemasonry. You say that we are a secret society, and that we have no connection whatever with the English Masonry: facts will answer for us. Our meetings are open to all Masons, and our Lodge is constantly visited by brothers from every country. Our banquets have been honoured with the presence of several brother Officers, Masters, Past Masters and Worshipful Masters of different English Lodges; and more than once have we been congratulated for the manner in which are conducted our proceedings. Our minute book can prove the truth of this statement—and whenever any member of our Order has visited a Lodge, in England, France, America, &c., every where he has met with the same kind of reception which our Lodges give to their visitors, and we feel proud to say that we have received repeated proofs of the good feelings which the most honourable Lodges in Paris entertain for us. Now, can you mention a single fact showing that the Grand Lodge of the Philadelphes ever forgot the duties of Freemasonry, a single instance of our having been deaf to the appeal of a brother in distress? Did we ever, indiscriminately, initiate any person unworthy of becoming a member of our honourable body? It is desirable, on this last point, that all your Lodges were as particular as we always have been. What can you reproach us with? Is it with our having wished that Masonry should not be the exclusive privilege of the high classes, with having endeavoured to render the initiation accessible to the working man, by lowering the too heavy fees which the English Lodges impose upon their members? But no; you cannot address us with such a reproach, for that were forgetting the true spirit and object of Freemasonry. In conclusion, we are happy to say that our efforts have been successful; and perhaps it is on account of our success that we are attacked to-day: for surely nobody would bring an action against the dead. Our Order has sown the word of truth, and the four winds have carried it throughout the world, a grain of the seed was carried as far as your Australian colonies, and our Lodges of England, France, and Belgium, have a sister at Ballarat.

Such are, sir and brother, the observations which we have to make in behalf of Masonry in general, and the Reformed Order of Memphis in particular. We trust they will convince you that we are not what you stated us to be, an illegal and secret society, established for political purposes, but a Masonic body regularly established, and jointly working with all other Masonic orders, for the propagation of the spirit of brotherhood amongst men.

We could enter into further details, but we are afraid of intruding upon the patience of your readers, for we hope you will insert this letter in your next number. The link of brotherhood which unites us leaves us no doubt about it.

We remain, Sir and Brother, yours fraternally,
 BENOTT, W.M.,
 KESSI, S.W.
 J. ORTICA, J.W.
 J. BALAGUR, Orator.
 VOLKMUTH, Grand Expert.
 A. J. THUMLING, Treasurer.
 G. JOURDAIN, Secretary.



London, May 18th, 1859.

P.S. We are willing to exhibit the proofs of everything we have stated.

[We publish the above in a spirit of fairness, which we trust ever actuates

us; but we repeat, that under the laws alike of England and English Freemasonry, the Grand Lodge of the Philadelphes is an illegal secret society; that its members cannot be received in any Lodge working under regular constituted authority; and those "Officers, Masters, Past Masters, and Worshipful Masters of different English Lodges," who have attended this Lodge, have been guilty of a violation of their obligation, which if proved, would render them amenable to the laws of the Order.—[Ed.]

"JUSTITIA" AND THE OBSERVER FACTION.

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

DEAR SIR AND BROTHER,—In your *Magazine* of Wednesday last, a letter appeared signed "Justitia," condemning what he is pleased to designate the "Observer faction," but couched in terms of scurrility alike contrary to Masonic principles and devoid of common sense.

Any one reading the paragraph referred to in the *Era* must have been struck at the decided attack therein made upon the open exercise of freedom of opinion. Without staying now to go into the question whether such proceedings did or did not take place, is there anything so decidedly illogical in the notice of motion placed upon the agenda paper?

It is vastly easy for "Justitia" and other brethren to characterize their opponents by opprobrious epithets, but surely "Justitia" does not expect every one to agree with him?

Why should "Justitia" so far forget the first principles of Masonry as to descend to such contemptuous expressions towards a brother in the Craft as he has thought fit to indulge in towards Bro. Whitmore?

The letter of "Justitia" is but another instance of the *petitio principii*, and one which, should Dr. Whately send forth another edition of his book on Logic, would eminently serve as an apt illustration.

In conclusion: *Miseriquid luctatiunculis hisce volumus? Ecce mors supra caput est, et supremum illud tribunal, ubi et dicta et facta nostra examinanda sunt; Sapiamos —.*

Yours fraternally,

H. GARROD, No. 11.

London, May 27th, 1859.

ALLEGED DISCOURTESY TO BRETHERN FROM ABROAD.

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

DEAR SIR AND BROTHER,—In the month of February last, I left this cold region on a visit to the United Kingdom. While there I spent in Glasgow and Dublin, very pleasantly, a fortnight amongst the brethren of the "mystic tie;" and I may add that in conversing with them I received much valuable information, for which I stand their debtor. How marked was the change in London, when contrasted with the former cities—the reception so very different. In Glasgow and Dublin every brother extended the right hand of fellowship with a hearty welcome, and each endeavoured

to outvie the other in imparting Masonic information. In London, I, in company with two other brethren (one a Past Master of a Lodge in this city), visited the "Royal Naval Lodge, No. 70," held on the 9th of March last, at Freemasons' Tavern, where certainly not more than eighteen members were present. After exhibiting my diploma and undergoing the preliminary examination, in which the brother who examined me exhibited a degree of looseness not to be found in America amongst the most rusty members of the fraternity (I vouching for my friends), we were introduced—the Tyler offering me an apron, at the same time giving it me strictly in charge to return it to him upon my leaving the Lodge room. We entered the Lodge. With us it is the custom, when a foreign brother visits us, for some member of the Lodge to show him some little attention; not so in the present case—not a brother recognized us. The second and third degrees were worked out in a very slovenly manner. One of my brethren (a Past Master) requested permission to retire, and in rather a sarcastic speech thanked the Worshipful Master "for the kindness and attention exhibited towards us by the Lodge, and assured him, if it was ever their lot to visit St. John, no doubt they would meet with the same cordial reception." Upon retiring to the Tyler's room, the Worshipful Master came out, honoured us with a stare, poured out a glass of wine, again stared at us, drank his wine, turned on his heel, and went into the Lodge room. This may be the custom in England; I know it is not in Scotland, Ireland, or America.

I remain, dear Sir and Brother, yours fraternally,

ROBERT STUBS,

*St. John, N.B.,
May 3rd, 1859.*

S.W. of Lodge No. 301, I.R., and a Member
of No. 570, E.R.

SCIENTIFIC EDUCATION.—It teaches us to be neglectful of nothing—not to despise the small beginnings, for they precede of necessity all great things in the knowledge of science, either pure or applied. It teaches a continual comparison of the small and great, and that under differences almost approaching the infinite, for the small as often contains the great in principle as the great does the small; and thus the mind becomes comprehensive. It teaches to deduce principles carefully, to hold them firmly, or to suspend the judgment;—to discover and obey law, and by it to be bold in applying to the greatest what we know of the smallest. It teaches us first by tutors and books to learn that which is already known to others, and then by the light and methods which belong to science to learn for ourselves and for others; so making a fruitful return to man in the future for that which we have obtained from the men of the past. Bacon, in his instruction, tells us that the scientific student ought not to be as the ant who gathers merely, nor as the spider who spins from her own bowels, but rather as the bee, who both gathers and produces. All this is true of the teaching afforded by any part of physical science. Electricity is often called wonderful—beautiful; but it is so only in common with the other forces of nature. The beauty of electricity, or of any other force, is not that the power is mysterious and unexpected, touching every sense at unawares in turn, but that it is under law, and that the taught intellect can even now govern it largely. The human mind is placed above, not beneath it; and it is in such a point of view that the mental education afforded by science rendered supereminent in dignity, in practical application, and utility; for, by enabling the mind to apply the natural power through law, it conveys the gifts of God to man.—*Professor Faraday.*

THE MASONIC MIRROR.

MASONIC MEMS.

WE understand that the Prov. Grand Lodge of Kent, which was fixed for the 20th inst., has been postponed until the 18th of July, in consequence of the Handel Festival at the Crystal Palace commencing on the day first named.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

THE final meeting of the Board of Stewards for the annual festival of the 11th ult., was held at the Freemasons' Tavern, on Wednesday, the 18th of May, just one week after the anniversary; and we have great gratification in stating, that every call upon the Board was defrayed this day. Bro. Matthews, the excellent president, was present upon the occasion, and received the warmest thanks of the Board for his unceasing urbanity, and for the great attention he paid to the duties of the office he so ably filled; it was perhaps due to him, that the labours of the Board passed off so very satisfactorily, and if it were, (as we believe it was), the most numerous Board that the school ever obtained, so we may safely say that it was one of the most successful and agreeable body of Stewards the institution ever had. The admirable manner in which the noble chairman, the V.W. Bro. the Earl of Ripon, presided, called forth the warmest approbation of the Board; and upon a motion duly made and seconded, it was unanimously

“Resolved—That the warmest thanks, and the most grateful acknowledgments of the Board of Stewards for the anniversary festival of the Royal Freemasons' School for Female Children, held in the Freemasons' Hall, on Wednesday, the 11th May, 1859, be, and hereby are, presented to the Right Hon. the Earl of Ripon, P.S.G.W., &c., &c., for his kind condescension in accepting the office of chairman, and for the very efficient and admirable manner in which he carried out the onerous duties of the office.

“The Board of Stewards, in congratulating themselves upon the great result of the festival, particularly in reference to the amount contributed to the funds of the institution (the largest ever announced for this school), cannot refrain from expressing their conviction, that it very largely arose from the able advocacy of their noble chairman.

“By order of the Board,

“FREDERICK ADLARD, Hon. Sec.

“FRANCIS CREW, Sec. to the Institution.”

A vote of thanks was also given to the W. Bro. W. E. Walmisley, Treasurer to the Board, who we were glad to see made himself a vice-president of the institution by a donation of fifty guineas, although previously a life governor. His attention and kindness to every member of the Board called for the warmest admiration. Thanks were also voted to Bro. Adlard, for the great trouble he took as Honorary Secretary of the Board, and for the able manner in which he carried out the duties of his very troublesome office. Bro. Crew, Secretary to the Institu-

tion, participated in the thanks given to Bro. Adlard, for the assistance his intimate knowledge of the duties attached to the office enabled him to afford.

A vote of thanks was also voted to Bros. Braithwaite, Gower, Tyerman, Adlard, Michael, and Barron, for the very gentlemanlike manner in which they performed the duties of Ladies' Stewards in the gallery and glee room. We are happy to congratulate Bro. Braithwaite, a member of the Craft of only two years' standing, upon his becoming a vice-president of the Institution by a donation of fifty guineas. We omitted to state that Bro. Matthews, the excellent President of the Board, also made himself a vice-president by a donation of forty guineas, in addition to ten given we think last year.

Whilst these noble examples of benevolence call forth admiration, we do not forget that the widow's mite was equally accepted with the largest gifts by Him who judges all hearts, and "sees not as man sees."

VISIT OF THE CHILDREN TO OXFORD.

THE *ficte* given to the children of the above school, by the brethren of the three Oxford Lodges—the Alfred, No. 425; the Apollo University Lodge, No. 460; and the Churchill, No. 702—came off, with the most complete success, on Wednesday last, the 25th instant. To Bro. Thompson, Treasurer of No. 460, and P. Prov. S.G.W. of the province, the chief merit of the suggestion is mainly due; having sufficiently interested several brethren, a committee of the various Lodges was formed, under whose direction the idea so happily commenced was definitely agreed to and brought to a successful issue.

Arrangements having been made with the South-Western Railway Company to take the children and the members of the house and audit committees to Reading, the children, with Miss Jarwood, the matron; Miss Souter, the schoolmistress; Miss Kernot, the assistant schoolmistress; some eight or ten of the old pupils, and Bros. Patten, Udall, Newson, Barnes, Barrett, Pass, Sheen, Isidore Levinson, Davis, R. Spencer, Young, Robinson, Binckes; Bro. Crew, the secretary, Bro. Matthew Cooke, honorary music master, and Bro. Muggeridge, the collector, were all early afoot, and started from the Clapham station about eight in the morning. On their arrival at Reading, where they had some twenty minutes to wait in changing to the Great Western line, the whole company were very agreeably surprised by the kindness of some of the brethren of the Reading Lodge of Union, No. 507, who, having heard that the children must necessarily stay there, had, unknown to those in charge of them, provided refreshments in one of the waiting rooms.

On the arrival of the school at the Oxford terminus, they were met by the Prov. Grand Master, Captain Bowyer; the Dep. Prov. Grand Master, Bro. Alderman Spiers; Bros. Randall, J. Wyatt, Thompson, G. Wyatt, Joy; Bros. T. N. Talbot, Mills, Round, and other members of the committee, and numerous Oxford brethren. Bros. Randall and Spiers took the lead, and during the entire day acted as conductors, Bro. Spiers describing the main features of interest and historical association in a style admirably adapted to the capacities of his juvenile followers. Nor must we omit to mention the kindness of the Dep. Prov. Grand Master, in lending to the school a very handsome stereoscope containing seventy views of Oxford, some week or ten days previously, that the children might be prepared more readily to admire the actual places themselves.

At St. John's College, Bro. Captain Peyton presented to each of the children a photographic view of some part of the college, which was received with evident pleasure. At Magdalen College the Vice President, Bro. the Rev. John Sedgwick, B.D., P. Prov. G. Chaplain, liberally provided a luncheon, consisting of sandwiches, ale, cider cup, and fruit. The organist of the College, Mr. Blyth, M.A., showed the powers of the celebrated organ by playing Mendelssohn's "Be not afraid." Bro. Dr. Elvey, Prov. G. Org., also played the "Hallelujah Chorus," while they were inspecting New College Chapel. From New College they proceeded to view the colleges and public buildings, and arrived at the Town Hall at three o'clock, where an excellent cold collation awaited them; the tables being profusely decorated with

flowers and with the large loving cups and coronation cups, the property of the Corporation, kindly lent for the occasion. The children and their friends having been led to their places, sang grace, and the serious business of dinner commenced under the presidency of the R. W. Prov. G. M., Capt. Bowyer, assisted by the D. Prov. G. M., Bros. Ald. Spiers, Viscount Hamilton, Sir G. Grant, Bart., C. C. Dormer, C. J. Vigne, Rev. J. S. Sidebotham, Rev. W. Smith, Dr. Harcourt, Rev. H. A. Packard, Rev. J. T. Du Boulay, Ald. Dudley, Ald. Sadler, the Mayor, Captain Peyton, Rev. C. M. Style, Col. Burdon, *C. B.*, J. E. Codrington, A. T. Blakiston, Ald. Prior, Messrs. Randall, J. Wyatt, G. Wyatt, Plowman, Bascomb, Braithwaite, Edwards, Tomkins, Bevers, Bruton, Sheard, Hood, Kilbee, J. Fisher, and many other members of the university and city Lodges. At each end of the hall, on the raised platforms, were assembled some hundred and fifty or more ladies, who by their presence lent an additional charm to the proceedings. Among them we saw Mrs. Jeune, the Vice-Chancellor's lady, Mrs. Liddell and family, Mrs. and Miss Bowyer, Mrs. Cottrell Dormer, Miss Cardwell, Mrs. and Miss Leighton, Lady Caroline Austruther, Hon. Mrs. Spencer, Miss Dudley, Mrs. F. Symonds and family, Mrs. F. Merrell and family, Mrs. and the Misses Patten, Miss Dean, Miss Cockburn, Mrs. Robinson, Miss Binckes, Miss Barrett, Mrs. Rowden, the Mayoress, Mrs. Sheriff Stevens, Mrs. Prior, Mrs. Gandell, Mrs. Malcolm and family, Mrs. Druce, Mrs. Thompson and family, Mrs. Bevers, Mrs. Jas. Wyatt, Mrs. Slatter and Miss Rose, Mrs. Owen and family, Miss Rusher, Mrs. C. Hawkins, Mrs. Gibson, Mrs. Ackland and family, Mrs. John Fisher, the Misses Belcher, Mrs. Hester and party, Miss Wilkinson, Miss Joy and party, Mrs. and Miss Walsh, Mrs. Grafton and party, Mrs. Plowman, Mrs. Hood, Mrs. Preckett and family, Mrs. Thurland and party, Miss Walker, and others.

On the conclusion of the repast the children sang grace, after which the Prov. Grand Master rose and said that there was a deep interest attached to such a scene, for they had before them the children of their less fortunate brethren looking happy and respectable, and he was desirous that this should be to them a pleasant day fraught with pleasant recollections, such as it ever must be to the brethren of the province of Oxford. He expressed his fears that the fatigues of the day would be too much for some of the little ones, but they must bear up, for they would go home and sleep that happy sleep which was only known to the young and innocent, and awake with renewed energy to pursue their studies under their most excellent instructors, whose untiring efforts and energies were so conspicuously devoted to the moral, temporal, and physical advantage of their pupils that the institution had gained, most deservedly, a reputation for order and comfort second to none in this country, which must be a source of the greatest gratification to every one interested. He believed it was his duty to express the sense that every brother entertained of the valuable and devoted services of Bro. Crew, the excellent secretary to the school, and no man could bear more hearty testimony to Bro. Crew's efforts than he (the R. W. Prov. Grand Master) himself, for Bro. Crew had devoted many years to its interest, and he hoped he might be spared to continue the same course for many years to come. The Prov. Grand Master added that he would not detain them any longer, but give them a toast,—“Prosperity to the Royal Freemasons' School for Female Children.” (Applause). He would not call upon the ladies, but Bro. Crew, to respond.

Bro. Crew said it was a source of great personal gratification to him to have his name constantly associated with the school. His aim had been to do his duty, and it was a pleasure to do it when it also brought with it the power of doing good to others. He had been their secretary some fifteen or sixteen years, and had seen the institution increase in prosperity year by year, as well as in the number of subscribers, and he believed that it had reached as high a position as any school in the country: not that he took such praise to himself, for to Miss Jarwood, Miss Souter, and Miss Kernot all their thanks were due. On such a day long speeches were a bore, therefore he begged to return thanks on behalf of the children, the ladies, and himself. But there was one topic he could not omit, particularly in that city. During many years the school had been solely supported by the London Lodges and brethren, but at last the provincial brethren had felt themselves called upon to contribute, and he was happy to say that some years

since the province of Oxford led the way. (Applause.) Oxford had set a noble example, and to Oxford the Girls' School was indebted for awakening among the provinces an interest in it, and for setting an example that others were now following. He hoped to live to see the day when every province would support the Royal Freemasons' Girls' School, which had claims on every brother; for even the most successful in life might be overtaken by reverse of fortune, and the first object of such a stricken one would be to inquire "What can I do with my girls?" to which he would answer send them to us—(immense applause)—ours is no charity school, but the voluntary offering of one brother to assist those whose children require it. That the children fully merited all the compliments that had been paid them he could vouch for; if domestic service were their lot, they would conduct themselves with thrift, fidelity and subordination, and if, by good fortune, they were placed in a higher position, their morals, manners, and good sense would bring no disgrace to any family in the land. He begged to conclude by returning the thanks of the children and all connected with the establishment, to the R.W. Prov. Grand Master for his kindness in proposing their healths.

The children then sang a round, "Come let us laugh," which appeared to give great satisfaction. After which Miss Bowyer, the daughter of the R.W. Captain Bowyer, took her place in the centre of the hall, supported on her right by Mrs. Liddell, wife of the very reverend the Dean of Christ Church; and on her left by Mrs. Cottrell Dormer, attended by Bros. Spiers and Randall, who handed them copies of Parker's "Handbook for Visitors to Oxford," which the ladies kindly presented to every child as she passed before them, as well as the School Committees and officers, each volume containing a book plate ornamented with Masonic emblems and the inscription, "In commemoration of the visit of the Royal Freemasons' Girls School to Oxford, on the 25th of May, 1859; this volume is presented to ———, by the brethren of the province of Oxfordshire."

After the presentation had taken place, Emma Cox, a daughter of the late Bro. L. Cox, formerly manciple of All Souls' College, was presented to the assembly by the R.W. Prov. Grand Master, who said—"Ladies and gentlemen, this little girl, Emma Cox, I have much pleasure in presenting to you, her admirable behaviour, her earnest desire to improve, notwithstanding she is but a delicate child, has placed her second in the school, from which she has carried off several prizes, and is one of the very best girls. This book, subscribed for by the brethren of the province, is given to her in token of our appreciation of her uniformly good conduct; it must be as gratifying to us, as it is to her, to find a child of the province stand in this high position—(applause)—and I hope we shall, when sending others to partake of the comforts and excellent training of the school, be as fortunate as we have been in the case of Emma Cox."

The children then sang "Good night, kind friends!" and the whole party left the Town Hall for Christ Church, where Mrs. Liddell did the honours, showing them the kitchen and dining hall. Here the children sang the popular "Hark, the bonny Christ Church bells!" a composition of the celebrated Dr. Aldrich, formerly dean of that college. Taking their leave of that place, they proceeded to the broad walk and Christ Church Meadow, and next to the University barge, from which they crossed the water to Grandpont House, where Bro. Randall, with his wonted kindness, had provided tea for the party. After tea, the children danced on the green to a quadrille band which had been specially retained by their kind entertainer.

Bro. Crew having warmly returned thanks to Bro. Randall for his great kindness, in the name of the committees, the visitors and the children, Bro. Randall replied in the hearty manner for which he is noted. He said that nothing gave him so much pleasure as to minister to the pleasures of others, and more particularly to the dear children before him. Three cheers having been given for Bro. Randall, and an extra one for Mrs. Randall and her daughter, the children, led by Bro. Crew, sang "God save the Queen;" and as the time of their stay was almost exceeded, Bro. Randall ordered a special train to take them to Reading.

During the day the appearance of the children in the streets of Oxford called forth the most hearty commendation from the citizens. The remarks we overheard were all in praise of their healthy and happy looks, their graceful manners,

and the observation was general that "the Masons did not forget their children." The popular feeling among those who lined the streets was that "they had never seen such a school." To Miss Bowyer, Mrs. Liddell, and Mrs. Cottrill Dorrner—who by their kind demeanour, and the prestige of their presence did much towards the *éclat* of the proceedings—the thanks of the brethren are particularly due; as well as to Bros. Spiers, Randall, the indefatigable Bro. Thompson, and the brethren of the province of Oxford generally, who each contributed cheerfully and without grudging; and it will be long ere the remembrance of a day so pleasant, so perfect, and so full of grateful associations can be forgotten. To the children it will be a marked event, and in after life many of them will revert to one of the happiest days of their youth as having been spent in the magnificent city of Oxford, tended, watched, and every wish anticipated by the brethren of that province.

METROPOLITAN.

APPOINTMENTS.

Wednesday, June 1st.—GRAND LODGE.—Lodges, Westminster and Keystone (10), Freemasons' Tavern; Florence Nightingale (1008), Freemasons' Tavern, Woolwich.

Thursday, 2nd.—Lodges, Egyptian (29), George and Blue Boar; Strong Man (53), Falcon Tavern; Good Report (158), Radley's Hotel; St. Andrew's (281), Freemasons' Tavern; Yarborough (812), George, Commercial Road East; Crystal Palace (1044), Crystal Palace. *Chapter.*—St. James (2), Freemasons' Tavern; Moriah (9), Thatched House Tavern.

Friday, 3rd.—*Chapter.*—Prince of Wales (324), Thatched House Tavern.

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

Monday, 6th.—Lodges, St. John's (107), Radley's Hotel; St. Luke's (168), Commercial Hall, Chelsea; Joppa (223), Albion Tavern.

Tuesday 7th.—Lodges, St. John's (196), Holly Bush, Hampstead; Euphrates (257), White Hart, Bishopsgate Street; Stability (264), Green Dragon, Bishopsgate Street; La Tolerance (784), Freemasons' Tavern. *Hark.*—Florence Nightingale, Crown and Anchor, Woolwich, at 6. *Chapter.*—St. John's (196), Radley's Hotel. Colonial Board, at 3.

Wednesday, 8th.—Lodges, Fidelity (3), Freemasons' Tavern; Union of Waterloo (13), King's Arms, Woolwich; Kent (15), Three Tuns, Southwark; Royal Naval (70), Freemasons' Tavern; Vitruvian (103), White Hart, Lambeth; Justice (172), Royal Albert, New Cross, Deptford; Caveau (205), Star and Garter, Kew; Zetland (752), Adam and Eve, Kensington. Committee Royal Benevolent Institution, at 3.

Thursday, 9th.—Lodges, Friendship (6), Thatched House Tavern; Friends' ip (248), Ship and Turtle; Bank of England (329), Radley's Hotel; Polish (778), Freemasons' Tavern.

Friday, 10th.—Lodges, Caledonian (156), Ship and Turtle; Bedford (183), Freemasons' Tavern; High Cross (1056), Railway Hotel, Northumberland Park, Tottenham.

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

CONSECRATION OF A NEW LODGE.

CRESCENT LODGE (No. 1,090).—The ceremony of consecrating a new Lodge, under the above title, in the beautiful district of Twickenham, was performed at the King's Head Tavern, on Tuesday, May 24th. On the opening of the Lodge, the chair was taken by Bro. Stephen B. Wilson, P.G.D., as W.M.; Bro. Savage, S.G.D., officiating as S.W.; and Bro. Baxter, P.G. Steward, as J.W. There were also present, Bros. Gray Clarke, G. Sec.; Hopwood, P.G.D.; Hervey, P.G.D.; and a large number of other visitors.

The ceremony of consecration was most ably performed by Bro. Wilson, assisted by Bros. Savage, Hervey, and Baxter; the music incident to the ceremony being performed by Bros. Edney, Elton, Williams, and Fielding. The ceremony of consecration having been completed, Bro. Wilson proceeded to install Bro. Henry Garrod, of No. 11, the designate W.M., into the chair, according to ancient custom, Bro. Binckes, P.M., No. 11, proclaiming him, and delivering the customary address.

The following brethren were elected joining members of the Lodge :—F. Johnson, No. 118; C. Watson, No. 11; J. B. Goggin, No. 11; W. R. Luce, No. 166; Kohnstamm, No. 91, New York; G. E. Sewell, No. 11; W. H. Cole, Nos. 32 and 1,068; F. Binckes, No. 11; John Williams, No. 11; J. G. Winterton, No. 11. The officers appointed were Bros. Hides, No. 234, S.W.; Burrows, No. 11, J.W.; Charles Robinson, No. 8, Sec.; G. E. Sewell, No. 11, S.D.; J. B. Goggin, No. 11, I.G.; and F. Binckes, Dir. of Cers. Bro. Cole was elected Treasurer.

Mr. J. V. Bridgman and Mr. John F. Bridgman, *S.C.L.*, were duly initiated into the Order, and three candidates proposed for the next meeting.

The other business having been transacted, the Senior Warden proposed that a vote of thanks should be entered on the minutes to Bro. Wilson, for his kindness in attending and performing the ceremonies of the day, and that he be elected an honorary member of the Lodge. The motion was seconded by Bro. Williams, *J.D.*, and carried unanimously.

The Lodge having been closed in due form, the brethren adjourned to the Egot Tavern, where a very elegant banquet was served at five o'clock, to which about fifty brethren sat down, their comfort being considerably enhanced by the considerate attention of Bro. Binckes, *D.C.*

The healths of Her Majesty, and the *M.W.* Grand Master, having been drunk with all the honours,

The Worshipful Master proposed "The health of the *R.W.* Deputy Grand Master and the rest of the Grand Officers," many of whom had honoured their first meeting with their presence; and though some of them had been unable to stop to dine with them, he was happy to say that they had still with them that excellent Mason, Bro. Hervey, whose name he would couple with the toast.

Bro. Hervey, *P.G.D.*, returned thanks on the part of the Grand Officers generally, and the more especially for those present. He was sure that every brother must have been highly gratified at the manner in which the ceremonies of the day had been performed, and at the opportunity which had been afforded them of being present.

The healths of "The Initiates," (responded to by Bro. J. F. Bridgman, in a neat and telling speech), having been drunk, Bro. Hopwood, *P.G.D.*, proposed "Prosperity to the Crescent Lodge," coupled with "The health of the *W.M.*"

The Worshipful Master briefly thanked the brethren for their kindness, and proposed "The Visitors," coupled with the name of

Bro. H. G. Warren, who, in responding, expressed the gratification he experienced in observing the progress of Masonry, and the consecration of the Crescent Lodge under such very favourable auspices. He was sure that with so zealous and able a Master as Bro. Garrod, assisted by such experienced Masons as Bro. Cole as Treasurer, Bro. Robinson as Secretary, and Bro. Binckes as Director of Ceremonies, it was impossible the Lodge could be otherwise than successful. With regard to the last named brother, though they occasionally differed on what he called Masonic politics, it always gave him the greatest pleasure to meet in private Lodges, where he was happy to say their differences never intruded, and they never differed excepting to agree that in their Lodges there was no difference between them (laughter); and a more valuable officer it would be impossible for any Lodge to possess.

The Worshipful Master said the next toast was the health of a brother to whom they were deeply indebted for kindly undertaking to consecrate the Lodge, and the admirable manner in which he had performed that duty, notwithstanding he was suffering under ill health. Bro. Stephen Barton Wilson was too well known to render it necessary for him to dilate on his merits; he was a good man, an excellent Mason, and one whom they were always glad to see amongst them. As their time was limited, he would also include in the toast a brother to whom they were greatly indebted for taking the office of Dir. of Cers. In or out of office, Bro. Binckes was highly esteemed by those who had the pleasure of his acquaintance, and he had great pleasure in asking them to join him in drinking "The healths of Bro. Stephen Barton Wilson and Bro. Binckes."

Bro. Wilson, *Prov. G.D.*, who was loudly applauded, had hoped that when Bro. Hervey had responded for the Deputy Grand Master and the Grand Officers, that he

being one of the body should have been spared addressing them : though he could assure them that it had given him the greatest pleasure to respond to the call made upon him to undertake the duty of consecrating their Lodge. He had now to return them his thanks not only for drinking his health, but for the unexpected honour they had conferred upon him in electing him a member of their Lodge. The manner in which the whole of their business had been conducted and the zeal and ability of the officers, spoke well for the future prosperity of the Lodge, which he trusted was destined to take a distinguished position in the Order. He did not agree with Bro. Warren that there were any politics in Freemasonry, though there might and necessarily would be differences of opinion on questions of Masonic government, which, he was happy to agree with that brother, did not penetrate into their private Lodges. He highly valued the position and talents of Bro. Binekes, whom he should leave to speak for himself.

Bro. Binekes also returned thanks and expressed himself highly gratified at the auspicious commencement of their new Lodge, and he should consider no exertion on his part too great to support its interests. He reciprocated the feelings expressed by Bro. Warren, and whilst claiming to himself the right always to express his opinion freely on every question which came before the Craft, could conscientiously declare that no one had more sincerely the prosperity of the Order at heart than himself. He considered it a high honour to be associated in this Lodge with their W.M., for whom he had long had the highest esteem and regard, and their excellent Secretary in the carrying out of this new Lodge, of the prosperity of which he had no doubt. He again returned them his sincere thanks, assuring them that he should ever continue to maintain his independence of thought and action, and if he ever erred, he trusted they would believe him it was from the head and not the heart.

The W.M. then proposed "The Neighbouring Lodges," which was acknowledged by Bro. Wightman, of Lodge No. 1,068.

"The Officers," and one or two other toasts were drunk, and the enjoyments of the evening brought to a happy close, the majority of the brethren returning to town shortly after ten o'clock.

MANCHESTER LODGE (No. 209).—This Lodge held an emergency meeting at Auderton's Hotel, on Monday, May 23rd, when Bro. Dr. Hunt, W.M., initiated a candidate into Freemasonry; after which the W.M. requested Bro. Collard, P.M., to take the chair, for the purpose of raising a brother to the degree of M.M. After the Lodge closed, the brethren adjourned to a banquet, served in excellent style by Bro. Clemenow, to whom the Lodge is greatly indebted for his attention to their comforts, on all occasions.

PRINCE FREDERICK WILLIAM LODGE (No. 1,055).—This Lodge held a meeting on Wednesday, May 25th, at the Lodge room, St. John's Wood. The Lodge assembled at one P.M., when Bro. Coulcher, W.M., proceeded with the business by raising Bros. Capt. C. Hudson, T. Woods, F. Spice, F. G. Baker, and G. King, to the third degree; and passing Bros. C. F. Danvers, E. Howard, E. Tucker, and T. F. Weust, to that of Fellow Craft. He afterwards initiated Dr. Goodchild and Mr. Price. We need scarcely state that all the ceremonies were gone through with that clearness of enunciation and impressiveness of style for which the W.M. is distinguished. Bro. Hardy, S.W., was unanimously elected W.M. for the next twelvemonth, and the retiring W.M. (Bro. Coulcher), with acclamation, to the responsible office of Treasurer. Masonic business being concluded, the brethren, to the number of forty, including visitors, adjourned to banquet. A delightful evening, passed in love, harmony, and conviviality, was brought to a close. We will merely add that the usual toasts were all given and replied to, Bro. T. A. Adams, G.S., returning thanks for the Grand Officers; Bro. Newton, P.M., No. 25, for the visitors; and Bro. Dr. Goodchild for the initiates.

ROYAL ALFRED LODGE (No. 1082).—This new Lodge held its third meeting at the Rising Sun, Fulham, on Friday, the 27th of May, Bro. J. Smith, G.P.W.M., presiding, supported by Bros. Osborne, S.W., Fry, J.W., and other members. The

W.M., in a very able manner, raised Bros. Hall, Johnston, and Williams, and passed Bro. Jeffreys. Amongst the visitors were Bros. J. Savage, S.G.D.; Cottebrune, W.M., No. 1035; Collard, P.M., No. 168; Bros. Street and Davis. The proceedings passed over to the entire satisfaction of all present.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—*Lodges*.—Monday, June 6th, Royal Clarence (81), Freemasons' Hall, at 7; Tuesday, 7th, Beaufort (120), ditto, at 7; Wednesday, 8th, Royal Sussex (221), ditto, at 7; Friday, 10th. *Instruction*.—Ditto, at 7½. *Chapter*.—Wednesday, 8th, Clarence (81), ditto, at 7½.

BRISTOL.—*Royal Clarence Lodge* (No. 81).—The usual fortnightly meeting of the above Lodge was held at Freemasons' Hall, Bristol, on Monday, 23rd of May, and although there were no ceremonies to perform (a very unusual circumstance at this most industrious Lodge) the occasion was not devoid of much interest to the brethren present, from the fact of this being the last attendance of a very old and valued Past Master of the Lodge, Bro. R. J. Weaver, Prov. S.G.D., who for two successive years filled the chair, with the greatest credit to himself and advantage to the Lodge. Bro. Weaver, who is an officer in H.M. Customs, has been removed to a higher sphere of duty at Douglas, Isle of Man, and in taking leave of him on behalf of the Lodge, the W.M. (Bro. Thomas Sainsbury) passed a warm but well deserved eulogium upon the valuable services he had rendered to the cause of Freemasonry in this province, and proposed that a vote of thanks be recorded upon the minutes for Bro. Weaver's efficient performance of the various important offices he had held in the Lodge. Bro. G. Chick, Prov. S.G.W., also proposed that a copy of the said vote, together with an expression of the deep regret of the brethren at parting with him, be engrossed upon vellum and presented to Bro. Weaver as some slight additional mark of respect of the Lodge which has already acknowledged his services by the presentation of a Past Master's jewel. Bro. Weaver replied in feeling and appropriate terms, and upon the Lodge being closed a number of the brethren adjourned to Bro. Hedge's assembly rooms, Princess-street, where a farewell banquet had been provided, and at which the W.M. presided. The toast of the evening, "Success to Bro. Weaver and health to himself and family," was proposed by the W.M., who assured Bro. Weaver that he would carry with him to his new sphere the best wishes of the brethren of the Royal Clarence Lodge, and that they would ever be happy to hear of his welfare. Bro. Weaver most heartily returned thanks for the kindness he had received upon this and every occasion, and in taking farewell, expressed the deep regret he experienced in parting with brethren in whose society he had spent some of the happiest moments of his life.

BERKS AND BUCKS.

AYLESBURY.—*Buckingham Lodge* (No. 861).—The annual installation meeting was held on Monday, May 23rd, at the Royal White Hart Hotel, Aylesbury. The Lodge was opened by Bro. Jeremiah How, as W.M.; Bro. S. W. Hopwood, as S.W.; Rev. Bro. J. C. Wharton, J.W.; and the rest of the officers and brethren. The minutes of the preceding meeting, when the election of the W.M. and Treasurer took place, having been read and confirmed, the Lodge was opened in the second degree, and Bro. Beauchamp was examined, and afterwards was raised to the degree of Master Mason. The Lodge was resumed in the second degree, and the Rev. Bro. Joseph Crane Wharton, vicar of Bierton, was presented by Rev. Bro. J. C. Farmborough, to Bro. How, for installation into the chair as W.M. for the year ensuing, who was duly installed in the presence of Rev. Bro. J. B. Reade; Rev.

Bro. J. C. Farmborough; Bro. S. W. Hopwood; and Bro. Baker. The W.M. then appointed and invested as his officers for the year ensuing—Bro. How, S.W.; Rev. Bro. O. J. Grace, J.W.; Bro. Thomas Horwood, Secretary; Bro. John Williams, S.D.; Bro. H. H. P. Cooper, J.D.; and Bro. W. J. Beauchamp, I.G. Bro. James was re-elected Treasurer; and Bro. Walker, Tyler. The W.M. in re-investing Bro. Horwood, said, the pleasing duty devolved on him of presenting to their diligent and attentive Secretary, a jewel which the brethren (at a previous meeting) had by mutual and equal subscription, voted in recognition of his services. The W.M. also referred to Bro. Horwood's retiring habits in allowing other members to precede him in office, and thus continuing his good services as Secretary. Bro. Horwood, in acknowledging the gift said, the recognition of his services thus made was peculiarly gratifying, and he received that mark of the kindness of the brethren with the greatest pleasure. The W.M. in a brief address said he thought it would add to the benefit of the Lodge if a Royal Arch Chapter were attached to it, and he desired to have an expression of opinion from the members then present upon the subject. The S.W. said, that after giving a little consideration to the subject, he was satisfied that the W.M.'s wish would be accomplished. There were in the Lodge already six Royal Arch Masons; he was himself a P.Z.; and there was another (Bro. Thearle) a P.J., and he therefore moved that the Lodge should without delay adopt measures for the establishment of a Royal Arch Chapter. The motion was seconded by the Rev. Bro. Farmborough, and carried unanimously. The Lodge was then closed, and adjourned till the third Monday in July. The brethren afterwards dined together, and in social harmony spent a pleasant evening.

CHESHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, June 8th, Fidelity (623), White Hart, Flowery Field, at 6; Thursday, 9th, Mersey (701), Angel Hotel, Birkenhead, at 6; Friday, 10th, Mersey Instruction (701), Angel Inn, Birkenhead, at 6. *Mark*.—Friday, 10th, Joppa Instruction, Angel Inn, Birkenhead, at 6.

DEVONSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, June 6th, Fidelity (280), Three Tuns, Tiverton, at 7; Bedford (351), Private Room, Tavistock, at 7; Tuesday, 7th, St. John's (83), Masonic Hall, Plymouth, at 7; Wednesday, 8th, Fortitude (122), Prince George Hotel, Stonehouse, at 7. *Chapter*.—Monday, 7th, Sun (123), Globe Hotel, Exmouth, at 5.

DURHAM.

APPOINTMENTS.—*Lodges*.—Monday, June 6th, Wear (618), Lambton Arms, Chester-le-Street, at 7; Union (667), Railway Hotel, Barnard Castle, at 7; Tuesday, 7th, Granby (147), Freemasons' Hall, Durham, at 7; Thursday, 9th, Palatine (114), Bridge Hotel, Bishop Wearmouth, at 7; Restoration (128), Town Hall, Darlington, at 8.

GATESHEAD.—*Lodge of Industry* (No. 56).—The regular monthly meeting of this Lodge was held on Monday, May 23rd, at the Grey Horse Inn, the W.M. and all his officers being present. After a long discussion, a committee was appointed to co-operate with the Borough Lodge, in endeavouring to devise the best means of securing a fund for the purpose of building a hall, or purchasing a house, of their own, for the brethren to meet in, and report thereon at the next meeting. Three gentlemen were proposed for initiation, and the Lodge was closed in due form.

ESSEX.

APPOINTMENTS.—*Lodges*.—Wednesday, June 8th, United (998), George Hotel, Colchester, at 7; Thursday, 9th, Good Fellowship (343), White Hart, Chelmsford, at 7.

GLOUCESTERSHIRE.

APPOINTMENTS.—*Lodge*.—Tuesday, June 7th, Sherborne (1004), George Hotel, Stroud, at 5; *Chapter*.—Wednesday, 8th, Unanimity (97), Freemasons' Hall, Cheltenham.

HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, June 6th, Oakley (995), Black Boy, Basingstoke, at 6; Thursday, 9th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7. *Encampment*.—Wednesday, 8th, Royal Naval, Phoenix Rooms, Portsmouth.

KENT.

APPOINTMENTS.—*Lodges*.—Monday, June 8th, Peace and Harmony (235), Royal Oak, Dover² at 7½; Tuesday, 7th, Adams (184), Masonic Hall, Sheerness, at 6.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Wednesday, June 8th, Antiquity (170), One Horse Shoe, Bolton, at 7; Thursday, 9th, Samaritan (353), Green Man, Bacup, at 7; Perseverance (432), Old Bull, Blackburn, at 8.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Monday, June 6th, Harmony (267), Wellington Hotel, Garston at 5½; Tuesday, 7th, Alliance (965), Stanley Arms, Roby, at ½; Merchant's Instruction (294), Masonic Temple, Liverpool, at 5; Wednesday, 8th, Loyalty (161), Royal Hotel, Prescott, at 6.

LIVERPOOL.—*Devonshire Lodge* (No. 864).—The regular monthly meeting of this Lodge took place at the Lodge room, Crown Hotel, Lime-street, on Thursday, 26th May, the W.M., Bro. Hayes, presiding, who initiated one gentleman, and Bro. W. Wade, jun., W.M., No. 1,026, raised three brethren to the degree of M.M. P.M. Bro. Walmley, Prov. G. Treas., was elected W.M. for the ensuing year, and Bro. Barlow was re-elected Treasurer of the Lodge. Several liberal amounts were voted to indigent brethren, and the Lodge was duly closed.

LINCOLNSHIRE.

APPOINTMENT.—*Lodge*.—Thursday, June 9th, Shakspeare (617), Town Hall, Spilsby, at 6.

NORFOLK.

APPOINTMENTS.—*Lodges*.—Monday, June 6th, Friendship (117), Duke's Head, Great Yarmouth, at 7; Philanthropic (124), Globe Hotel, Lynn, at 7.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodges*.—Monday, June 6th, Northern Counties (536), Bell's Court, Newcastle, at 7; St. George's (624), Commercial Hotel, North Shields, at 3; Tuesday, 7th; St. David's (554), Salmon Inn, Berwick, at 8. *Chapters*.—Wednesday, 8th, De Swinburne (24), Freemasons' Hall, Newcastle, at 7; Friday, 10th, De Sussex (556), Bell's Court, Newcastle, at 5.

NEWCASTLE.—*Lodge of Instruction*.—This Lodge, held under the warrant of No. 24, met at the Masonic Hall, Blacket-street, Newcastle-on-Tyne, on Tuesday, May 24th, Bro. C. J. Banister, P.M., in the chair; Bro. Bell, P.M., lecture master, introduced the ceremony of the first degree, all the members joining. This Lodge is working well, and the young members, from their zeal and ability, bid fair to become good working Masons. Bro. Anthony Clapham, P.M., was appointed lecture master for the next meeting, and the Lodge was closed in due form.

OXFORDSHIRE.

OXFORD.—*Apollo University Lodge* (No. 460).—The Lodge was holden at seven o'clock on Wednesday last, in the Masonic Hall. In the unavoidable absence of the W.M., the Rev. A. H. Faber, P. Prov. G. Chaplain, caused by domestic affliction, the chair was taken by the immediate P.M., Bro. E. J. Codrington, Esq., M.A. (Brasenose), who was supported by Bros. the R.W. Captain H. A. Bowyer, Prov. G.M.; and the R.W. Aldn. R. J. Spiers, Deputy Prov. G.M.; Belcher, W.M. No. 425, Prov. J.G.W.; Thompson, P.M. and Treas., No. 460, P. Prov. S.G.W.; Wyatt, P.M., No. 425, P. Prov. S.G.W.; Randall, P.M., No. 425, P. Prov. G. Treas.; Rev. C. M. Style, B.D. (St. John's Coll.), Prov. G. Chap.; Rev. H. A. Pickard, M.A. (Christ Church), P.M., No. 460, P. Prov. S.G.W.; Rev. J. S. Sidebotham, M.A. (New Coll.), P.M., No. 702, P. Prov. G. Chap.; Mills (Christ Church), Prov. J.G.D.; Talbot (Christ Church), Prov. S.G.D.; Sir G. Grant, Bart. (Christ Church), Prov. G.D.C.; Williamson (Christ Church), Prov. G. Sec.; Viscount Hamilton (Christ Church); Behrends, M.A. (St. John's Coll.); Captain Peyton, M.A. (St. John's Coll.); G. Wyatt, P. Prov. S.G.W., Isle of Wight; W. Harrison, M.A. (Brasenose), P. Prov. G. Sec.; Alderman Sadler, P.M., No. 425, P. Prov. S.G.W.; T. Joy, P.M., No. 702,

P. Prov. J.G.W.; Elvey, *Mus. Doc.* (New Coll.), Prov. G. Organist; Cochrane, *B.A.* (Oriol Coll.); Blakiston (New Inn Hall), Prov. G.D.C.; Alderman Dudley, P.M. No. 425, P. Prov. S.G.W.; Devers, P. Prov. S.G.D.; Ploverman, P. Prov. G.S.B.; Thompson (Exeter Coll.); Watson (Exeter Coll.); Rev. W. Smith; C. J. Vigne, Prov. S.G.W., Somersetshire; Shaw (St. Edmund Hall); Mills (Christ Church); Tomkins; Edwards; Hood, Rev. T. H. Du Boulay, *M.A.* (Exeter Coll.); Ritchie, P.M., No. 5, P.G. Steward; Tulk, *M.A.* (Trin. Hall, Camb.); Cotterell Dormer, P. Prov. G. Reg., Oxon; Udall; Geo. Barrett; Matthew Cooke (honorary music-master to the Girls' School); Wood, a Prov. Grand Officer of Sussex; Harcourt, D. Prov. G.M., Surrey; and numerous others whose names we could not ascertain. The business of the evening was to initiate eight candidates, all of whom were present and took their first degree in Masonry, viz.: Sir Fred. J. W. Johnstone, Bart., (Christ Church); Benjamin John Smith, (Oriol Coll.); Sir Joseph R. Bailey, Bart., (Christ Church); John H. Turner Mitchell, (Oriol Coll.); Edwin Arkwright, (Merton Coll.); Thos. Tillyer Whipham, (Oriol Coll.); Richard Bullock, (Oriol Coll.); and William Cope, (Christ Church); and also to present a P.M. jewel to Bro. Codrington, the late W.M. After the business was concluded, the Lodge and visitors adjourned to an elegant banquet, which done, the routine toasts disposed of, Bro. Matthew Cooke being desired to sing his new song of "The Queen and the Craft," the next toast was "The health of the Prov. G.M., Captain Bowyer," who the W.M. characterized as one at whose name the brethren of Oxfordshire never restrained their feelings, for they honoured and esteemed him in every capacity in which he met them, and that the feeling was mutual with their R.W. Prov. Grand Master, for it might be said there was love on both sides. The R.W. the Prov. Grand Master, in returning thanks said, how often soever this toast and his reply had been repeated, his thanks were never less warm nor grateful than on the present occasion. He had always met with kindness, he might say affection, from the members of the province, and appreciated the honours paid him. On that day he could not help congratulating them on the excellent manner in which they had done their duty towards the Masonic *fête*. The reception of the children, and their endeavours to promote their happiness for one day had been perfect, and they all owed their warmest thanks to the two chief promoters, the R.W. Deputy Prov. Grand Master, Bro. Spiers, and their untiring Secretary, Bro. Thompson. Through these two brethren the organization had been conducted, and with such unequivocal success that no one had been disappointed. He also begged to tender his thanks to the Stewards, who had exerted themselves so strenuously to make every one comfortable, and on his own behalf he thanked them all heartily for their co-operation and the universal, kind, and affectionate feeling displayed upon this very interesting occasion. The toast of the "Prov. Grand Officers" was coupled with the names of Bros. Spiers and Wood. Bro. Spiers, D. Prov. G.M., in a few words returned thanks, adding that they had tried to do their duty. For his own share in carrying out the scheme of to-day it was but small; the chief burden was in more able and willing hands. He thanked them all very cordially, and looked forward to such another gathering, feeling assured that so happy a day would never be allowed to stand alone. Bro. Wood could scarcely trust himself to express his feelings after what he had that day witnessed. His satisfaction at everything he saw was of the most perfect kind. His admiration of Bro. Randall's generosity was unbounded, and he believed the influence of that day's harmonious action would not be lost upon their young charges. They had certainly something to be proud of; they had brought before the public of Oxford—the seat of learning—their dear children, and that in no unfavourable light, for expressions of admiration had met his ear throughout their progress, such as "How beautiful they look!" "How neatly they are dressed!" "Those children are in no common charity school, but theirs is a home." He was proud to hear such opinions, because the Masonic institutions ought to be models—we had the means and we applied them, and he only wished to see more of the children succeed in finding employment as governesses and companions. He might be permitted to quote the expression of a Brighton clergyman who, on the occasion of the children's visit to Brighton, remarked—"That the Masons had been doing what we clergy have been preaching about." He begged to return

thanks for the flattering compliment that had been paid him, and stated that it had been the wish of the mayor of Brighton to have attended, but he was prevented by unforeseen engagements. The R.W. Prov. Grand Master rose to propose the health of the presiding Master for the evening (Bro. Codrington of Brasnose), and said that during his tenure of office he had succeeded in gaining the affection of the university, both within and without the Lodge. It was his pleasing duty to have to invest him, as the immediate P.M., with a jewel, which was an honour well deserved, and would be gratefully recollected by the W.M. as a memento that he had done his duty. In investing Bro. Codrington with this testimony of regard and esteem he believed he was but simply expressing the esteem all held their W.M. in, more particularly those who had longest known him. The W.M., on rising, said his feelings were not properly under his own control, and he should therefore only trust himself to say that he had returned his warmest thanks for all kindnesses received at the hands of the R.W. Prov. Grand Master, and his brethren of the Apollo Lodge. On their behalf he was sorry to say his career at the university was at an end, but the jewel they had honoured him with would be worn by him in many good Lodges, and although he should not be amongst them as heretofore, yet his principles were learned in the Apollo Lodge, and he should always carry those principles with him from their intrinsic value, and as a *souvenir* of their connection. He regretted, and he was sure every brother present would regret, the absence of the W.M. (the Rev. Bro. Faber); but he was suffering the bereavement of a dearly loved brother, or would have been in his place on that occasion. The health of the visiting brethren was well received, and replied to by Bro. Harcourt, D. Prov. Grand Master for Surrey. The W.M. then proposed the toast of the evening, "The Initiates." Bro. Bosham gave, most admirably, "The Entered Apprentice," which was energetically chorused by the Lodge. Bros. Sir Fred. Johnstone and Sir Joseph Bailey, in neat speeches returned thanks, expressing their gratification at entering the Order, and their intentions to do their duty in it, and profit by its precepts. "The Sister Lodge, the Alfred," was the next toast; the W.M. alluding to the perfect unanimity existing between them, and further added that without the Alfred the Apollo would have been unable to carry out the pleasures of the day. Bro. Thompson, in the absence of the W.M. of the Alfred Lodge, begged to say that the members of the latter were grateful for the varied acts of kindness shown to them by the Apollo. It was true both had worked together in bringing the children down, and without mutual exertions they would not have been able to carry out their plan. But there was a difficulty even with all their co-operation that was to him for a time insurmountable, and that was after the children had seen the various places and had their dinners, what was to be done with them? They could not walk them off their legs, yet, how were they to finish the day? In this dilemma he sought counsel of Bro. Randall, and was not long in finding it, for our generous brother said, "My house is open—we can find them some tea, a ride on the water, a dance on the green, and that will get you out of your difficulty." He begged to tender to Bro. Randall, P.M., his public thanks for the assistance so kindly and speedily offered. Bro. Randall's health having been proposed, he begged to say that however much, and it was always a matter of infinite delight to him to receive the thanks of his brethren, yet the pleasure he received from their thanks was small compared to the pleasure it had afforded him to see their children beneath his roof. If they were to thank him for the next twelvemonth it would never bring to his mind so much gratification as he had felt in seeing the children, by their modest demeanour and their happy contentment, show their appreciation of his slight services. He hoped that no brother regretted the visit; he believed that none could, excepting those who were themselves absent and had missed a scene the remembrance of which must be hailed by the satisfaction of all present. And if he might presume so far as to point out to his younger brethren the pleasure that overflowed the breast, so cheaply purchased by diffusing happiness to all around, he felt sure he should not appeal to them in vain by humbly asking them to copy his example. (Cheers.) The W.M. next gave the health of the absent W.M., and the Officers of the Apollo Lodge, coupling it with the name of Bro. Talbot, the worthy Junior Warden. Bro. Talbot having replied in a pithy speech,

Bro. Randall, P.M., regretted the lateness of the hour prevented their doing that justice to the merits of the ladies, on whom a great portion of that day's success had depended. Personally he had to appreciate their kindness very highly, for owing to the absence of his own wife and daughter, he was compelled to seek the wives of some of the brethren to assist him in doing the honours of his home, and from their kindness they had laid upon him a debt of lasting gratitude. He begged leave to propose the "Ladies connected with the Brethren" who had so materially aided in the success of the day, and to couple the toast with the name of Miss Bowyer. After an enthusiastic reception of the toast, the R.W. Prov. Grand Master rose and said, that he approached the toast with all the warmth and delicacy of feeling it required. The ladies had thrown a grace and charm over the proceedings, and in imitation of the feelings of their Masonic relatives, had entered heart and soul into the views of the brethren. His own daughter was honoured in being selected to distribute the volumes, and he was sure that Freemasonry had her unqualified respect. He hoped they would excuse his saying more than that they had his warmest thanks for their appreciation of her services. The W.M. next proposed "The Masonic Charities," tersely adding, that those members of the province who had seen one of them carried out in the way they saw the children appear that day, would have but little need to be reminded to support the charities of the order. The Tylers' toast brought the Lodge meeting to an end, although many members remained somewhat later. Various songs were sung during the evening by Bros. Houghton, Matthew Cooke, who was encored in two songs, Mansell, Watson, Plowman, Peyton, and Randall; and a more happy evening we have not passed for many a year.

SOMERSETSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, June 6th, Royal Sussex (61), Amery's Hotel, Bath, at 7½; Friday, 10th, Rural Philanthropic (367), Highbridge Inn, Huntspill, at 1. *Mark*.—Thursday, 9th, Royal Cumberland, Masonic Hall, Bath, at 8. *Chapters*.—Monday, 9th, Vale of Jehosaphat (376), Highbridge Inn, Huntspill; Wednesday, 8th, Royal Sussex (61), Amery's Hotel, Bath, at 7½.

HUNTSPELL.—*Rural Philanthropic Lodge* (No. 367).—An emergency meeting of this Lodge was held on Tuesday, the 24th ult., at the Railway Hotel, Highbridge, for the purpose of receiving Bro. Downs's report and plans for the erection of a new Lodge room; and also for raising Bro. Curtoys, the ceremony being most ably performed by Bro. Brydges, P.M. The Lodge was closed in due form, and with solemn prayer.

STAFFORDSHIRE.

APPOINTMENT.—*Lodge*.—Monday, June 6th, St. James (707), New Inn, Handsworth, at 7. *Encampment*.—Friday, 10th, Godefroi de Bonillon, Wheatshaf Inn, Stoke-upon-Trent.

SUFFOLK.

APPOINTMENTS.—*Lodges*.—Thursday, June 9th, Unity (81), Suffolk Hotel, Lowestoft, at 7; Virtue and Silence (417), Lion Hotel, Hadleigh, at 7.

SURREY.

PUTNEY.—*Preston Lodge* (No. 1068).—The usual monthly meeting of this Lodge was held on Thursday last, at the Star and Garter Hotel, Putney, under the able presidency of Bro. Owen Bowen, W.M., when Bros. Doncaster and Phillips were initiated into the mysteries of our Order, and Bro. A. F. Jackson passed to the second degree by Bro. W. H. Cole with his usual care and ability; Bro. the Rev. R. Knott acting as Chaplain. In the course of the evening a very interesting lecture on the tracing board in the first degree was most ably delivered by Bro. S. E. Nutt, (P.G.S. and P.M., No. 32), who, on this, as on all other occasions, displayed his sincere desire to instruct the newly initiated brethren. Several joining members were then proposed, and the Lodge was closed. The brethren dined together, and enjoyed a pleasant and social evening. Among the visitors present we noticed Bros. Garrod, W.M., No. 1090; Hinxman, P.G.S., P.M., No. 27; S. E. Nutt, P.G.S.D., P.M., No. 32; Blukes, P.M., No. 11; F. Robinson, No. 324, &c

We are given to understand that the brethren of this flourishing Lodge intend shortly to petition for a Royal Arch Chapter, and as they will be very strongly supported by joining members and several candidates for exaltation, it is probable that they will obtain the charter, more particularly as they are in the centre of several Lodges without a Royal Arch Chapter attached.

SUSSEX.

APPOINTMENTS.—*Lodges*.—Tuesday, June 7th, Royal York (394), Old Ship, Brighton; Wednesday, 8th, Mariners (878), White Hart, Little Hampton; Thursday, 9th, Wellington (426), Crown Inn, Rye; Royal Brunswick (1034), Old Ship, Brighton.

WALES.

APPOINTMENT.—*Lodge*.—June 6th, Prince of Wales (969),

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, June 6th, Semper Fidelis (772), Crown Hotel, Worcester, at 6½; Tuesday, 7th, Harmonic (314), Freemasons' Tavern, Dudley, at 6½.

YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Monday, June 6th, Union (287), Masonic Hall, York, at 7; Tuesday, 7th, Camolodunum (958), Freemasons' Hall, New Malfon, at 7; Wednesday, 8th, Minerva (311), Masonic Hall, Hull, at 7; Friday, 10th, Alfred Instruction (384), Griffin Hotel, Leeds, at 7½.

YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Wednesday, June 8th, Wakefield (727), Old Rectory, Wakefield, at 7; Thursday, 9th, Britannia (162), Masonic Hall, Sheffield, at 7; Three Grand Principles (251), Masonic Hall, Dewsbury, at 6. *Chapter*.—Monday, 6th, Paradise (162), Music Hall, Sheffield, at 7.

MARK MASONRY.

NORTHUMBERLAND.

NEWCASTLE. — *Northumberland and Berwick Lodge* (Leigh Constitution.) This Lodge met at the Freemasons' Hall, Newgate-street, Newcastle-on-Tyne, on Wednesday, May 25th, and was opened, in the absence of Bro. John Barker, R.W.M., by Bro. J. Bell, S.W. Bro. H. Saniter, of Lodge No. 586, who was proposed at seven days' notice, being present, and the ballot unanimous, was advanced to this degree by the acting W.M., who delivered the lecture with much energy. Bro. J. G. Pennan, of Lodge Deloraine, was proposed and seconded as a candidate for this degree, and the Lodge was closed in due form.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENT.

OXFORD.—*Cœur de Lion Encampment*.—This flourishing encampment held its annual festival on Tuesday, the 24th inst., when the chair was taken at three, p.m., by Sir Knt. E. Beyers, E.C., assisted by the V.W. Sir Knt. A. Bowyer, Prov. G. Com. of Oxfordshire; Sir Knt. John Masson, Grand Chancellor of the Order; the Rev. W. Bowyer, M.A., as Prelate; Sir Knts. Joy and Talbot as Captains; Rainsford,

Reg. ; P. C. Spiers, Expert ; Rev. J. S. Sidebotham, *M.A.*, as Captain of the Lines ; Rev. C. M. Style, *M.A.* ; Harrison, *M.A.* ; Behrends, *M.A.* ; Powell, Mills, Watson ; Bateman, Blakiston, Woof, W. Blenkin, Harcourt ; Vigne, Prov. Grand Com. for Dorsetshire ; and Col. Burlton, P. Prov. G. Com. for Bengal. After the usual preliminary proceedings, the following Companions were duly installed and admitted to the privileges of the Order :—Hon. W. H. North, Christ Church, Chapter No. 425 ; J. Barber, *M.A.*, Worcester College, R. P. Hill, and E. W. Emslie, Chapter No. 349. Sir Kn. Joy, the Eminent Commander elect, was then duly installed into his office, and invested as his officers the following Knights :—R. J. Spiers, Treas. ; Rev. C. M. Style, Prelate ; Rev. R. W. Norman, and E. Rainsford, Captains ; Blakiston, Reg. ; Talbot, Expert ; Woof and North, Standard Bearers ; Behrends, Almoner ; Harrison and Rev. J. S. Sidebotham, Dirs. of Cers ; Powell, Aide de Camp ; Hawkins, Hospitaller ; Mills, Captain of Lines ; Watson and Barber, Heralds. The Knights dined together after the Encampment was closed.

IRELAND.

SLIGO.

THE *Sligo Independent* says—“It affords us much pleasure to be enabled to state that our fellow-townsmen, Thomas Mostyn, Esq., has been elected, by a large majority, Grand Treasurer to the Grand Lodge of Ireland ; a grateful and deserved tribute of respect to a gentleman who has earned for himself, in public and private life, the esteem and regard of all. This is the highest honorary post conferred by this ancient and noble Order, and Bro. Mostyn had for his competitors some of the highest noblemen in Ireland. His election to the office is peculiarly gratifying to us, Bro. Mostyn being an old member of Lodge (No. 20).”

SOUTH AUSTRALIA.

ADELAIDE.

On Tuesday, February 22nd, the brethren of Lodge, No. 363, Irish Constitution, assembled in great force to do honour to a worthy member, Bro. W. Fiveash, P.M., who (after the usual business of the Lodge had been transacted) was presented by the W.M., Bro. W. N. Crowder, with a very handsome silver cup and gold P.M.'s jewel, the work of Bro. Fernhaber, accompanied by a framed testimonial, beautifully engrossed on vellum, bearing the following inscription :—

“To Brother William Fiveash, Past Master and Treasurer.

“Worshipful Sir and Brother.—We, the undersigned, Worshipful Master, Officers, and Brethren of the Duke of Leinster Lodge, Irish Constitution, No. 363, beg your acceptance of the accompanying cup and jewel as a small tribute of respect for your Masonic worth, and gratitude for the very efficient manner you have presided over the above Lodge since its foundation. We consider the Lodge owes its present existence and affluent circumstances chiefly to your care and attention.

“That you may live long to wear the jewel and work with us, and that the Great Architect of the Universe may shower down the continual dew of his blessing upon you, is the earnest prayer of yours fraternally.”

Signed by the Worshipful Master, Officers, and members of the Lodge.

The Worshipful Master in making the presentation, alluded to the fact that the

Lodge was only three years old, and the first under the Irish Constitution established in the colony, also to the many difficulties that had to be contended with at first starting, in consequence of some jealousies existing in some of the older Lodges in the province, all which were now happily surmounted, and another Lodge under the same constitution about to be established. The Lodge, No. 363, was now in a position of which its members might be justly proud, and he believed through the untiring zeal and energy of Bro. Fivcash, who, although not the first W.M. appointed, yet through Bro. McClure, so appointed, leaving for another colony, the charge of the Lodge and working fell to him, and he so conducted it as to justify the brethren twice after electing him as the W.M. The presence of so many that evening was a proof to him (Bro. Crowder), as it must be to every one, that his conduct generally had been such as to create confidence and respect, and he had much pleasure in presenting him with a substantial testimony of the esteem in which he was held by his brethren.

Bro. Fivcash, P.M., who evidently felt the many kind remarks that had been made, briefly returned thanks, stating that amongst the many *souvenirs* he had at different times received of the kindly feelings entertained for him by his brethren, none would be more highly prized than the parchment which he had just received, bearing, as he believed the signature of every member of the Lodge; and however gratified he felt by their good opinions of his conduct, yet for his own part he believed he had simply done his duty as every good Mason would do. The Lodge being closed the brethren adjourned to a banquet which had been prepared by Bro. Snarr in his usual liberal style, at which the time passed swiftly and merrily, enlivened by some excellent singing.

On Wednesday, the 9th of March last, was celebrated, in the above province, the ceremony of constituting a new Masonic Lodge, under the Irish Constitution, at the Governor MacDonnell Inn, Salisbury, and called the Lodge of Perseverance, No. 406. There was a large muster of the brethren of the various Lodges to assist in the ceremony of dedicating and opening; among them the Very Worshipful the D. Prov. G.M. of the E.C., Bro. Lazar; also several W.Ms. and P.Ms. The W.M., Wardens, and Officers of Lodge No. 363, I.C., having arrived, the brethren formed and proceeded to the Lodge-room, where the beautiful and impressive ceremony of the dedication was ably performed by Bro. W. Fivcash, P.M., of No. 363, I.C., assisted by Bro. Crowder, the W.M. Bro. Gault was duly installed W.M. of the new Lodge; Bro. Coulls, S.W.; Bro. Stewart, J.W.; Bro. Wauchope, Sec.; Bro. Stephenson, S.D.; Bro. E. Cherry, J.D.; Bro. Berryman, I.G. Bro. Lazar then delivered an appropriate address, and after some slight routine business the Lodge was closed. At seven o'clock in the evening, about forty of the brethren assembled at a sumptuous banquet, laid out in Bro. Wauchope's store, which was kindly lent and tastefully decorated for the occasion. After the usual toasts peculiar to occasions of this kind had been disposed of, and many excellent songs sung, the brethren dispersed at twelve o'clock, highly delighted with the kind hospitality and fraternal feeling shown towards them by their entertainers.

THE WEEK.

HER MAJESTY and the royal family returned to Buckingham Palace from Osborne, on Thursday. The Duchess of Kent, whose illness prevented her visiting the Queen at Osborne, is, we are glad to learn, a little better.—It is worthy of notice that the French journals have been allowed to discuss the probability of an empire of Italy, and a coronation of Napoleon at Rome by the Pope. The health

of the emperor, although reported by telegraph to be good, has been affected by rheumatism. The empress has gone to St. Cloud, and taken up her residence there for the summer. At one o'clock, on Thursday, the empress received the members of the great bodies of the state, and addressed a discourse to the presidents of each body. Her majesty said to Count Morny, president of the corps législatif, that she depended on the enlightened patriotism of the deputies to maintain in their several departments that confidence which all must feel in the energy of the army, and, when the day of victory shall have come, in the moderation of the emperor. Her majesty further said that she reckons upon the loyal support of the entire nation, which, during the absence of the chief it has chosen, will never be found wanting to a woman and a child. The church in the Rue d'Aguesseau, Paris, which has been recently obtained from her majesty's government by the Colonial Church School Society, was opened for divine worship on Sunday.—The electric telegraph is finished through the the head quarters of the different Austrian *corps d'armée*, and by two routes to Vienna. The news of the battle of Montebello was received with rejoicings at Vienna, and the city was illuminated in honour of the victory over the French. A Berlin paper says, "the speech of Kossuth is a manifesto destined to justify a step which he has resolved upon, and which he will carry out shortly, viz., to go over publicly to the Emperor Napoleon, and to influence from Turin the Hungarian troops in the Austrian army. Klapka, who has recently paid a flying visit from Constantinople to Milosch, will operate from the other side in a similar manner. We hear also of a blockade along the Venetian coast. What the design of the French in this quarter may be does not distinctly appear, but it seems likely that the light craft belonging to the fleet will make some demonstration against Venice, and prove whether the place be as strong as the Austrians assert. Only the Italian coast is as yet blockaded. The Emperor of Austria, accompanied by Marshal Hess left Vienna on Sunday for the seat of war.—From the seat of war in Italy we continue to hear of successes by Garibaldi. A despatch dated Friday from Varese announces that 5,000 Austrians attacked Gen. Garibaldi's corps, which is variously estimated at from 4,000 to 10,000 men. Three hours later the Austrians were repulsed with great loss at Malinate, on the road to Como. The Chasseurs d'Alpes fought valiantly, charging the Austrians with the bayonet. The country round Varese is in insurrection, and the people are provided with arms. General Garibaldi was in pursuit of the retreating enemy. Paris letters of Saturday, confirm the fact that Garibaldi had justified the boldness of his move into Lombardy without support from the allies, and without a basis of operations, by the success which had attended his attempt. He had not only maintained his position at Varese, but had defeated the Austrian force sent against him, captured two guns, and reached Como, where he was fortifying himself. A telegram states that Garibaldi had received reinforcements at Como, and was organising his artillery; but a later one says he had received a defeat by the Austrians, and had fallen back on Tessin. The Austrians had occupied Bobbio, thirty miles from Genoa. The *Moniteur* of Monday speaks well of the state of the French army, and mentions the progress making by Garibaldi. There is much grumbling in the allied camps, where councils of war are held every day. There were rumours current that the Emperor's plan of campaign had been condemned by his chief officers, and that much time had been wasted in trying to fix on another. In Paris people ask why the French could not have done what Garibaldi is doing? A letter from the *Gazetta di Milano*, dated Garlasco, May 27th, gives an account of the battle of Montebello. The spirit of exaggeration manifested by the writers on both sides is shewn by a statement in some French letters that one French soldier took sixteen prisoners. The *Pays* of Saturday announces that 50,000 Austrians had left Piacenza and returned to Lombardy. This is doubted. It is asserted that about sixty French men-of-war are in the Mediterranean, cruising between the Adriatic and the Levant. There is but one gun-vessel lying there. The *Corriere Mercantile di Genova* affirms that the Bey of Tunis has offered two auxiliary regiments to Piedmont. King Victor Emmanuel has placed himself and his army under the Emperor's orders, as a simple commander of a *corps d'armée*. Private letters from the French camp state the number of officers wounded at Montebello at twenty-seven. A telegram says that the rainy weather had recommenced, and that, "therefore," the

movements of the French army had been retarded. An official bulletin, published at Turin on Saturday, contains some important items—among them a statement as to the rising of the people of Parma in favour of Sardinia. As to the force on the side of Austria, an important item of intelligence appears in the *Augsburg Gazette*, which estimates the Austrian army at half a million.—The Duke de Gramont, French ambassador at Rome, and who had been sent for by telegraph to attend the Emperor, has returned to his post. He landed at Civita Vecchia on the morning of Sunday. Letters from Rome state that the greatest enthusiasm was produced among the people and the French troops by the news of the triumph of the French arms at Montebello.—Prince Napoleon's French force in Tuscany is now 35,000 men. The Prince will shortly find himself at the head of about 80,000 horse, foot, and dragoons; for the regular Florentine force is 16,000; the volunteers are already 32,000, and the Roman Legations are pouring in recruits at the rate of 500 a day. A correspondent says, "Whom are the Tuscans likely to take for ruler? That they alone must decide this question is as clear as when the Swedes took Bernadotte."—Francis II, King of Naples, was proclaimed at Caserta on Sunday week. The garrison took the oath of allegiance the same day. The garrison of Naples took the oath of allegiance on Monday. The steamer Vesuvio, which left Naples on the 24th, has arrived at Marseilles with a full complement of passengers who have hurriedly quitted Naples from fear of a collision which appeared imminent there. The court is divided. The king, confiding in his army, is making preparations to suppress any outbreak of a *Revolution de Palais*. His majesty has ordered the arrest of several suspected persons of distinction. His majesty has received by telegraph re-assuring communications from the great powers. The Neapolitan minister of foreign affairs has published a declaration of strict neutrality.—A decree of the Prince Regent of Prussia authorises the finance minister to impose new taxes, in case it becomes necessary to mobilise the army. A second decree empowers the ministers of war and the marine to incur and defray the extraordinary expenses occasioned by the placing of the army in readiness to take the field. Another rumour is, that both Prussia and England have protested against the French occupation of Tuscany. Both Lord Cowley and the Prussian chargé d'affaires have made "observations on the subject, which have not been very well received."—On Thursday the German Federal Diet was to decide on the proposition made by Hanover, that a corps of observation, composed of Federal troops, should be collected on the Upper Rhine. This proposition was at first objected to by Prussia, which threatened even to withdraw from the Diet if it was put to the vote.—The King of Saxony opened the Landtag on Wednesday with a speech, announcing the demands for money supplies. He says.—War threatens to make those treaties doubtful on which the rights of Europe now rest.—The Portuguese government have officially declared the neutrality of that state.—The state and war departments at Washington have sent instructions for the officials in Utah in regard to the new difficulty which has arisen there. General Johnston is instructed to hereafter await the orders of the Governor before calling out the troops to act as a *posse comitatus* to assist the civil authorities in enforcing the laws. A fire at Pittsburg, Pennsylvania, had destroyed no less than ten steamers. The loss is estimated at 155,000 dollars. The Black River woollen mills, at Watertown, New York, had also been destroyed by fire, involving a loss of 40,000 dollars. The failure of Mr. Little, a large stock broker in New York, has created no little excitement. This failure is said to be one of the heaviest ever known, being millions of dollars. His interests were mostly in Missouri, Ohio, and State bonds generally. A great fire has occurred at Oshkos, Wisconsin, the business portion of the town was entirely destroyed, involving a loss of nearly half a million dollars.—We have received files of New Zealand papers to Feb. 19th. The supposition of Dr. Hochstetter (the geologist to the Australian scientific expedition), that the coal recently found at Drury, near Auckland, was part of a large basin extending over a considerable portion of the province of Auckland, had been proved by coal being found at Wangaparoa and Point Rodney, to the north of Auckland. Great complaints were still being made about the steam postal service, the arrival of the mails being very irregular. A case of the utmost importance alike to Catholics and Protestants was under investigation in the Court of Queen's Bench during the whole of Thursday, the

case of the Queen *v.* the Rev. W. W. Roberts, in which Mr. McDonnell, a convert from the catholic to the protestant faith, seeks to recover the person of his child who, after he became a protestant, continued to attend a Roman Catholic school, of which Mr. Roberts is the master, and when he sought to restrain her, she was, as he alleges, secreted with the knowledge or connivance of the reverend gentleman. Proceedings were taken with a view to compel Mr. Roberts to give up the child, or to make known her present residence. This, however, has not been done, and yesterday Mr. Lush prayed the judgment of the court for contempt in disobeying the writ. Affidavits on both sides were read, Mr. Roberts declaring that the child was not in his custody, and that he did not know where she was. This explanation Lord Campbell and the judges did not deem satisfactory, and they required him to enter into his own recognizance, with sureties, to answer the interrogatories which will be put to him. The case has since come to a determination; the child has been restored to her father, and the Rev. Mr. Roberts has been discharged on payment of costs.—At the Middlesex sessions William Cohen and William Lee were charged with breaking into the dwelling house of Henry Curtis, and committing a robbery therein. Cohen pleaded guilty to injuring a police constable. The evidence and the statements of the constables proved that they were both desperate ruffians, and Cohen had been previously convicted of other crimes, and suffered sentences of penal servitude. They were both found guilty on this occasion, and each of them sentenced to eight years' penal servitude. The court order a reward of two guineas to be given to the constable for his courageous conduct.—At the Mansion-house on Saturday, a negro, who was said to be a sailor, but refused his name, was placed before the Lord Mayor, charged with wounding a police inspector. It seems the fellow had got on to the roof of a house in the Minories, where he lodged, to avoid being captured, and the officer, following him, was savagely attacked with a clasped knife. Assistance arriving, the officer was rescued, and conveyed to St. Thomas's hospital, where he now lies without hope of recovery, nine wounds having been inflicted. The ruffian was remanded.—William Wellington Turner, a tax collector of Islington, was examined before Mr. Corrie, at Clerkenwell police-court, on Saturday, relative to a charge of embezzlement. The amount of defalcations is set down at over £700, and the property of the vestry of St. Mary's. The magistrate ordered a remand, and refused to take bail. A warrant has been issued for the apprehension of Ebenezer Ward, also a collector of the same parish, and defaulter to the sum of £800.—On Saturday, the magnificent new church of All Saints, Margaret-street, which has been erected at an enormous cost, £30,000 having been given by Mr. Tritton, the banker, alone, besides £10,000 by Mr. Beresford Hope, was consecrated by the bishop of London. After the consecration had been gone through, the usual prayers of the Church were read by the Rev. W. U. Richards, M.A., and the sermon was preached by the bishop. The collections after the three services on Saturday amounted to £2,300.—A circular was issued on Thursday from the War Office, to the lords lieutenants of counties, explaining the objects which volunteers should have in view; also the peculiar duties expected from them; and containing various practical directions as to the best means of qualifying. A crowded meeting has been held at Chelsea, to form a West London regiment, and a very numerous corps will be raised in that neighbourhood. Meetings continue to be held all over the country, for the purpose of forming volunteer corps, with the greatest enthusiasm.—The British and Foreign Anti-slavery Society held its annual meeting on Saturday; Samuel Gurney, Esq., M.P., was in the chair. The report said that after the expenditure of £10,000,000 sterling to suppress the slave trade, it still continued to a lamentable extent. It was, however, confined to one spot, Cuba, and was carried on under one flag only, that of the United States. What was called immigration, but was really the slave trade, was now promoted by France. In Abeokouta African cotton was beginning to be extensively cultivated. If the increase during the next ten years was proportionate to what it had been, Africa alone would be able of herself to supply this country with as much cotton as she required, the whole being the produce of free labour. It would, indeed be deplorable if, in consequence of the emigration or slave trade promoted by France, this result should be checked.—On Monday the foundation stone of a new cancer hospital was laid at Brompton.

ton, in presence of the Bishop of London, who presided at the ceremony, Archdeacon Sinclair, and a large assemblage of ladies and gentlemen. The first stone was laid by Miss Burdett Coutts.—As we are going to press, the following official bulletin has arrived, dated Turin, Monday:—"The Piedmontese army has passed the Sesia in the face of the enemy, who were fortified at Palestro. After a severe conflict, our troops, under the command of the king, took the village from the enemy, and made many prisoners. The details of the victory are still wanting;" and another dated Berne, Sunday, as follows:—"An insurrection has broken out in the Valteline. The population is repairing in masses to Sondrio, the centre of the revolutionary movement. The Austrian gendarmes, who have retired into Switzerland, have been disarmed by the Swiss authorities, and sent into the interior of the country. The Federal Council has despatched troops to the frontiers of the Grisons. General Garibaldi's vanguard is at Cantu. The telegraph to Como is worked by Sardinian *employés*. It is stated that 8,000 Sardinians are at Varese, and that a French *corps d'armée* is expected there."

PUBLIC AMUSEMENTS.

At the Royal Italian Opera, Covent Garden, last night, was revived Flotow's somewhat insipid "*Martha*," in which Mlle. Loti sustained the part of the heroine for the first time, and by her exquisite singing gave piquancy to the very thankless character of *Lady Eucharista*. Sigs. Graziani as *Plunkett*, Tagliafico as *Tristano*, and Zelger as the *Sheriff*, were as good as usual; and Mario as *Lionello*, was in delightful voice. The picturesque way in which the opera is put upon the stage is, perhaps, the most favourable feature that it is possible to notice in its production; as a musical work it is hardly worthy of the great artists whose talents it employs at this theatre. Her Majesty, the Prince Consort, and the Princess Frederik William were present.—The sparkling "*Barbiere*," was given last evening at Drury Lane, and considering the unfavourable weather, was very well attended. Sgr. Arditi was the conductor, and displayed his wonted energy; the opera went exceedingly well, and was loudly applauded, though a little carelessness was noticeable among the chorus. Mlle. Guarducci is now an established favourite, and the part of *Rosina* was made the most of by her; she has the good taste to sing the music as written by Rossini without any of those attempts at ornament which are too frequently a source of vexation to the connoisseur. Mongini's superb voice in the character of the *Count*, as usual, commanded the universal admiration of the audience, but we still think there is great room for improvement in this gentleman's style of singing; nor was his acting of a character calling for remark, either laudatory or the reverse. The *Dr. Bartolo* was Marini, who sang most conscientiously, though rather hard in his comedy; Sgr. Badioli makes a very energetic *Figaro*, and Sgr. Lanzoni a good *Basilio*. The ballet of "*Ariadne*" continues to be given as the dessert to the musical banquet at this theatre.—At the Princess's and the Haymarket we have nothing new to chronicle.—At the Adelphi an unfortunate production, "*The Talking Fish*," has subsided into oblivion after two representations, and has been replaced by the former *lever de rideau*, "*Ici on parle Français*."—The really important theatrical event of the week has been the production of "*Macbeth*," at the National Standard Theatre, the two principal personages in that magnificent poem being represented by Miss Glyn and Mr. Phelps (who has just returned from Germany). Too much praise can hardly be awarded to the management of this house for their untiring efforts to raise and educate the taste of the audience which nightly crowd its walls. Of Miss Glyn it is not saying too much to ascribe to her the place of the greatest tragic actress that England has seen since the days of Siddons, and we might, did our space permit, enlarge upon this theme, as some of our contemporaries have done with great critical acumen. The philosophical study of the character of *Lady Macbeth* as represented here, has become a fashionable amusement, and public taste has been gratified both in the higher and lower orders by her performance, for the audiences at the National Standard are by no means confined entirely to the lower classes. Miss Glyn's reading of this character displays the Scottish tyrant's wife as a true woman, the

aim and object of whose existence is the elevation and aggrandizement of her beloved husband. This, it will be granted, is somewhat different from the ordinary "tragedy queen" view of the part; but for ourselves we cannot but think that the heroine of Shakspeare's conception is truly delineated by Miss Glyn. Mr. Phelps's *Macbeth* is natural, dignified, and energetic. Not a point is lost, nor a line misinterpreted. In short, a greater treat to the lovers of high art and English poetry could hardly be imagined than this tragedy as played by these accomplished performers.—At the Strand Theatre an exceedingly absurd and very laughable trifle has been brought out under the title of "Caught by the Ears;" the plot of which strongly resembles that of the "Wandering Minstrel," of Robsonian fame. Suffice it to say, that one *Jem Greeves* (admirably played by Mr. James Rogers), is mistaken by a mad musical amateur, Mr. *Crankycrotchet*, for our great tenor, Mr. Sims Reeves, and is by him taken by main force into his house to sing, whether he will or not. The fear of the unfortunate victim, who suspects he is in a madhouse; the belief of his captor that the tenor is travelling in disguise; the efforts of the latter to extract a note from the former, who happens to have one for twenty pounds sewn up in his trousers pocket; the manner in which *Greeves* is made to dress himself as *Othello*, and black his face, is threatened with pistols, and forced to sit down to the piano and sing, and subsequently volunteers a mock Italian scena, are better imagined than described, since they are so utterly ridiculous as to be unworthy the trouble involved or the space occupied by their complete depiction. The farce was entirely successful.

NOTICES.

Advertisers and other friends are requested to notice that accounts are in future to be paid, on printed receipts only, to Mr. JOHN COGGIN, of No. 8, Denmark Street, Camberwell; or at the Office, 2, Red Lion Court, Fleet Street, E.C. Post Office Orders should be made payable to HENRY G. WARREN.

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

TO CORRESPONDENTS,

PROVINCIAL GRAND LODGE OF OXFORDSHIRE.—In our report of the proceedings of this Provincial Grand Lodge, in our last number, we inadvertently omitted to state that it was held on the previous Monday, May 23rd. The new Prov. S.G.W. was described as Bro. Benjamin Havers, whereas it should have been Bro. Richard Havers—he is rightly described as Bro. R. Havers in the appointment of officers. We should not omit to mention that, acting upon the principles laid down in the *Freemasons' Magazine* last year, the Provincial Grand Lodge was properly opened as an independent body,—the Cherwell Lodge, though acting as the hosts to the members of the Provincial Grand Lodge, not being opened at all.

"Z."—You may be installed into the First Principal's chair of a Royal Arch Chapter, without having passed through the other chairs, if you are nominated to the office in the warrant constituting the Chapter—not otherwise.

"J. J., BOULOGNE."—We should say, certainly not. We do not believe the Grand Master would for a moment entertain a petition for constituting a Lodge under the English Constitution in Boulogne.