

LONDON, SATURDAY, APRIL 28, 1860.

GRAND LODGE.

THE annual meeting of Grand Lodge was held on Wednesday, and the Right Hon. the Earl of Zetland proclaimed for the seventeenth time as Most Worshipful Grand Master of Masons, amidst the applause of the brethren.

Of the new Grand Officers we shall to-day say but little, as we intend to speak of them in their Masonic capacity hereafter; but we may observe that if the appointments do not give general satisfaction (when will they?) they are not of a nature to challenge any great amount of criticism. First on the list we have the Earl of Londesborough, a young nobleman whose late father was justly popular in the Craft, and who, we are informed, is an enthusiastic and excellent Mason. We could have wished, perhaps, that the office had fallen into other hands—indeed, we know that it would have been generally acceptable to the Craft could we have announced that the Earl of Carnarvon was the new Senior Grand Warden. But it is not so; though we have reason to believe that the office was most cordially and gracefully offered to his lordship, who declined it for reasons which it would not be becoming in us to inquire into or to discuss. We regret this the more, because, had his lordship consented to act, it would have placed the seal to that fraternal agreement now prevailing in Grand Lodge; have proclaimed to the world that, though Masons may occasionally disagree on questions of policy, no differences of opinion are long allowed to separate brother from brother; and have given us the advantage of his talents and business habits in upholding the honour and dignity of the Craft. Although his lordship has declined the seat on the dais for the present, we trust that it is only for reasons which are temporary; as we can assure the noble earl that there is no member of the Order whose advancement amongst her leaders would be hailed with more general and unalloyed satisfaction throughout the Craft than that of the Earl of Carnarvon.

The new Junior Grand Warden, Bro. Algernon Perkins, is a member of the eminent firm of Barclay, Perkins and Company—whose name is as a household word with the great body of Englishmen who “love a drop of good beer”—an excellent Mason and most liberal supporter of our charities; and, moreover, like the Earl of Londesborough, the son of a former Grand Officer.

Of the Junior Grand Officers we shall as yet say but little for the reason we have before referred to; but as a whole we may be allowed to state that we believe there never was an occasion when, apart from other qualifications, so many excellent working Masons received office at the hands of the Grand Master; but we cannot allow the opportunity to pass without paying our tribute of respect to a retiring Grand Officer, Bro. Jennings, the late G.D.C. For something like twenty-five years has Bro. Jennings been in office; and, if we hold to our opinion, that the system of constant re-appointments is wrong, it is from no disrespect to Bro. Jennings, for we believe that no brother ever performed his duties—and they have occasionally been somewhat arduous—more zealously or with greater ability. Bro. Jennings was appointed under a system when a long retention of office was the rule and not the exception; at a period when comparatively little interest was taken by the brethren in Masonic matters beyond the precincts of their own Lodge; and when the Craft in England was not half so popular and extensive as at the present moment—and therefore his continued reappointments appeared almost a matter of course. But Bro. Jennings has himself read the signs of the times, and—acknowledging the justice of the arguments of those who urge that the honours of the Craft should be spread over as wide a surface as possible—voluntarily retires from the position he has so long and honourably filled.

In congratulating Bro. Jennings on his retirement, we do so with the strongest feelings of regard and respect for his

character as a man and a Mason, and with an earnest conviction that the Craft will not allow a brother who has so long and faithfully served them to pass into the rank of that highly honourable body—the Past Grand Officers—without some recognition of the services he has performed and of their appreciation of his honourable and upright character as a man; but will with one accord unanimously vote him the honorary distinction which the Grand Master has given notice to move, shall be conferred upon him. We trust that Bro. Jennings may long remain amongst us as an example to the younger members of the Craft, how highly is appreciated a zealous discharge of Masonic duties, and to enjoy in comparative retirement—for comparative we are sure it will only be—the esteem and affection of his brethren and all who have the honour of his acquaintance.

CLASSICAL THEOLOGY.—XIX.

VII.—VULCAN AND SEPTEMBER.

SOME authors assert that Osiris was the founder of Thebes in Egypt, afterwards named Diospolis, and that his parents were Saturn and Rhea; while others describe him as the son of Jupiter Libyanus; and again it is said that his father was King Phoroneus of Argos. Plutarch has assured us that on the day the great Osiris was born, “a superhuman voice was loudly heard exclaiming, ‘This day is born great Osiris, the good and supreme governor of the universe.’” If such a king ever reigned in Egypt, the “supreme governor” was no doubt called after his name; but it is probable that he was only an imaginary mortal, and that, like Jupiter, his name signified the heavens as the father or progenitor of the sun, the brother of the moon and the other shining spheres; on the other hand, like “Titan,” “Osiris” may have been an older name for the sun. At all events it is related that Osiris chose the sagacious and inventive Hermes (the famous Mercury) for his prime minister, who, among other many effectual services, restored to Isis the kingdom of which she had been deprived by her son Orus, in return for her credulous weakness. For the goddess had been persuaded by the subtle pleadings of Typhon to give him his liberty after his opponents had for the first time conquered and captured him. All these imaginary transactions may be proved to have been priestly mystifications of theoretical history blended with astral theology, astrology, and some particular occult sciences connected with certain sacrificial magical attainments (this latter answers to the forbidden knowledge of the Holy Scriptures), peculiar to the symbolized systems of the idol worshipped, constituting the ceremonies and services appertaining to some pagan deity religiously or superstitiously invoked. This was the main gulf—the irreparable division—between the sacrifices of the Jews and the observances of heathens. Hidden investigations comprising the fear of the Lord and the knowledge of God—(in the words of the Proverbs, “If thou seekest wisdom as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God”)—comprise also the revelations of things which are on no account to be named as the same, with the denounced “forbidden” mysteries, by which was meant, paying homage to devils in the hope of appeasing their malice, for a consideration.

The worship of these principal Egyptian deities was introduced into the eternal city in the time of Sylla, and abolished about fifty years previous to the Christian era. Serapis may be regarded either as Pluto, Pan, or even Bacchus, and Æsculapius; at least it is shown by some authorities that he can so be traced by his forms of worship through different nations; but there are limits to such an assumption proof. Plutarch has considered Osiris to have been the sun. How strange, then, literally it reads; “After the remains of Osiris were interred, there appeared unto the Egyptians a stately and beautiful bull, which they thought was

the translated Osiris, wherefore they worshipped it and called it Apis." He was called *Serapis*, because his body was supposed to have been found enclosed in a chest* (*σαρδος*) and afterwards by the changing of a letter, *Serapis*. The name of Osiris comes from *Os*, which means in the Egyptian tongue, *much*, and *iris*, an *eye*: whence signifying the same as *πολυφθαλμος*, that is to say, "many eyed," as in allusion to the sun's rays and sight. Isis, in like manner is said to be the Minerva of the Athenians, the Cybele of the Phrygians, the Ceres of Eleusis, the Proserpine of the Sicilians, the Roman Bellona, and so on to the Venus of the Cyprians, called Cypria, Cypris, and Cyprigena, as Ceres was called *Cypre* among the Cnidians, and as Cyprus obtained the name of *Macaria*, or the happy isle. There was in Cnidus an image of Venus, by Praxiteles of great beauty and most excellent workmanship—in this place she was worshipped as Cypre.

Although the festivals of the *Isia*, in honour of Isis, were abolished by the Roman senate because of their great licentiousness, and the statues of Serapis (otherwise Osiris), Isis, Harpocrates, and Hermanubis, were overthrown and cast out of the capitol, they were again celebrated and wholly restored in less than one hundred and ninety years after Christ by the semi-savage emperor, Commodus Antoninus, the gladiator, who boasted of being a priest of Isis—well might she be traduced under the name of "Cyprian." But it should not be forgotten that the divine Venus of the classics, and of heathen religious reverence, was styled *Genetyllis* (as *Ὀυρανία*, Jupiter, was named *Genethlius*) so called from presiding over nabilities and generations; this was the mother of the gods, or *Ὀυρανία*, the heavenly Venus. According to Pausanias and Meursius there was not far from the Ceramicus of ancient Athens a temple of Vulcan, or as some say, of Vulcan and Minerva, which seems to have been some kind of prison, for frequent mention is made of evil doers having been tortured there. Near this dreaded place was the temple of the heavenly Venus, called *Ὀυρανία*, and another which was allotted to the other Venus called *Πάνδημος*. The former reigned over chaste and tender love, the latter patronized wantonness and debauchery: and as their characters were dissimilar, so were the ceremonies observed in their worship. Those who worshipped Urania, conducted themselves with all circumspection, modesty, and propriety; but Pandemos was only pleased with licentiousness, depravity, and incontinence. Besides these there were other temples erected to Venus; such, we mean, as those of Venus Lania, and Leæna, named in honour of two mistresses of Demetrius Poliorcetes. That luxurious king having passed the Euphrates and taken possession of Babylon, in his war with Seleucus, being afterwards taken prisoner, was allowed so much liberty, that through his excesses he fell into a distemper of which he died. Moreover so grossly adulatory became the degenerate Athenians that they admitted the parasites and strumpets of their princes and potentates into the vocabulary of their deities, and raised to their memory splendid temples and altars.

We may here as well, perhaps, as not remark that some French fabulists, doubtless without positively intending irreverence to most holy things, have almost parodied the doctrine of the Trinity in their mythological tales of Urania and Adonis. First comes, for example, a somewhat abridged account of the creation and garden of Eden,

"Before the foundations of the elements or the heavens and the earth, a perpetual silence pervaded all the ethereal regions. The great god Belus dwelt in inaccessible light with the goddess Urania (or Wisdom), and with the god Adonis, whom he had engendered like unto himself; Belus taking delight in the beauty of his son, desired that there might be living images of him. Adonis being animated by the power of his father, they moulded together rays of light, and made planets and stars, and the spheres invisible to us,—or the globe he placed, as it were in the centre

* This may be an allusion to some thick darkness, empyrean phenomenon—an unusual obscuration—an eclipse; or the absorption of an old in the rise of a new religion.

of the universe. But there were no beings of a nature suitable to inhabit it; Adonis looked inquiringly at his mother, and on a sudden a flower of unimaginably loveliness, sprung up out of the void. Adonis hastened and breathed upon it, wherewith it became a beautiful young creature, nay, an aerial, embodied, youthful and smiling goddess, whom he named after his mother, Urania. 'My sweet Urania,' said Adonis, 'I intend to bless you as the mother of a happy race that shall people the heavens and to conduct you at last with all your children into that sublime and everlasting abode above the stars where my father dwells. The only restriction required of you is, that you never seek after nor request to know, more than the knowledge of your present state: such is our will—the immutable decree of my father Belus and myself.'

This we think is a close enough resemblance to the story of Eve; and if Adonis is not exactly represented as Adam, but rather as the Son All Holy, still we shall afterwards find he is likewise made to appear not much unlike him.

"A vain curiosity and an increasing and excessive desire of that knowledge which was debarred her, now more completely possessed the thoughts of the goddess. She became insensible to the love and fondness of her attached Adonis, too delicate in his love, for the gods cannot suffer a divided heart. With such abstracted coldness and repulsive indifference did she treat him, that at last he was forced unwillingly to leave her to her misguided self. She imagined evil, and sought to satisfy her wicked imaginations; she invented impure sacrifices and profaned the simplicity of faithful worship; she ate of exciting fruits, stimulating herbs, and meats sacrificed to herself; she next devised means to gratify her sensuality, for her subtle idiosyncrasy, or spirit, had enveloped itself in a mortal body.

"The inhabitants of the stars now spoke together. 'Vice,' they said, 'must be something agreeable to Belus, since he does not punish it. True, Urania is no longer like one of us; but still she is a goddess, and she is happy. What shall it matter, provided we enjoy pleasure, how we obtain it?' Belus now went to Adonis, and said, 'I repent of having produced Urania from the flower of her origin. In vindication of the justness of my laws, she must be destroyed with all her disobedient children.' But Adonis reasoned with his father: 'Take not such vengeance on her; I love Urania; her faults are not hers alone. Her children are ours, since they are mine. Punish them as you will. Curse the ground they inhabit; wither its growth and their beauty; expose them to sickness and death. But, to annihilate. No! Think not of it for ever. Let your punishments, my father, be remedies.' Suddenly the poles of the heavens changed their positions; the sun receded to a greater distance; the elements were shaken; the earth in her beauty and plenitude faded, and the trees let fall their leaves. The Venus of paradise, or of the heaven whence she sprung, and whence she had descended, lost her name of Urania, and became the Venus of earth. But eventually she induced her children to adore her under the signification of Ashtoreth, as in the holy scriptures commemorated 'the queen of heaven.' The terrestrial race underwent the same change as herself; she saw them stricken by intemperance, day by day expiring; or, in the vain hope of circumventing their doom, heaping mountains upon mountains, and stones upon stones, to endeavour to scale the heavens; but being routed and their vast labours struck down by thunderbolts, they dug an abyss far within the depths of the earth, to seek a passage through it, or to rob Pluto of his kingdom, into which many of them were at last driven.

"In the fall of Urania not all the inhabitants of the planets were doomed to follow her. She seduced but a few of them, and these became men, or demigods, the fathers of giants.

"Venus now became dejected and melancholy; she wandered about the mountains and valleys, lamenting the loss of her children and her worshippers. Adonis, hearing and knowing the cause of her grief, left his glorious regions and came down upon the earth. The fallen goddess would have fled from him, but he prevented her and sat down by her. After a considerable silence, he said—'You bewail your own condition, regardless of my sufferings. I come from heaven to repair the manifold mischiefs your imprudence and offences have caused, and to overcome the evil creation and monsters your crimes have generated. I have driven them into hell, and I am going there to establish my conquest and release the souls, confined by Uragus, that suffer in those dismal habitations.' Adonis here himself suffered a mortal agony in man's estate, and yielded up his spirit; a stream of blood gushed from his heart and crimsoned the waters of Tamuz.

"For nine days and nights Venus watched disconsolate near the dead body of Adonis. Being at length overwhelmed by

remorse and fasting she fell into a deep slumber. The sound of heavenly voices met her ears, awoke, and sweetly soothed her. She beheld Adonis in the air surrounded by a host of bright spirits, and joyful shades rescued from the powers of the princes of darkness. He had resumed his pristine form of beauty. In looking on him she found herself restored to strength and tranquillity. Then said he unto her, 'I have followed you in all your wanderings; I will not lose sight of you: my wisdom shall be with you and will never forsake you if you continue faithful to me. I have suffered for you all, but I do not repent of my sufferings to see you sensible of my love. I go. The gods are only enamoured of such as resemble them. Farewell, you will see me no more until you are again beautified—till you again resemble me in transparency of body.'"

FREEMASONRY AND ITS INSTITUTES.—VII.

(Continued from page 284).

THAT both the ancient mysteries and Freemasonry have a common origin from the Great Architect of the universe, no thinking Mason can deny; for in the volume of the Sacred Law we find all the arrangements for a ceremonial worship, with accompanying institutions of mystery and exclusion suited to the wants and knowledge of the world in its infancy. The Lodges of Masons are situated due east and west because all places of divine worship, as well as all formed and regularly constituted Lodges are, or should be, so situated; first, because the sun, the glory of the Lord, rises in the east and sets in the west; secondly, learning originated in the east and thence extended its benign influence to west; thirdly, in reference to the tabernacle and temple of the Jews. The star which proclaimed the birth of the Son of God appeared in the east; and by the term "east" the prophets denoted the Redeemer. And their reason given is that the Garden of Eden was situated in the east, and Adam expelled towards the west, "wherefore," says St. Basil, "Christians pray towards the east in earnest expectation of a better country." The cromlechs of the Druids and the temples of the pagans sloped towards the east. All places of worship were and are on sacred ground; a Mason's Lodge is placed on holy ground on account of those great offerings well known to every good Master Mason. It is supported by three grand pillars, representing wisdom, strength, and beauty. On entering a Lodge, the first thing that meets the eye is the Holy Bible, which points out the faith that leads to happiness, and is dedicated to God.

Every step we take is fraught with instruction, and reminds us of the diversity of objects which decorate and adorn creation, both animate and inanimate, and also of the checkered existence of man's life. Charity and brotherly love is the principle which prevails; we are taught by it to feed the hungry, clothe the naked, and to endeavour to assuage the sorrows of the afflicted; not to slander or backbite our neighbours, but rather to view in every son of Adam a brother of the dust. Masonry, according to the general acceptance of the term, is an art founded on the principles of geometry, and directed to the service and convenience of mankind. But Freemasonry, embracing a wider range and having a nobler object in view,—the cultivation and improvement of the human mind, may with more propriety be called a science, inasmuch as, availing itself of the terms of the former, it inculcates the principles of the purest morality, though its lessons are, for the most part, veiled in allegory and illustrated by symbols. For as everything that strikes the eye more immediately engages the attention and imprints itself on the memory, so Freemasons have universally adopted the plan of inculcating the tenets of their Order by typical figures and allegorical emblems, to prevent their secrets descending within the familiar reach of unattentive and unprepared novices, from whom they might not receive due veneration. Nothing can be more apparent than the wisdom of this course, since nothing is more common than for giddy young men, just entering into life, to join the society with the mere sinister view of extending their connections. Such men dissipate their time, money, and attention, by running

about from one Lodge to another, where they rather aim to distinguish themselves as jolly companions at the festive board than in the more discreet character of steady good Masons.

"Before the introduction of the art of printing," says Bro. G. Roberts, Provincial Grand Chaplain, Monmouth, "it is evident that the preservation of eternal truth in the family of man, pure and unadulterated, was a more precarious task than it can ever be now. But it was guarded by type, figure, and allegory; its essence lay concealed in parables; the most incomprehensible truths were shadowed forth under similitudes, in order most likely that the mind might lay hold of them, and that the impression of common and sensible objects might be stamped upon the memory without the danger of obliteration or erasure. We teach in the same way; we inculcate doctrine by the same method; we exercise the memory and the intellect to the same end; we work out our moral virtues in the same pleasing form." This language of symbolism is not, however, peculiar either to Freemasonry or the heathen mysteries; all oriental languages deal in metaphors, and the Bible is found to have a language of its own, not merely of words, but of signs or figures taken from visible things. The Rev. W. Jones (*Fig. Lang. Script.*), says—"Because the true God taught his people by mystical representation, the heathens would have their mysteries too; and I take this to be the true origin of the fabulous style in the Greek mythology. The whole religion of heathenism was made up of sacred tradition perverted, a customary ritual, and physiological fable; but the emblematic manner prevails in every part alike. Thus hath the use of symbols extended to all times, and wisdom has been communicated in this form by the teachers of every science and profession. We might wonder if it were not so when God, from the beginning of the world, taught man after this form—setting life and death before him under the symbol of two trees; and it is both an ingenious and a sublime sentiment in a certain author, that the whole scenery of Paradise was disposed in a hieroglyphical school for the instruction of the first man; and that the same plan, so far as it could be, was afterwards transferred to the tabernacle and the temple.

From what has gone before, the attentive brother will easily recognize the corresponding points of the ancient mysteries and Freemasonry; but the strong resemblance, I might indeed say the identity, of Freemasonry and Judaism, will at once be apparent. One of Freemasonry's greatest enemies says "Judaism, Christianity, and Freemasonry, are, in principle, one and the same as to secret, origin, and mystery." Judaism, or the law, was but a figure of the good things to come; in the lectures of Freemasonry there is no direct reference to Christianity, but its types and symbols clearly point to a perfect system which should supersede all the ancient systems of religion, and bring all mankind into one fold under one shepherd. "I presume not to say," says Dr. Oliver (*The Star in the East*), "that Masonry is exclusively Christian, because many are daily initiated into its mysteries whose religious opinions are inimical to Christianity; I only contend that, being a system of ethics and inculcating the morality of every religion under the sun, it is more particularly adapted to the Christian religion, because Christian ethics approach nearest to the standard of absolute perfection; and because the genius of Freemasonry can assimilate with no other religion so completely as with Christianity. The historical part of its lectures bears an undoubted reference to our pure religion, and this coincidence is so remarkably striking, that it would almost convince an unprejudiced mind that Masonry was formed as an exclusive companion to Christianity. The strength of this testimony is increased by the nature and tendency of its symbolical instruction, by the peculiar cast of its morality, and by the very extraordinary nature of its allegorical mechanism; extraordinary on every other principle than with a reference to Christianity." Bro. Dr. Oliver here, however, goes, I

think, rather too far; he seems to wish to make Freemasonry identical with Christianity. A reverend American brother has, however, in my opinion, just hit it; Freemasonry is not a religion, but is "the handmaiden of religion;" for one great object of Christianity is to open the heart, improve the social affections, and render man affectionately disposed towards all his fellow-beings, to establish human society in peace and good order, to contribute to the security, comfort, and true enjoyment of this life, as well as to lead men to eternal happiness and glory beyond the grave.

Bro. T. M. Harris, P. G. Chaplain, Massachusetts, says, "the system of Christianity is universal benevolence and philanthropy. Its pacific nature and amicable tendency will clearly appear if we examine its general structure, or consider the spirit of its laws. It recommends an affectionate temper and demeanour, represses ill will and injuries of every kind and degree, and forbids every act by which the peace and enjoyment of our neighbours may be interrupted. Follow peace with all men; if it be possible, as much as lieth in you, live peaceably with all men; have peace one with another; study the things which make for peace—are familiar and frequent injunctions, and lessons which perpetually occur in the writings of the New Testament." In order, however, the better to distinguish between Freemasonry and Christianity, let us briefly consider the difference between religion and morality. But what is religion? The word religion is derived from the Latin *religio*, which means, according to Riddle, 1. Religion,—with the Romans, the sum of ceremonies and institutions, established in honour of the gods, not including the idea of a code of doctrines and precepts; 2. Conscientiousness; 3. A religious obligation; 4. Superstition. Cicero says, "sunt dicti religiosi ex relegendo," they are called religious from reflecting anew, going over again in thought; or to paraphrase it, reflective persons are called religious. Elsewhere Cicero defines it as "the study and practice of divine worship." Bishop Wilkins defines religion to be "that general habit of reverence towards the divine nature whereby we are enabled and inclined to worship and serve God after such a manner as we conceive most agreeable to his divine will." And Dr. Watts says, that "religion or virtue in a large sense, includes duty to God and our neighbour." Oliver says, "religion is a system of practical duties, and thus stands opposed to theology, which is a system of speculative truths." Religion, then, is the rule which teaches us to believe in God and worship him.

"Religion's all! descending from the skies
To wretched man, the goddess in her left
Holds out this world, and in her right, the next;
Religion! the sole voucher man is man;
Supporter sole of man above himself;
E'en in this night of frailty, change and death,
She gives the soul a soul that acts a god.
Religion! providence! an after state!
Here is firm footing; here is solid rock;
This can support us; all is sea besides;
Sinks under us; bestorms, and then devours.
His hand the good man fastens on the skies,
And bids earth roll, nor feels her idle whirl."

YOUNG.

If we examine how morality or moral philosophy is defined, we shall find that it is a conformity to those unalterable obligations which result from the nature of our existence and the necessary relations of life, whether to God as our creator, or to man as our fellow-creature; or it is the doctrine of virtue in order to attain the greatest happiness. Morality, then, is the rule that teaches men to live soberly and honestly. The duties of religion are faith, hope, and charity; those of morality,—temperance, prudence, fortitude, and justice. "If," says Archdeacon Paley, "I were to describe in a very few words the scope of Christianity as a revelation, I should say that it was to influence the conduct of human life by establishing the proof of a future state of reward and

punishment—to bring life and immortality to light." The direct object therefore of the design is to supply motives and not rules, sanctions and not precepts. The members of civilized society can in all ordinary cases judge tolerably well how they ought to act; but without a future state, or what is the same thing, without credited evidence of that state, they want a motive to their duty.

"The science of morals or manners," says the Reverend W. Jones, "comprehends the vices as well as the virtues; and when you know what the principal virtues are, you know what the chief vices are, because vice is the contrary of virtue." "Christianity," says the same writer, "is a rule of faith and practice, consisting of doctrines and duties. It teaches us how to believe and how to live. But when it falls into the hands of men, some take one side, some the other, as if they were two things; some preach Christ without the duties, some preach the duties without Christ."

"But," says Dr. Ferguson (*Inst. Mor. Philos.*), "when the obligations of morality are taught, let the sanctions of Christianity never be forgotten; by which it will be shown that they give strength and lustre to each other: religion will appear to be the voice of reason, and morality will be the will of God." The end and moral purport of Masonry is to subdue our passions, not to do our own will; to make a daily progress in a laudable art; to promote morality, charity, good fellowship, good nature, and humanity. But though Freemasonry is not religion, yet as "the handmaiden of religion" she continually directs our minds towards it; she enjoins us to make the volume Sacred Law our constant study, to order our lives by its precepts, to fear God and love our neighbours and teaches us that even in this perishable frame resides a vital and immortal principle which inspires a holy confidence that the Lord of life will enable us to trample the king of terrors beneath our feet, and lift our eyes to that bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race, this and much more she teaches us, and directs our steps in the greatest of human studies—"the knowledge of oneself."

"Know then thyself, presume not God to scan,
The greatest study of mankind is man."

Pope.

Our Lodges are open to all, of whatever sect or religion they may be—to all who believe in the existence of God. "Thus in the contemplation of the wisdom, goodness, and power of the Great Architect of the universe," says Bro. S. Jones, in his reply to Le Franc, "the Turk (under one name) the Jew and Christian (under another) can join in adoration; all agreeing in the grand essential and universal principle of religion, the recognition and worship of a Deity, in whose hands are the issues of life and death; though differing in some more minute tenets peculiar to each; and is it necessary that this admirable system of union for the best of purposes, should be destroyed by the introduction in a Christian Lodge of the doctrine of redemption, which must offend the Turk; or of the holy name of the Messiah, which offends the prejudices of the Jew; or in a Turkish Lodge of the name of Mahomet, which must offend both Jew and Christian, and thereby defeat the universality of an excellent institution? No! we are brethren. The godhead has taught us to call each other—the innate principle persuades us that we are so. Shall, then, this temporary and happy accommodation of sentiment to good purposes, stamp us as Deists? Very far from it; when the Lodge is closed each departs uninfluenced by the other; the Jew to his synagogue, the Turk to his mosque, the Christian to his church, as fully impressed as ever with the rectitude of his faith." Freemasonry seeks no proselytes; a man to become a Mason, must come of his own free will and accord, actuated by no unworthy motives; she annihilates all parties, conciliates all private opinions, and renders those who by their Almighty Father were made of one blood, to be of one heart also,

brethren firmly bound together by that indissoluble tie—the love of their God, and the love of their kind. In the words of Bro. Sir W. Scott:—

“It is the secret sympathy,
The silver link, the silken tie,
With heart to heart and mind to mind,
In body and in soul can bind.”

All its plans are pacific. It cooperates with our blessed religion in regulating the tempers, restraining the passions and harmonizing the discordant interests of men; breathes a spirit of universal love and benevolence; “adds one more thread to the silken cord of evangelical charity which binds man to man, and seeks to entwine the cardinal virtues and the Christian graces in the web of the affections and the drapery of the conduct.” Religion is the golden cord which unites man to God; Masonry the silver line which runs from man to man; in its bosom flows cheerily the milk of human kindness and its heart expands with love and charity. It wears the ornament of a meek and quiet spirit, at peace with God, itself, and the world.

With one hand she extends the peaceful olive branch, with this she administers succour to the distressed. The more it is examined the more beautiful it appears; the more a Mason searches into the science, the more he loves his Craft; it is like the humble fly, which, viewed with the naked eye of the worldling appears dull, commonplace, and of uniform character, but which when narrowly examined by the eye of science and understanding, displays beauties far exceeding the utmost expectation. Masonry has met with many persecutions and enemies, but like the silver seven times tried in the fire, it rises each time more brilliant and more worthy of our esteem. Freemasonry—

“Is like the ladder in the patriarch’s dream,
Its foot on earth, its height above the skies,
Diffused its virtue, boundless is its power;
’Tis public health and universal cure,
Of heavenly manna ’tis a second feast,
A nation’s food, and all to every taste.”

PRIOR.

Where is the Mason whose heart is not alive to that exquisite satisfaction which may be derived from our institution? No societies that ever did or ever will exist, can be of such unbounded advantage to the community as those of Free Masons. Spread over the surface of the globe, they diffuse virtue and science through all the world, like the glorious sun whose benign influence enlivens every part of animated nature. Oft has it been reviled, and many are the frivolous objections brought against it by the ignorant—but if (in the words of the illustrious Bro. Dalcho) to acknowledge and adore that supreme and eternal God, to whom all nature bends—if to obey with cheerfulness the laws of our country—if to stretch forth the hand of relief to the unfortunate—if to enlighten the mind by the bright principles of science—if to cultivate peace and goodwill with all mankind, are acts of criminality, then, indeed, we are deeply culpable, for these principles are the ground work of our edifice. And long, very long may the superstructure raised upon this unperishable foundation continue to proclaim to all the people of the earth, that virtue, science and religion are the happy cements of the mystic institution.

In conclusion, Freemasonry has a foundation, and so has religion—let the foundations be united, and the bases will be broader, their respective spheres of usefulness will be extended, and they will be two compartments of one great fabric reared to the glory of God. Let Masonry be the outer—religion the inner court of this glorious temple. In the one, as in its great prototype of King Solomon, let all look and admire and adore; in the other, let those who have faith kneel in prayer and praise. Let the one be the sanctuary where Masonry may present its richest incense as an offering to God; and the other be the Holy of Holies, separated from it, by the veil now rent asunder, in which at the feet

of the Most High we may bring the praise, love and adoration of a reconciled heart in charity with all men, and hear the oracles of the living God. R. B. W.

ARCHÆOLOGY.

THE LATE COUNT BORGHESI.

News of the death of Count Bartolomeo Borghesi, the patriarch of archaeologists, whose name was venerated throughout Europe as the father of the most venerable science of archaeology, has reached us. He lived to the ripe age of eighty-two, which shows that science is not inclined, like Saturn, to the destruction of all her sons, whatever poets may say. Borghesi had for years condemned himself to the hardest solitude of all, that of the intelligence for the sake of study, and had retired to the little republic of San Marino in order to be entirely free from the visits of idle curiosity. He was chosen in 1842 as Plenipotentiary of the Republic, and the journey he then took to Rome was the only occasion on which he ever left the retreat he had chosen. He was correspondent of every learned society in Europe, but had resisted every temptation made to him to reside in any other place. Both at Paris and Berlin, at various periods of his life, had made him the most advantageous offers of income and honours, if he would but consent to remove into either of those places, but all persuasion was useless. He has died in the midst of the pursuit he loved best, in the solitude he adored, and surrounded by the monuments of industry and research of his long and well employed existence. He has left behind him a complete collection of medals, by which the whole history of the world is made clear and manifest to the historian and antiquary. The British Museum, for many years, has endeavoured to strike a bargain with the count for this unique collection—perhaps it may now be easy of acquisition.

THE FRATERNAL ELEMENT.

On that man would cultivate within himself a fraternal feeling for his brother man, and be governed in his communions, his social relations, his sympathies, by the principle of love, and not by impulses, according to circumstances or accidental surroundings. Life on earth is necessarily brief, and why should man, in violation of the laws of the heavenly principle of love implanted in his nature by the Father of all, harbour animosity, be unkind, deceive or injure his brother man. Every act, word and thought go to make up the constituent elements of the man, and is it not better to cultivate and develop the good, the heavenly, the God in man, than the evil? The unkind word spoken can never be recalled, its effects upon ourselves may not be wiped out in time, so with anger, deception, wilful wrong,—while these are a perfect barrier to our progress onward and upward, they render us incapable of enjoying the pure delights of communion with the immortal spirit. Nor do the effects cease with the spirit’s entrance into another sphere. The deception, the wrong, the evils of anger and unkindness remain, and are not obliterated because of the separation of the body and spirit, and the necessary change of condition from the visible to the invisible, from the earthly to the spiritual sphere. That must be a work of progress, spiritual progress, from out of the sphere in which we are to a higher, and higher, and better;—a progress which has no termination. The law is as immutable and fixed as the existence of the Creator, that in order to progress heavenward, we must endeavour to attain the good, and divest ourselves of all evil. It is neither impossible nor impracticable to attain the highest degree of perfection our nature is capable of, if we only cultivate the germs of those principles implanted in us by the Creator, and develop all that is good, and true, and just of the living spirit within us. Our relations to our fellow man render it not only necessary but obligatory upon every human being to aid the designs of the Father of all; to promote a kindly, generous, fraternal fellowship, and to harmonize the variety of individualities, and unite them by the golden bonds of love into one great fraternal brotherhood. To effect this every man must begin with himself. If in consequence of education, association, or from any other cause, the elements of an antagonistic disposition to the law of love and fraternity control, the greater the necessity to work a reform; and it only needs application, a severe and rigid scrutiny into his own interior life, an unceasing vigilance, and an earnest and sincere desire to improve and perfect himself in order to subject the grosser passions of his nature to proper discipline, and however difficult all this may seem, yet man has the power with-

in himself to govern the elements of discord and to rise superior to their control. The fraternal element is God's sphere, and in that element man should live and move, for such was the design of his being. Love your brother man, is inscribed upon the records of revelation, and upon the hearts of all important intelligences.—*American Mirror and Keystone.*

MASONIC NOTES AND QUERIES.

A MASONIC JEWEL.

I PASSED a shop one day last week, in the window of which hung an order ticketed "Masonic jewel," and representing a figure, crowned with a nimbus, holding a cross in the left hand, and a lion crouching at his feet; in the left hand corner was a shield having the appearance of a coat of arms, but it was so obscure I was unable to see what the bearings were. Can any of your correspondents inform me of any jewel approaching to the foregoing description, and what degree it is supposed to represent?—**GODWIN.**—[We have seen the jewel to which we presume our correspondent alludes, and believe it to belong to a Scotch Lodge—it being of the same form, though with different emblems to that of the St. Mark's Lodge, Glasgow. The shop to which we allude has more than one Scotch jewel in the window, all being marked at prices beyond what they are charged when new in Scotland.]

LEGENDS OF SOLOMON.

Are there any legends connected with the name of our Grand Master Solomon? I ask this from my remembrance of the frequent mention of the Seal of Solomon in the Eastern Fables, and presume this seal may in some way be connected with Masonic emblems.—**T. CARTER.**—[There are innumerable legends connected with King Solomon, but few of them are translated. One, however, occurs in Dr. Weil's, *The Bible, the Koran, and the Talmud; or Biblical Legends of the Mussulmans, compiled from Arabic sources, and compared with Jewish Traditions*; 8vo., Longman's, 1846. To the latter portion of the above query we invite the attention of our learned correspondents. A description of Solomon's seal appeared at p. 181 of our last volume].

ROYAL ARK MARINERS.

What is known of the degree called the Royal Ark Mariners?—**C. A. B.**—[We believe there are few, if any, of the recipients of this degree in England living. It may be described as being of two parts, which included, in the first, the history of the ark being built, furnished, and stocked, the deluge, the dove and the olive branch, the subsidence of the waters, the altar of thanksgiving, and the rainbow. The second comprehended Noah's vineyard, his drunkenness, the curse entailed thereby on Canaan, and certain moral precepts for avoiding that sin.]

LAWS OF THE HIGH GRADES.

Where can I obtain a sight of the Constitutions of the High Grades of Masonry?—**R. S.**—[Consult the *Régulateur des Chevaliers Maçons, ou les Quatre Ordres Supérieurs suivant le Règne du Grand-Orient*. 4to. in 8 parts. Published at Paris without date.]

MASONRY AND ART.

Can any one help me to make up a list of paintings in which the figures are represented as giving Masonic signs? I have a few notes towards the formation of such a catalogue.—**B.**—[It must be self-evident to our brother that such information cannot be given in print. But if any one is disposed to assist "B." in the object of his inquiry—we know him to be a brother—they may do so privately by our hands. The subject is curious, and one worthy of investigation, for no persons are greater symbolists than painters; and it would be interesting to know how many of the great masters understood the symbols of Masonry, which would speak with great force to every initiate beholder.]

BRO. GAVIN WILSON'S SONGS.

Wanted to borrow a copy of Gavin Wilson's Masonic Songs. Can any brother oblige?—**C.**

MASONIC LITERATURE.

Sir,—My father was a Mason, and he left a pretty large accumulation of Masonic papers. Where can I find a purchaser for them?—**A. N.**—[It all depends on what they are. Send them to our office and we will look over them, when, should there be any worth preserving, we can find you plenty of purchasers.]

MASONRY AND EGYPTIAN INVESTIGATIONS.

Have the investigations of those who have explored the Pyramids, and other objects of Egyptian antiquity, thrown any light upon Masonry.—**PHAROAH.**—[Our late Bro. Belzoni has been considered to have done so.]

THE THIRTIETH DEGREE.

At what date is the earliest trace of this degree having been worked in England?—**ONE OF THE 30°.**—[Surely a brother signing himself as above *must* know the history of that to which he belongs? At any rate he should know that there were two sets of statutes of the Order promulgated—one in A.D., 1762, and another in 1786. How long before it was in existence, he must inquire of some able member of the Illustrious College of Knights K.H.]

THE ROSE CROIX AND ALCHEMY.

Do the members of the 18° practise the secret of the Rosicrucians and transmute metals?—**E. G. B. . . . D.**—[No. It is a vulgar error. They aim to transmute the dross of a lax faith into the spiritual gold of an unbounded belief in the three sacred persons of the ever blessed Trinity. Do not allow such old women's tales to get the better of your judgment, which must tell you that the members of the higher degrees are generally men of birth and education not very likely to believe in the virtues of "the green dragon" or the philosopher's stone.]

HEROINES OF JERICHO.

Who, and what, are the Heroines of Jericho. I see them constantly mentioned in American Craft Journals.—**BOSTON.**—[One of our transatlantic cousin's absurd freaks. They are the lady Masons, or Masonesses of the United States, formed, we believe, in imitation of the Adonhiramite Masonry of the continent of Europe. Their signs and passwords are well known here, but it is all a delusion.]

HISTORY OF INITIATION.

Where are the best accounts of the Mysterious Initiation among the early and latter Masons to be found?—**G. G.**—[See *The Freemason's Magazine; The Freemason's Quarterly*; any Encyclopaedia, sub voce "Mysteries." L. T. Judge's *Le Globe, Archives des Initiations Anciennes et Modernes*, 4 vols. Paris, 8vo., 1839-42; Lenoir (A) *La Franche Maçonnerie rendue à sa Véritable Origine*, 4to., Paris, 1814; and the *Acta Latomorum, ou Chronologie de l'histoire de la Franche Maçonnerie*, 2 vols., Paris, 1814. These, and dozens of other works, which will be found mentioned in notes to the above, all give the ancient and modern mysteries.]

JOHN WESLEY AND FREEMASONRY.

In the Rev. John Wesley's *Journal*, under the date of Friday, June 18th, 1773, is the following entry:—"I went to Ballymena, and read a strange tract, that professed to discover 'the inmost recesses of Freemasonry;' said to be translated from the French original, lately published at Berlin." I incline to think it is a genuine account; only, if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry! And what a secret is it which so many concur to keep! From what motive? Through fear, or shame to own it? What is the title of this "strange tract?" and by whom was it written?—**GEORGE MARKHAM TWEDDELL.**

MASONIC TRADITION.

In one of Dr. Oliver's books, *The Theocratic Philosophy of Freemasonry* (p. 249), occurs the following note:—

"According to the traditions of Masonry, King Solomon, having been informed that the body of H.A.B. was found, and had been deposited on the outside of the temple, towards the north, near to a well in which his jewel had been found, was happy to have the consolation of finding the remains of so great a man. He gave a strict order to his Grand Inspector, the noble Adoniram, that the funeral obsequies should be as pompous and magnificent as for the king himself. He likewise ordered that all the brethren should attend it with white aprons and gloves, and strictly forbade that the bloody stains should be washed away until he had wreaked his vengeance on the perpetrators of the horrid deed."

Is there any authority for one word of the above statement, or is it only a creation of the fertile imagination of the author?—**A COMMON SENSE BROTHER.**

EDGING OF SCOTTISH APRONS.

Taking up the *Scottish Masonic Calendar and Pocket Book for 1860*, and, turning to the list of Lodges, I was considerably astonished to find that various Lodges edged the aprons of the members with colours which we, as English Masons, know nothing of. To show I speak by the card, I will cite some few, without mentioning their names, but only giving their numbers, and the colours they are said to be entitled to. Thus the first or Ancient Lodge, No. 0, is green and gold; No. 1, light blue; No. 2, crimson; Nos. 3 and 4, light blue; No. 5, white and gold; No. 6, blue and silver; No. 7, crimson and blue; No. 8, dark blue and gold; No. 9, Green; No. 10, ruby and silver; No. 11, purple; No. 26,

white edged with pink; No. 31, light blue and yellow; No. 39, Stuart tartan, white and blue; No. 40, scarlet; No. 63, orange and blue; No. 60, blue and orange; No. 66, green and red; No. 73, red and yellow; No. 79, green and pink; No. 91, red, blue, and gold; No. 92, crimson, with black edge round fall; No. 114, crimson, with blue fringe; No. 117, crimson and yellow trimmings; No. 178, black, with red and blue trimmings.

The above are a few of the most conspicuous, and it would be a matter worth knowing, if some of our Scottish brethren would kindly explain the reason of this diversity of colour in the aprons of the Scottish Lodges. Lest I may be mistaken, I beg to add that all the above appear to be Craft Lodges, and not to be Lodges or Chapters of the high grades.—**TRUE BLUE.**—[They are all Craft Lodges, it being a custom in Scotland for each Lodge to have a distinctive clothing. That of No. 50, Glasgow, to which we have the honour to belong, is the same as that worn in our Grand Stewards' Lodge, to which we also belong.—**ED.**]

THE MURDER OF WILLIAM MORGAN, IN AMERICA.

The profane world frequently hurl in the face of Masons a charge, to the effect that one William Morgan, an American Mason, was murdered by several Royal Arch Companions, because he printed the ritual of Masonry. The subscriber has been told this many times, and now begs to inquire of his brethren what light they can throw on the subject?—**A LOVER OF TRUTH.**—[We are anxious that our correspondents should answer the above, and as soon as we can lay our hands on the notes we once made on this absurd report, we will place our opinions before our readers.]

VALUABLE MASONIC GIFT.

In the Scottish Calendar are the two entries following:—

"Valuable Masonic library of the late Bro. Dr. Charles Morrison, of Greenfield, Physician to the Forces, consisting of upwards of 3,000 volumes, presented by his widow to the Grand Lodge. August 24th, 1849."

"The library of Dr. Morrison opened for reference. Nov. 5th, 1855."

As Bro. Donald Campbell is the editor of the Scottish Calendar, perhaps he will be good enough to inform us if a catalogue of the books has been printed? or, if not, how we might become acquainted with its contents? When will the Grand Lodge of England boast such a noble collection? Let us hope the day will come shortly when some brethren will deem it their duty to enrich our stores in a similar manner. If report is to be believed, our late Grand Secretary is in possession of most of H. R. II. the Duke of Sussex's important papers, which ought, at some future time, to find their way into their legitimate resting place—the Grand Lodge library.—**LITERARIUS.**

THE HOSPITALLERS.—Some citizens of Amalfi, in Italy, who traded to the east, had, with the permission of the Egyptian Khaleefeh, built a convent near the Church of the Resurrection, which was dedicated to the Virgin and named Santa Maria de Latina, whose abbot and monks were to receive and entertain pilgrims from the west. A nunnery was afterwards added; and, as the confluence of pilgrims increased, a new *hospitium* was erected, dedicated to St. John Eleemon (compassionate), a former patriarch of Alexandria; or, as is asserted with perhaps more probability, to St. John the Baptist. This hospital was supported by the bounty of the Abbot of Sta. Maria and the alms of the faithful, and the sick and poor of the pilgrims here met with attention and kindness. At the time of the taking of Jerusalem, Gerard, a native of Provence, presided over the hospital, and the care taken by him and his brethren of the sick and wounded of the Crusaders won them universal favour. Godfrey bestowed on them his domain of Monbovie, in Brabant. His example was followed by others, and the brethren of the hospital soon found themselves rich enough to separate from the monastery. They adopted the rule of the Augustine canons, and assumed for their habit a black mantle, with a white cross of eight points on the left breast. Many knights who had come to Asia to combat the infidels, now laid aside their swords, and, as brethren of the hospital, devoted themselves to the tending of the sick and relieving of the poor. Among these was a knight of Dauphine, named Ramond Dupuy, who, on the death of Gerard, was chosen to be his successor in office. Ramond, in the year 1118, gave the Order its first regular organization. No person was to be admitted under the age of thirteen, or who was not born of Christian parents and in lawful wedlock. It was further necessary that he should be a freeman, unmarried, and in no other Order. He was to make the usual vows of chastity, obedience, and poverty, and to promise the fulfilment of all his duties with mildness and cheerfulness, without any strife or enmity. There was as yet nothing whatever of a military character in the Order. The title by which the head of the society was distinguished was that of Master of the Hospital. The members were called brethren of the hospital, or simply Hospitaliers. Commanderies was the name given to their establishments in Europe, and those who presided over them were named Commanders.—*Knightley.*

CORRESPONDENCE.

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

MARK MASONS' CERTIFICATE.

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

DEAR SIR AND W. BROTHER,—I enclose a *fac simile* of the monogram on the certificate given with the Mark degree in this part of the country, and, as I have always understood, reads thus:—"Hiram, King of Tyre, sent to King Solomon, Hiram Abiff, the widow's son;" and being very similar, indeed identical with the one given with your note on Bro. J. Mackie's letter, in your *Magazine*, perhaps it may not be uninteresting to you to know its import. I have therefore taken the liberty of sending you that which I have always understood it to bear.

I am, dear Sir and W. Brother, fraternally yours,
Oldham, April 17th, 1860. J. GAITSFELL.

THE MARK MASTER'S DEGREE.

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

DEAR SIR AND BROTHER,—Those in search of Masonic lore frequently find the difficulty of obtaining an unbiassed solution to Masonic problems, even from those of the Craft with whom they are on terms of much intimacy, and to whom, from their great Masonic experience, they appeal as to an authority; and hence your pages are the source for working Masons to glean information. Thus it is, however, now; and the subject on this occasion is the validity or legality of the Mark degree—what it is not, and why—whether its exercise should be encouraged, and why it is not recognized as a part of pure and ancient Masonry.

These questions have arisen from the scruples of many who have kept aloof from the portals of a Mark Masters' Lodge—too courteous to condemn, too diffident to adopt—not comprehending its nature—inclined to maintain and uphold the ancient landmarks strictly but without severity.

It will be in your recollection that at the Grand Lodge held in March, 1856, it was resolved and carried, "that the Mark degree was to be considered as a graceful addition to the degree of Fellow Craft," and at the Grand Lodge in June following, that portion of the minutes was rescinded. The first question that may fairly be put is, Whether legally there be any such degree? and, if there be, how long has it been exercised, by whom, and under what authority? Doubtless many of your readers can give, through your pages, its history in this country.

On joining the Bon Accord Lodge of Mark Masters, I was surprised to find so many on the roll, eminent in Craft and esoteric Masonry, some of whom have informed me of the long established custom of conferring that degree in Craft Lodges before the institution of a separate Grand Lodge in this country for its particular encouragement. Since that period, I have had reason to suppose that what now composes this degree, is simply that portion of the Fellow Craft degree which in former times has been omitted by lazy Masters to shorten the ceremony, remodelled in its present form to suit some particular purpose, the point of severance being at what may properly be considered as the traditional and most beautiful portion of the Fellow Craft degree. Thus arises another important question—whether installed Masters of Lodges would be authorized to reunite that severed portion to the Fellow Craft degree, as now worked, and by whom such authority could be given?

There is a Grand Mark Master, from whom warrants are increasingly issued for opening new Lodges, and Provincial Grand Masters are also appointed for promulgating the degree in their several provinces, there being under the English Constitution alone nearly fifty Lodges in England; and all these proceedings are carried on by brethren eminent in the Craft Grand Lodge. The roll of Mark Masters is constantly augmenting its numbers, and the degree is becoming more eagerly desired than formerly; ere long the subject must be brought again to the consideration of Grand Lodge.

At present the M.W. Grand Master doubtlessly abides by the second clause of the agreement of 1813 (although it provides for the continuance of any of the degrees of the order of chivalry) not to recognize the Mark degree as a separate degree—but if, as has been supposed, that is the omitted portion of the F.C. degree, it is submitted that the proper portion, as now practised, might be restored to its former position, supporting clause 4 of the agreement. If it be not really such omitted portion, and if

there be no such degree as that of Mark Master, a great many brethren have wasted much time and circumstance in supporting an immense fungus, and the sooner they be informed of their true position the better for them and their connections.

Before proceeding further, I will await the remarks of any brother who will kindly give his attention to the subject.

I am, dear Sir and Brother, yours fraternally,
21st April, 1860. R. E. X.

NOTES ON LITERATURE, SCIENCE AND ART.

MR. ANDREW AMOS died at Downing College, Cambridge, on Wednesday. He was educated at Trinity College, graduating as fifth wrangler in 1813. He took the degree of M.A. in 1816, having previously been elected a fellow. In November, 1818, he was called to the bar by Lincoln's Inn. Subsequently he was chosen Downing Professor of Laws in this university, and Professor of English Law in the University of London. He was also for some time a member of the Supreme Council of India. On his return to this country he took up his abode near Hitchin, and was a most useful county magistrate, till ill health obliged him to retire from the bench. He likewise acted as judge of the Marylebone County Court. His works, which are numerous, are principally of a legal or historico-legal nature. The salary of the Downing Professorship of Laws is £200, the electors being the Archbishops of Canterbury and York, and the Masters of St. John's, Clare, and Downing colleges.

Mrs. Gore, the novelist, who for some time past has been afflicted with blindness, has just undergone an operation which, it is hoped, will eventually restore her to sight.

The anniversary dinner of the Royal Literary Fund will take place on the 16th May; the bishop of St. David's will preside.

Messrs. Blackwood (says a paragraph in the *Critic*, which must be received with caution) give "George Eliot" (Miss Evans) for her new work, "The Mill on the Floss," £2,000 down, £1,000 for the second edition, and £1,000 when the work reaches the fourth, with an extra bonus on its reproduction in a cheaper form.

A meeting of the British Literary and Scientific Institution was held a fortnight ago, in the British School-room in Pera, for the purpose of electing officers for the ensuing year. The Rev. C. Curtis was called to the chair. On the motion of Mr. Teasdale, [seconded by Mr. Knight, the following scrutineers were appointed for the ballot:—Captain Ward, Messrs. Teasdale, Glover, Hopper and Baker. On a ballot being taken, his Excellency Sir Henry Bulwer was elected president, and the Rev. C. Curtis and H. T. Woroth, Esq., vice-presidents. The election of the committee and other officers was not declared till a late hour. The hon. secretary, Mr. Knight, has delivered the concluding lecture of the first course, subject—"Four Hundred Years in Stamboul."

The *Stamford Mercury* records the death of Mr. Jos. Wells, well known in the vicinity of Boston as the "Fen Poet," who was originally an agricultural labourer, but by assiduously using the scanty means at his command, fitted himself at the age of twenty-eight, to enter upon the duties of a village school-master, which honourable post he filled with great credit for more than sixty years. In common with other village schoolmasters he took up the work of land surveying, and did a great deal of work in the way of drawing up agreements and making out wills, being in fact a sort of fen lawyer. As a poet he contributed for a series of years to the far-famed "Noble's Compendium." He was very benevolent, and much respected.

We have some interesting literary news from Paris; M. de Lamartine's complete works will appear shortly, published by himself, in an "Edition Personelle, Definitive, Unique." They will comprise forty volumes, of from 500 to 600 pages each; in the course of four years the work will be complete. The price will be three hundred francs for the whole if paid in advance at the delivery of the first volume ("Meditations Poetiques et Religieuses"); otherwise, every yearly course of ten volumes will cost eighty francs. Every subscriber will receive Lamartine's portrait with his autograph. M. Barba, the enterprising publisher, has recently issued an excellent popular "History of the War in Italy," and he has added as a pendant to the same a "Life of Garibaldi," from the pen of M. Charles Paya, with illustrations by the well known Janet Lange. The biography occupies little more than a hundred quarto pages, and is highly popular. The career of the famed guerilla chief is traced with care, and although the matter is authentic, the work reads really like a romance. Garibaldi's career from the time he entered the mercantile marine; his engagement to command the navy of the Bey of Tunis, broken off by the awkward fact that the Bey had no navy to be commanded; his daring exploits against the Brazilians; his bold deed

in behalf of the Roman Republic against the French forces; the offer and rejection of his services by Charles Albert, of Sardinia; his escape from the division of the French army, under General Morris, sent in pursuit of him and afterwards from the Austrians—his expulsion from Sardinian territories; his sojourn in New York, where he got his living by making candles, with a noble Genoese for his next door neighbour, a vendor of cigars; his triumphal reception afterwards at Lima; his disastrous voyage to China; his return, and his recent achievements—are detailed with warm enthusiasm, and will doubtless be devoured by thousands who hope before long to see their hero occupy a place in the world that shall be worthy of his courage, his patriotism, and his services in the cause of Italy, and of liberty everywhere. M. Granier de Cassagnac, the well known Imperialist writer, has published a "History of the Girondins and of the Massacres of September," as an antidote to (what he considers) the historical poison of Lamartine.

The Countess de Chalot (Talma's widow), who has just died at a very advanced age, was the last surviving actress of the old French comedy. She first married a person named Petit, and on being left a widow married Talma. After his death she became the wife of the Count de Chalot.

At Paris, M. Eugene Maron has made a curious little contribution to the history of the great revolution—a "Literary History of the National Convention," while M. Emile de Girardin, having exhausted France proper, is directing his attention to its African possessions. "Civilisation de l'Algérie" is the title of a pamphlet just published by him. M. Charles de Bussy has compiled a little volume, useful and interesting at the present juncture, "The Excommunicated, from the most Remote Times to the Present Day."

The President of the Royal Society, Sir Benjamin Brodie, gave his second *soirée* for the season, on Saturday night, at Burlington House, Piccadilly. All the principal apartments of the noble mansion were thrown open, and a great number of very interesting objects in art and science were exhibited. Among them were magnificent specimens of gold and silk embroidery, from Japan, exhibited by Captain Osborn, R.N.; and other Japanese curiosities, contributed by Dr. MacGowan; M'Cullum's linograph, for recording train signals and time; Melloni's apparatus for recording experiments in thermo-electricity, made and exhibited by Mr. Ladd; a new ozone box, invented and exhibited by Mr. Lowe. Two cases of magnificent birds of paradise, from New Guinea, exhibited by Mr. Gould, F.R.S.; tents used in the sledge expedition in the Arctic regions; Sir John Franklin's pocket compass; testimonial enclosed in carved oak, presented by a committee of Dublin gentlemen to Lady Franklin; a series of deposit in gold, silver, and platinum, &c., from the negative terminal of an induction coil, exhibited by Mr. Gassiot, F.R.S.; sections of Glasgow water works, and photographs of the principal works on the line, exhibited by Mr. Bateman; illustrations of the photographic effect of fluorescent substances, exhibited by Dr. Gladstone F.R.S.; Mr. Galton, sun signals; a very interesting series of obsidian implements and Mexican carvings, exhibited by Mr. Christy; a series of Celts exhibited by Sir Charles Lyell; a deep sea pressure gauge, invented by Mr. H. Johnson; and Hooper's application of india rubber for submarine cables.

The arrival in Paris of Dr. Czermak from Pesth, whence he had been fraternally summoned by the French Academy of Medicine, is considered an event in medical annals. Dr. Czermak is a professor of physiology, whose recent discovery of an instrument whereby the larynx may be sufficiently lighted for medical inspection, has obtained great applause all over the Continent. This instrument, which he calls the larynxoscope, has been on trial in every hospital in Paris, and has succeeded perfectly. Every disease to which the human throat is subject will henceforth be rendered clear as noon-day to the surgical operator, and the weaknesses and failings of the human voice are alike made manifest by the flood of light which is poured into the patient's throat by aid of a concave mirror reflecting the rays of a strong lamp before which the patient is seated with open mouth, and the introduction into the cavity of the throat on a line with the tonsils of a small mirror attached to a long wire which the operator holds while the examination is going forward. This little mirror being held on an inclined plane forty-five degrees, every organ is made visible on the larger one. Even the trachea is perfectly reflected thus, as far down as its bifurcation in the bronchia. The interior of the larynx, until now completely hidden in the living subject, can be examined with the greatest minuteness, and for the first time the whole mechanism of the human voice becomes manifest to the sight. Dr. Czermak has been received with much congratulation, as being the bearer of good tidings, of the possibility in future of master

ing many diseases of the throat which have hitherto escaped all surgical pursuit.

At the Crystal Palace School of Art, Science, and Literature, several classes have already been formed and have commenced operations.

A meeting was held on Tuesday week of the Statistical Society at their rooms in St. James's-square, at which Colonel Sykes presided. A paper was read by Mr. Newmarsh, one of the honorary secretaries, on Indian currency and banking. After taking a general review of the principles of banking and of the monetary systems that had been pursued both in this country and in India, Mr. Newmarsh made particular reference to the plan of finance proposed by Mr. Wilson to be established in the latter country, to which he entertained a strong objection, because it proceeded upon the principle of separating the banking department from the issuing department. During the last forty years they had had the experience of four panics—viz., in 1825, 1837, 1847, and 1857; and his belief was that, in 1837 especially, the country was saved because the Bank of England was a bank of issue as well as a bank of deposit. It was his firm belief that if they separated the function of issue from the function of banking, they would have no means at a moment of crisis of saving the country. The hon. gentleman urged many other objections to Mr. Wilson's scheme, and dwelt with much earnestness on the injurious effect it would have upon discounts and the monetary operations in India. Colonel Sykes took a favourable view of Mr. Wilson's financial plan, and thought that if the substitution of a paper for a metallic currency could be effected, it would be a great benefit to the people of India. A discussion ensued, in which Mr. Hodge, Dr. Hyde Clarke, Mr. M'Pherson, Mr. Fawcett, and Mr. Jellicoe took part; and the question which engaged their attention was, whether it would be advantageous that the existing banks in India should be outvested in the government. The proceedings of the evening closed without any formal result, it not being in accordance with the rules of the society to come to any resolution on questions discussed.

The Society for the Promotion of the Fine Arts held a meeting last week at the rooms of the Architectural Society in Conduit-street, when a motion, previously adjourned, by Mr. Zephaniah Bell, "That the committee for awarding the prizes, proposed by the society, do consist exclusively of professional men," was brought forward. Mr. Bell, in an elaborate and able address, indicated the true principles on which the award and bestowal of prizes should be conducted, and strongly urged the importance of the decisions being given by competent judges. The motion was seconded by Mr. Rosenthal, and a discussion followed, in which several gentlemen took part, after which the resolution was negatived.

The anniversary dinner of the Artists' Benevolent Fund is to take place on the 12th of May, Lord Stanley will preside.

A sale of pictures took place at Paris, on Monday last, the catalogue of which contains a few gems; amongst others—the "Françoise de Rimini," the "Medora," and "Enfant Malade," of Ary Scheffer. The first of these is amongst his most remarkable works. It also includes the drawing, "Le Larmoyeur," by the same artist; three paintings and three drawings by Decamps; a snow piece and a portrait by Bouington; "La Fleuve de la Vie," by Prud'hon; the famous miniature of Madame Récamier, painted by Augustin, in 1801, on the bon-bon box presented by the lady to Brillat-Savarin, accompanied by an autograph letter of Madame Récamier to her husband; and a number of pictures by modern French artists.

On Saturday the twenty-sixth annual exhibition of the New Society of Painters in Water Colours was opened to private view, and it is now open to the public. To-day there will be a private view of the pictures to be exhibited by the Old Society of Painters in Water Colours.

The Royal Academy has voted the sum of fifty pounds in aid of the Female School of Art in Gower-street. This act is not only valuable to the Gower-street institution on account of its generosity, but also on account of its example. Government has withdrawn from this school its small grant in aid. The school must, therefore, for the present, work on its own resources, or not at all.

At a recent meeting of the Liverpool Academy, Mr. W. H. Fisk was elected an honorary associate.

Mr. Gambart has become the purchaser of Mr. Holman's Hunt's "Finding of the Saviour in the Temple," which is to be engraved. In the same hands, and also to be engraved, is Mr. Millais's "Black Brunswicker," that artist's contribution to the forthcoming Royal Academy Exhibition.

Mr. Cousens has resigned the commission to engrave Winterhalter's portrait of Her Majesty.

The annual meeting of the Council and subscribers of the Art Union was held on Tuesday, at the Adelphi Theatre, for the purpose of receiving the Council's report, and for the distribution of the prizes. Lord Monteagle in the chair. Mr. George Godwin, F.R.S., then read the report, of which the following is an abstract:—"The Art Union of London has now been established twenty-four years. Exclusive of the current year's subscription, and of the thousands added by prizeholders, it has raised and distributed the sum of £254,143, of which £138,662 have been paid to artists, and for the production of statuettes, bronzes, and other prizes; and £64,623 to engravers and for the supply of impressions to the subscribers. It has sent some hundreds of thousands of engravings over the world—to the gold diggers of Australia, the backwoodsmen of Canada, to New Zealand, China, the Indies, Egypt, the United States; in fact, to nearly every corner of the globe where there is an English settlement, as well as to every city, town, and village of the United Kingdom; and it finds itself, on the present occasion, with a subscription of £14,133. Its supporters may, therefore, fairly believe that the principles on which it is carried on, the principles on which it was founded, are sound, and generally approved of. The total sum which has been expended by the Art Union of London on paintings, exclusive of the further large amount added by the prizeholders themselves, is £118,765, while for bronze and porcelain statuettes, medals, works in iron, enamels, lithographs, and other productions given as prizes, the sum of £19,897 has been paid." The following is a condensed statement of receipts and disbursements, particulars of which will be appended to this report, when printed:—Subscriptions received, £14,133 15s. 6d.; printing, advertising, salaries, and other expenses, including reserve of 2½ per cent., £3,393 16s.; amount set apart for print, and volume of wood engravings, £4,489 19s. 6d.; amount allotted for prizes, £6,255. The reserve fund now amounts to the sum of £9,383. The accounts have been audited by two members of the general body of subscribers, Mr. Mason and Mr. Barnett, and three members of the Finance Committee. The following is the allotment of the sum set apart for prizes to be selected by the prizeholders themselves, viz.:—36 works at £10 each; 26 at £15; 26 at £20; 20 at £25; 18 at £30; 8 at £40; 6 at £60; 5 at £75; 3 at £100; 1 at £150; 2 at £200;—making in all 1,012 prizes. To these are added:—30 Porcelain Groups of "Venus and Cupid." 30 silver medals of Lawrence. 500 chromolithographs. 300 sets of photographs. Amongst those who won the principal prizes we may mention Mr. E. Hopkins, £200; Mr. Thomas Gallop, Albert-road, Regent's-park, £200; Miss E. Dunn, of Bedale, Yorkshire, £100; Mr. Shaw, of Old Church-yard, Liverpool, £40; Mr. T. Norris, Castle-street, Liverpool, £40.

The famous picture by Raphael, "The Archangel and Satan," has been replaced in the Louvre. The surface had begun to crumble away and peel off, but the work has been put upon a new canvas, and is said to be restored in an admirable manner.

THE MASONIC MIRROR.

MASONIC MEMS.

WE understand that the West Yorkshire Stewards' list for the Girls' School festival is advancing favourably, and from all we hear it is likely to be if not the best, amongst the best ever sent from any province.

UNITED GRAND LODGE.

INSTALLATION OF THE GRAND MASTER.

The annual meeting of Grand Lodge for the installation of the Grand Master and appointment of Grand Officers, was held in the Temple of Freemasons' Hall, on Wednesday, April 25th; the M.W. Grand Master, the Earl of Zetland, on the throne; the R.W. Bros. Admiral Sir Lucius Curtis, Prov. G.M. for Hants, as D.G.M.; T. Henry Hall, Prov. G.M. for Cambridge; Alexander Dobie, Prov. G.M. for Surrey; H. A. Bowyer, Prov. G.M. for Oxford; the Hon. J. H. Dutton, Prov. G.M. for Gloucester; Col. Burlton, P. Prov. G.M., Bengal; Bros. Lord De Tabley, S.G.W.; Sir Thos. G. Hesketh, J.G.W.; Samuel Tompkins, G. Treas.; the Rev. Arthur A. Ward and the Rev. W. H. W. Bowyer, G. Chaplains; Francis Roxburgh, G. Reg.; John Savage, S.G.D.; F. Slight, J.G.D.; R. W. Jennings, G. Dir. of Cers.; Albert A. Woods, Asst. G. Dir. of Cers.; Gavin E. Pocock, G.S.B.; William Farnfield, Asst. G. Sec.; Charles E. Horsley, G. Org.; J. Smith, G. Purs.; T. A. Adams, Asst. G. Purs. There were also present Bros. F. Dundas, F. Pattison, W. H. White, John Havers, H. Faudel, John Hervey, R. T. Spiers, Pultney Scott, J. N. Tompkins, Thomas Chapman, J. Ll. Evans, E. H. Patten, G. W. K. Potter, Rhe Phillippe, W. E. Walmisley, A. A. Le Veau, and other Past Grand Officers.

The minutes of the preceding Grand Lodge, so far as they concerned the re-election of the Earl of Zetland, having been confirmed, his lordship was proclaimed and saluted in due form with much applause.

The Most Worshipful Grand Master briefly acknowledged the honour of being thus elected for the seventeenth time. He assured the brethren that it was his most earnest desire to further the best interests of the Craft. He was much gratified at the increase of the Order in London and the provinces. The charities he was also glad to say were prosperous and well supported.

The Most Worshipful Grand Master then appointed the officers for the ensuing year:—the R.W. Lord Panmure, D.G.M.; Bros. Lord Londesborough, S.C.W.; Algernon Perkins, J.G.W.; Samuel Tomkins, G. Treas.; Revs. Arthur R. Ward, and Wentworth Bowyer, G. Chaplains; F. Roxburgh, G. Reg.; W. Gray Clarke, G. Sec.; Lewis Crombie, S.G.D.; R. W. Wheeler, J.G.D.; Samuel W. Daukes, G. Supt. of Works; Albert W. Woods, G. Dir. of Cers.; Dr. George Harcourt, Asst. G. Dir. of Cers.; Henry Bridges, G. Swordbearer; Thomas A. Adams, G. Purs.; David Farmer, Asst. G. Purs.; Charles Payne, G. Tyler—the new Grand Officers being loudly applauded by their friends.

The M. W. Grand Master then gave notice of his intention to move at the next Grand Lodge, that in acknowledgment of the twenty-five years' excellent services of Bro. Jennings, as Grand Director of Cers., a jewel, emblematic of the office he had so ably filled, be presented to him. (Applause). His Lordship also gave notice of his intention to propose that the rank of Past Grand Pursuivant be granted to Bro. Joseph Smith, and that until that time he had given Bro. Smith permission to wear the regalia of that rank.

The following brethren were presented as Grand Stewards for the ensuing year:—Edward Joseph Powell, No. 1; Edward S. Barron, No. 2; Robert Greenhalgh, M.D., No. 4; Andrew McPhail Walls, No. 5; George D. Pollock, No. 6; William Maxwell, No. 8; William Weymott, No. 14; William H. Welkins, No. 21; Ralph M. Smith, No. 23; Rev. William Westall, No. 27; George Dames, No. 32; George Kelly, No. 54; Arthur Finch, No. 66; Isidore Levinson, No. 72; Delnot D. Pankhurst, No. 108; William R. Gade, No. 116; Edward Frend, No. 223; Lewis Powell, M.D., No. 324. We regret to state that the Grand Secretary was absent through severe illness.

The Grand Lodge was then closed in due form.

THE GRAND FESTIVAL.

About six o'clock the members of Grand Lodge proceeded to the large hall to the annual grand banquet, which certainly was not what it should have been—but this was not owing to the caterers, Bros. Elkington and Shrewsbury, but to some extraordinary miscalculation of the stewards as to the number likely to be present. Experience has shown that one hundred and seventy or one hundred and eighty brethren is a small number to be present on these occasions, and yet an order was given in writing for only one hundred and ten; though urged by the proprietors of the tavern to increase the order, the Grand Stewards refused to do so. Fortunately on their own responsibility the proprietors did provide for one hundred and fifty, whilst one hundred and eighty-two sat down; and we are informed that no less than forty-seven were refused admission, the room neither being laid out for the accommodation of so large a number, or provision made to dine them could the accommodation have been extended at the last moment; as a matter of course, there was not that attendance on the visitors there would have been had proper orders been given in the first instance.

On the removal of the cloth, the M.W. Grand Master proceeded to give the usual loyal toasts, which were most cordially responded to.

Bro. Admiral Sir Lucius Curtis, Bart., Prov. G.M. for Hampshire, acting Deputy Grand Master, then rose and expressed his regret that owing to the absence of the Deputy Grand Master, it should have devolved upon him to have proposed the health of the M.W. Grand Master—(cheers)—but that regret was diminished by the knowledge that no words of his were required to recommend the toast to their notice. His lordship had now been many years amongst them, and he was sure that so highly was the noble earl respected by the brethren that he had only to mention his name to ensure for the toast a warm and cordial reception. (Cheers). He knew how deep was the interest which the noble earl took in everything affecting the Craft—how zealously he discharged his duties—how highly his services were appreciated by the brethren, who always regarded his lordship with feelings of respect and affection. (Cheers). He therefore proposed the health of the M.W. Grand Master—long life and prosperity to him. (Cheers).

The M.W. Grand Master then rose, but owing to the applause was for some time almost inaudible. He expressed his deep thanks to the brethren for the manner in which they had responded to the toast of his health, which had been so kindly proposed by his respected friend and brother the Prov. Grand Master for Hampshire. He assured the brethren that he met them with the greatest pleasure, and the manner in which they had received him convinced him that he still enjoyed their confidence and regard. (Cheers). He had now had the honour of being installed as their Grand Master for the seventeenth time, and he could assure them that he was not insensible to the honour thus conferred upon him. He was the more gratified at still having the honour to preside over the Craft, as there never was a time when it was more prosperous at home—when greater happiness prevailed in their relations with their colonial brethren—or when their noble charities, the just boast and pride of Freemasonry, were so well and liberally supported. (Cheers). He thanked them most cordially for the honour they had done him, and

assured them that so long as he had health and strength he would ever do his utmost to support the best interests and honour of the Order; and, in conclusion, he would with the greatest sincerity drink to all their good healths. (Cheers).

The M. W. Grand Master then proposed prosperity to the Grand Lodges of Scotland and Ireland. He was happy to say that the Grand Lodge of England was on the best of terms with the sister Grand Lodges, which were never more prosperous than at present.

The toast having been drunk—

The M. W. Grand Master again rose and said, he had the pleasure to propose the health of a noble brother, who, he was sure, enjoyed the confidence and affection of the whole of the brethren—the R.W.D.G.M., Lord Panmure (Cheers). He could assure them that though he was unable to be present that evening, his lordship always took the greatest interest in the prosperity of the Craft. He was sure that those who had seen his lordship in Grand Lodge, would readily call to mind how ably he advocated every measure tending to the best interests of Masonry, of which he held the highest opinion, whilst in private he was equally beloved, as he was by the members of the Craft. (Cheers).

The Earl of Zetland had now to propose a toast which was sure of a warm reception—"The health of the Grand Officers," and in the absence of the noble brother whom he had had the pleasure to appoint as G.S.W., he would couple with the toast the name of Bro. Perkins, J.G.W. The brethren he had that day appointed as Grand Officers were well known for their zeal in Masonry, and he trusted they would encourage them in the discharge of their new duties, by cordially drinking their health. He felt satisfied that at the end of the year they would be enabled to give a good account of the manner in which they had discharged the duties of the offices entrusted to them. (Cheers).

Bro. ALGERNON PERKINS, J.G.W., regretted that it had not fallen into other and abler hands to acknowledge the compliment so gracefully paid to the new Grand Officers by the Grand Master, and so kindly responded to by the brethren. He could assure them that the new Grand Officers did not enter upon their offices without a due sense of the responsibility which they had undertaken, and that they would do all in their power to maintain and uphold the interests and honour of the Craft. If at the end of their year of office any of them should be found wanting in those attributes which had distinguished the Past Grand Officers, and their duties had not been so well performed as they ought to have been, he could assure them that it would be owing to their want of ability, and not to their want of desire to discharge them with their utmost efficiency. (Cheers).

The M.W. Grand Master said the next toast he would place before them was "The health of the Prov. Grand Masters," a very important body of Officers, whose services much conduced to the prosperity of Masonry in the country. (Cheers). They were that evening honoured with the presence of a considerable number of Prov. Grand Masters, many of whom had attended from a considerable distance in order to show their respect to the Craft. There were present the Prov. Grand Masters for Essex, Gloucestershire, Cambridgeshire, Surrey, Hampshire, and Oxfordshire, and a P. Prov. Grand Master for Bengal, all of whom had rendered good service to the Craft, for which he begged to return them his most sincere thanks. (Cheers). If there were not more Prov. Grand Masters present he was sure it was not from any want of respect for the Craft or zeal for the interests of Masonry, but owing to their duties in their respective provinces, or from business which could not be neglected. He had great pleasure in proposing the toast and in coupling with it the name of Sir Lucius Curtis, Prov. Grand Master for Hampshire. (Cheers).

Bro. ADMIRAL SIR LUCIUS CURTIS could assure the M.W. Grand Master and the brethren that he was quite unprepared for the honour of having his name associated with the toast just proposed, and he scarcely knew how adequately to express his thanks to the Grand Master for the terms in which he had proposed it, or to the brethren for the kindness with which they had responded to it. He felt that many of the compliments of the M.W. Grand Master were scarcely deserved, though he was sure he could answer for all the Prov. Grand Officers in saying that they were actuated by the utmost desire to promote the interests of Freemasonry to the best of their ability. (Cheers). He had now ruled the province of Hampshire for upwards of twenty years, and he was happy to say that never did Masonry flourish more in that province than at the present time, and that every Lodge was distinguished by zealous, active, and intelligent brethren, who did honour to the Craft. In conclusion he wished the brethren every prosperity the world could bestow, and that they might long live to enjoy it. (Cheers).

The M.W. Grand Master had now to propose a most important toast—"The Masonic Charities." (Cheers). Of all the duties of a Mason there were none to which he was more solemnly bound than to acts of charity. In proposing success to the Masonic Charities, he felt it was impossible to do justice to the subject, as their progress had of late years been so marked and important as to form an era in the history of the Grand Lodge of England. (Cheers). The Boys and Girls Schools, and the Royal Benevolent Institution for Aged Masons and their Widows, with its Asylum, were all most noble charities, and redounded to the honour and credit of Freemasonry. If he asked them to look back a period of only ten or fifteen years, and contrast the then state of the charities with their present position, they would be astonished at the progress they had made. At that time they had no real institution for boys. It was true they put boys to school and clothed them, but

they were scattered all over the kingdom, and no regular system of education could be pursued. Now they had a commodious school house capable of accommodating seventy or eighty boys, into which already some of the pupils had been admitted, who were receiving the advantage of a regular and systematic education; and he had no doubt, that within a very short period all would be admitted. (Hear.) The Girls School had been removed from a very undesirable locality in London, and was now established in a fine handsome building most healthily situated on the banks of the Thames, where every care was taken of their education, and where, also, every attention was paid to their recreation, their comfort, and their health. (Cheers.) But if the schools had made great progress, the Annuity Funds and Asylum for Decayed Masons and their Widows had advanced in a greater degree, and he was sure they had all reason to congratulate themselves on the improvement which had taken place in the last four years, in the progress and position of their charities. (Cheers.) He trusted they would go on improving from year to year in their importance, and in the good they did to their poorer brethren and their families. (Cheers.) He begged to give them success to the Masonic Charities, coupled with the name of Bro. Crew. (Cheers.)

Bro. CREW hardly knew who must be the most surprised, the brethren or himself, at hearing his name coupled with the last toast. He could assure them that the honour was totally unexpected by him, as it was the first time his name had ever been associated by the M.W. Grand Master with the Masonic Charities—though he could not but feel proud at being so brought before them—for where was the brother who would not like to have his name associated with charity, which ennobled their nature—enlivened their souls—and disposed their hearts to render all the good in their power to their fellow citizens. (Cheers.) He had but little to say relative to the charities on the present occasion, the M.W. Grand Master having set forth their claims to our support in the most glowing and brilliant terms, though not more so than they deserved. (Cheers.) The M.W. Grand Master had most truly referred to the great progress made by the Royal Benevolent Institution for Aged Masons and their Widows within the last few years. Why, the very establishment of that institution dated but a few years back, and he recollected how they could only elect annuitants by units; then came a period with no election, and the brethren roused themselves to action, and soon annuitants were elected by tens, and now they were admitted by scores, and he trusted that the institution would continue to improve, and so rise in importance, that within a very few years there would not be an approved candidate who might not feel sure of receiving prompt admission to the benefits of the institution. (Cheers.) Then with regard to the Boys School, he must be allowed to say he was speaking in the presence of his friends, Bros. Thiselton and Farnfield, the Secretaries of the other charities. The M.W. Grand Master had said he hoped the time would soon come when all the boys would be admitted into the school house. He trusted he might add that all but four were now in the school, and they only from ill health or the desire of their parents; indeed he could not picture to himself the time when all the boys they educated should be in the school, nor did he think it desirable they should be so, it being one of their fundamental rules that they should educate the boys of brethren of every religious persuasion—a rule which could never be altered (Cheers)—and all he trusted was that the brethren would so increase the funds of that institution as to enable the committee to extend its benefits to a larger number of boys. (Cheers.) Then with regard to the Girls School, he could not speak in sufficient praise of that institution. Every morning and evening eighty little tongues were raised in praise of those who gave them support and education. (Applause.) The noble lord had spoken of the progress made by the Girls School. He (Bro. Crew) recollected when the receipts in that room at this festival used to be only £600 or £700. It then increased to £800, £900, £1,200; and when it came to £1,400, a distinguished brother (Bro. Beadon) said, "Well, Bro. Crew, you will never expect to see £1,400 again." He replied, "He did not intend they should confine it to £1,400." Nor had they, for last year the subscription amounted to nearly £2,000. (Cheers.) The Committee of Management endeavoured to keep pace with the liberality of the brethren, and had lately increased the number of children received into the schoolhouse from seventy to eighty (cheers), and he trusted the time would come when the number of pupils should be increased to one hundred if the claims upon the institution rendered it desirable. (Cheers.) He had never yet pleaded in vain for the charities. He should, so long as health and strength remained to him, continue to plead and try to open their hearts, and not only their hearts but their purses, to give happiness to the families of their brethren in less happy positions than themselves. (Cheers.) He held the aged Mason to be worthy of all support—that his widow should never be forgotten—(cheers)—the boys should never live in distress (cheers); but there was even yet a more sacred duty to take care of the girls, who if left in poverty and distress might sink so as never to be able to rise again. (Cheers.) It was most soothing to the child to find if father and mother were lost to her that there were friends to come forward to take her by the hand, and by kindly care prevent her falling amongst those outcasts of society whose unfortunate position could only be regarded with horror and compassion. (Cheers.) He should be forgetful of his duty if he did not remind them that the annual meeting of the Girls School would take place on the 9th of May, when he trusted they would be honoured with a numerous attendance of the brethren. (Cheers.)

The M.W. GRAND MASTER then proposed "The health of the Grand Stewards," thanking them in the name of the brethren for their excellent arrangements to ensure the comfort of those attending the banquet.

Bro. Captain CREATON said he had the honour, as President of the Board of Grand Stewards, to acknowledge the gratifying terms in which the M.W. Grand Master had done them the honour to propose the toast, and the very handsome manner in which it had been responded to. They had endeavoured to perform their duty to the utmost of their power—it had been but a labour of love to endeavour to emulate their predecessors in conducting to the comfort of the brethren—and if they had succeeded, the knowledge of that fact more than repaid them for the exertions they had made. (Cheers.)

The M.W. GRAND MASTER then proposed "The Ladies," with permission to the brethren to cheer the toast as heartily and loudly as they pleased—a permission which the brethren availed themselves of to the fullest extent.

The M.W. Grand Master then left the hall amidst loud applause, and shortly afterwards paid a visit to the glee room, which was crowded and uncomfortable enough, though not so bad as it has been upon occasions of festivals of the charities.

The musical arrangements were directed by Bro. Horsley, G. Org., who was assisted by Bros. Lawler, Donald King, and Young, Miss Eyles, Miss Stabbach, and a Miss Blanche Cole, a young lady of great promise, yet too young (some twelve or fourteen years of age) to appear in such a room as Freemasons' Hall. The music, though good, as it could not fail to be with the artistes engaged, was not what it ought to be for the money paid, and never will be whilst a monopoly is secured to the Grand Organist against all the other brethren.

METROPOLITAN.

ROYAL YORK LODGE OF PERSEVERANCE (No. 7).—This Lodge held its last meeting for the season on Wednesday, the 18th instant, at the Freemasons' Tavern—Bro. Thomas Bohn, W.M., presiding. The Lodge having been opened in due form, the W.M. proceeded with the business of the evening, consisting of the initiation of Mr. Richard W. Beard; the passing of Bro. Duncan, and the raising of Bro. Sparks, the three ceremonies being performed in the W.M.'s usual correct and impressive style, assisted by the excellent working of his Wardens and Assistant Officers. The disposal of some private matters brought the business of the Lodge to a close, and the brethren reassembled for refreshment, the W.M. in the chair. The W.M. proposed the usual loyal and Masonic toasts, which were received with all due honours, "The Right Worshipful the Deputy Grand Master and the Grand Officers," being acknowledged by Bro. Hopwood, P.J.G.D. The health of "The Initiate" having been drunk, Bro. Beard expressed his delight in having been permitted to become a member of the Craft. The W.M. said, he had that evening to discharge a duty of an almost if not quite unprecedented character in the annals of Freemasonry, one that afforded him the greatest satisfaction and delight, and notwithstanding he knew his own inefficiency to do that justice to the occasion which in other hands might be given to it, yet he would yield to none in sincerity of intention, and he felt an honest pride in having the opportunity of conveying the kind and fraternal feelings of the members of the Lodge to no less than seven of their distinguished Past Masters. The Worshipful Master then announced that a very liberal private subscription had been raised in the Lodge, which had produced a sufficient fund to present the following Past Masters with a chaste and valuable Royal York P.M.'s jewel, viz., Bros. Baab, Harry May, Hervey, Prov. S.G.D.; Pratt; Adlard, Prov. G. Dir. of Cers. for Essex; Collings, S.G.W. of Wilts; and R. Jenkins. Bro. Bohn then presented the jewels, addressing each recipient in kind and affectionate terms and alluding to their tried fidelity and respective services to the Lodge, particularly to those of Bro. Adlard, Treasurer, who has served the important office of Director of Ceremonies in the Lodge for a period of seventeen years; and Bro. Hervey, Secretary, who has served the office of W.M. twice in the Lodge. The worthy Past Masters returned thanks in appropriate language, and acknowledged the kindness which had dictated the compliment and the truly fraternal and able manner in which the Worshipful Master had carried that compliment out. The W.M. concluded this most pleasing affair by wishing the worthy P.Ms. of the Lodge years of happiness, and although they were then about to part for many months, he hoped they might all meet again to enjoy each other's society in that Lodge, where harmony and friendship had long found an abode and where dissension dared not raise its head. "The Visitors' health" was then proposed by the W.M., and kindly acknowledged by Bros. Warner Wheeler, P.M., No. 324, and Edward Roberts, P.M., No. 167. Bro. Hervey, P.M., and Prov. S.G.D., in proposing "The health of the W.M.," alluded to his excellent working of the ceremonies in the three degrees that evening, and was assured that in the hands of the W.M., assisted by his officers, the Lodge would never lose its fame. The toast was received with every demonstration of regard, and after the applause consequent thereon had subsided, the W.M. returned thanks in a short but pleasing address, assuring the brethren present that he should ever esteem it a proud privilege to promote at all times the interests of Freemasonry; and whilst he retained the affection of his brethren, he should ever experience the greatest happiness in promoting that love and harmony which are so essential to the welfare of the great and glorious institution of which

he had the honour of being a member. Several other toasts were then given, among them "The Charities," responded to by Bro. C. Warr, I.G., one of the stewards at the forthcoming festival for the Girls School. After "The Tyler's" toast the brethren retired, not, however, without many lingerings in bidding the unwelcome farewell for the recess, all expressing their great gratification with the proceedings of the evening, one that will be long remembered by the members of the Lodge and the visitors who had the good fortune to be present. Among them we noticed Bro. Edward Roberts, P.M. No. 167 and Prov. Grand Officer for Wilts; Bro. Warner Wheeler, P.M. No. 324; Bro. A. Phelps, J.D. No. 83; Bro. H. Empson, W.M. No. 257; Bro. John S. Leigh, No. 32; Bro. R. D. Perry, No. 1070; Bro. Caisson, No. 53; Bro. J. M. Goodall, and several others. The Lodge will not meet again until October next.

BRITISH LODGE (No. 8).—This Lodge met at the Freemasons' Tavern, on Monday, April 16th, when a brother was raised to the sublime degree of Master Mason, and a gentleman initiated into the Order, the ceremonies being most ably performed by the Worshipful Master, Bro. Cowlard. The visitors were Bro. Leonard, formerly of No. 8; Bro. Shenton, P.M., No. 40; Bro. Curtis, No. 281; and Bro. Rose, No. 597.

GLOBE LODGE (No. 23).—The brethren of this Lodge met at the Freemasons' Tavern, on Thursday, April 19th, when Bro. Collins was raised to the sublime degree of Master Mason. The Lodge was visited by Bro. Alisson, of No. 201.

LODGE OF PRUDENT BRETHREN (No. 169).—A meeting of this Lodge was held at the Freemasons' Tavern, on Tuesday last, Bro. Boyd, W.M., presiding, supported by all his officers and a good muster of the brethren. The business having been concluded, the brethren adjourned to a very elegant supper, and spent a very pleasant evening, Bro. Tiley returning thanks for the toast of "The Visitors," and Bro. Matthew Cooke for "The Charities." The entertainment of the evening was much enhanced by the excellent songs of Bros. M. Cooke, Tiley, Davis, E. Hart, Exall, Graygoose, &c., &c.

LODGE OF UNITED STRENGTH (No. 276).—The annual meeting of this Lodge took place at Bro. B. Foster's, St. John's Gate, Clerkenwell, on Tuesday the 10th inst., with a full attendance of members. The W.M. Bro. J. N. Frost, passed Bro. Dudley and Bro. Butt, No. 1006, to the degree of F.C., and raised Bro. Terry to the third degree. The numerous votes to the Masonic charities possessed by the Lodge were then disposed of, and the widow of the late Bro. Longstaff, who was for many years so able a Tyler to this Lodge, was not forgotten. Amongst the numerous visitors were Bros. Dickie, W.M. No. 53; Henry Marston, P.M., No. 176; Jeffveys, J.D., and Hammond, I.G., No. 237; Rev. Daniel Ace, No. 953; Oliver, J.W.; Parker, and Butt, No. 1006. After dinner there was some excellent music by Bros. How, Paget, and Foster. This Lodge is adjourned to the second Tuesday in October, the W.M. requesting the younger brethren to avail themselves of the benefits of Lodges of Instruction during the interim.

NEW CONCORD LODGE (No. 1115).—The second meeting of this Lodge was held on Friday, April 20th, at Bro. Stannard's, the Rosemary Branch Tavern, Hoxton. Shortly after four o'clock, Bro. John Emmens, W.M., opened the Lodge. After confirming the minutes of the previous meeting, a ballot was taken for the admission of the following gentlemen, and declared in their favour:—Messrs. Robert Gray, J. Hutton, Joseph Mackay, William Siddiman, and Nicholas Pethick. The following brethren who had been proposed as joining members were also admitted:—Bros. Rev. J. W. Laughlin, Matthews, Osmond and Stannard, No. 201, Estwick, Lawrence, Tutbill, W. Southall, C. Southall, and Farthing, of No. 118; Woodrow, and Riddeford, of No. 15; C. Pottam, of No. 902; Baker, of No. 247; R. Davey, of No. 276; and D. Shaboe, of No. 812. The Lodge was then opened in the second degree, and Bros. Barnett, Boyce, Brown, Cole, Kennedy, Nightingale and Schweizer, passed to the rank of Fellow Craft. The W.M. then initiated Mr. George Sinclair, and Mr. Emile O. T. Hartman, who had been duly balloted for at the previous Lodge, also Messrs. Gray, Mackay, and Pethick. The W.M. announced that the by-laws for the government of the Lodge had received the approval of the Grand Secretary, and it was resolved that they be adopted and printed. The large amount of business which was steadily gone through by the W.M. and his officers was not concluded till nine o'clock, when after so much labour the Lodge being closed, the brethren re-assembled around the W.M. at the well earned refreshment; about forty were present. The W.M., in proposing a cordial greeting to the initiates, alluded to his gratification as the W.M. of the Lodge, in introducing into the Order twelve gentlemen in the two first meetings—all of whom he trusted were deeply impressed with the responsibility they had taken upon them. Bro. How, who had assisted in the business as P.M., took advantage of the opportunity his position afforded, to propose the health of the W.M., and in doing so referred to the proof of a Lodge being required in the locality in the admission on this, its second meeting, of twenty-one new members; Bro. Emmens residing in the immediate neighbourhood would, as a Mason of long standing, necessarily know the brethren resident in the district, and would, of course, draw all around him to give support and stability to the Lodge. In Bro. Emmens the New Concord had a Master able to conduct the business in a manner satisfactory to its members and the Craft at large. Few of the suburban Lodges that had been called into existence had made much progress, in consequence of their not having to head them in the first instance a Past Master of

experience. The successful career of the New Concord might be considered as certain, and the success was due to their W.M. The W.M., in reply, said that although Bro. How was pleased to attribute the auspicious commencement of the Lodge to him, he was bound to acknowledge the cordial support he had received from several members of the Old Concord which had materially aided his own efforts. The W.M. then said he would offer a toast that he was sure would be received with cordiality, it was the health of a member of the Old Concord who had joined the New, and had accepted the office of its Chaplain; he alluded to the Rev. Bro. Laughlin, and added the Rev. Bro. Shaboe. Bro. Laughlin said it was gratifying to clerical Masons to be always so kindly received, and any service they did so warmly acknowledged. He always found pleasure in the society of his brother Masons, as he there never met with the factions and discord that prevailed in the outer world. He echoed the remarks of Bro. How on the talents of the W.M., and he congratulated the Lodge on having so efficient a Mason to preside over it: this was a guarantee to the Craft that the pure principles of Masonry would be preserved. He addressed a few words to the newly initiated brethren, showing that the foundations of Masonry were as firmly fixed as the volume of the Sacred Law, that both at labour and refreshment they would learn the best principles for their conduct in life, they would observe the good order that prevailed under the judicious government of the Master—who was a monarch in that Lodge, bound by the Book of Constitutions, as a king was bounded by the laws of the land. The reverend brother concluded his eloquent address by directing the attention of the young Masons to the general principles of Masonry as contained in the charges and illustrations. The W.M. then gave "The health of the Visitors," to which Bro. E. W. Davis, W.M. of No. 112, replied; and after the "The Officers and their good Services," the Tyler's toast, "To all poor and distressed Masons," concluded the proceedings.

INSTRUCTION.

ROBERT BURNS LODGE (No. 25).—On Friday evening, the 20th inst., at Bro. J. W. Adams's, Union Tavern, Air-street, Regent-street, the Lodge worked the three lectures, the whole of the sections being rendered by members of the parent Lodge, whilst the officers for the evening were also members of that Lodge: Bros. W. Watson, (P.M.) W.M.; Gladwin, (W.M.) S.W.; Farmer, (P.M.) J.W.; Newton, (P.M.) Sec.; Le Gassick, (P.M.) S.D.; Nicholes, J.D.; Hartley, I.G.; Caulcher, (J.W.) P.M. The Lodge was opened in the three degrees at half-past seven o'clock. The sections were worked by the following brethren:—first lecture, first section, Bro. Nicholes; second, Bro. George; third, Bro. W. Watson, P.M.; fourth, Bro. Hartley; fifth, Bro. Le Gassick, P.M.; sixth, Bro. Greatrex; seventh, Bro. Farmer, P.M. Second lecture, first section, Bro. Rendell; second, Bro. Gladwin, W.M.; third, Bro. Farmer; fourth, Bro. Newall; fifth, Bro. Le Gassick. Third lecture, first section, Bro. Caulcher; second, Bro. H. G. Warren; third, Bro. J. W. Adams. Particularly to be noted was the working of the following young members of the Lodge:—Bros. Nicholes, George, Hartley, Rendell, and Newall. The questions by Bro. Watson were in his usual style, which is too well known to need remark. Among the members of the Lodge of Instruction were Bros. T. A. Adams, Asst. G. Purs.; Boyd, States, Exall, Tyrell, Reilly, Platt, Gorton, Collins, W.M., No. 902. The visitors:—Bros. Small and Rowley, No. 1044; Muncey, Slagg, and Houghton, No. 196; May, W.M., No. 971; Biggs, No. 630, Liverpool; Hughes, No. 209; with about thirty other brethren.

PROVINCIAL.

HAMPSHIRE.

BASINGSTOKE.—*Oakley Lodge (No. 995).*—The brethren assembled at the Lodge room, on Thursday, April 19th, Bros. W. W. Beach, M.P., as W.M.; G. W. Clarke (Prov. G. Sec.) as S.W.; Challis, J.W.; Wyndham S. Portal (Past G.J.W. of England) as P.M.; M. Close, M.P., W.M., No. 10; F. Perkins (Mayor of Southampton) Prov. G.S.W., Hants; T. P. Payne, W.M., No. 152; H. Abraham, P.M., No. 152; Lamb, Ford, Howe, Rev. — Pettett, and others. The Lodge having been opened in the first and second degrees, Bro. Beach requested Bro. Abraham to perform the duties of installation in the unavoidable absence of Bro. Stebbing, and Bro. Abraham then proceeded to install Bro. Beach in the chair as W.M. for the ensuing year. The W.M. then appointed and invested Bros. Challis, S.W.; Hulbert, J.W.; How, Sec.; and the other officers. Bro. W. S. Portal proposed that a cordial vote of thanks be tendered to Bro. H. Abraham for the kind and perfect manner in which he had performed the ceremony of installation, Bro. Abraham's kindness being the greater, as it was not till his arrival at the Lodge that he was requested to perform the duties which he had so well executed. The resolution was unanimously carried, and so also was one acknowledging the presence of the several visitors. Refreshment was provided by Bro. Lodder at the Angel Hotel; Bro. Beach presided, and was supported by most of the brethren who had attended the Lodge. Later in the evening a ball was given to the W.M. and Mrs. Beach at the Town Hall. The large assembly room was beautifully decorated with numerous flags of different nations, Masonic banners, and greenhouse plants and flowers. The Winchester quadrille band was in attendance, and well sustained the spirit of the gathering. The refreshments were provided in a style which proved that no expense had been spared to make the

arrangements complete. The brethren were favoured with such an attendance of rank and beauty as will no doubt induce the brethren to repeat an experiment which was certainly successful.

SOUTHAMPTON.—*Royal Gloucester Lodge* (No. 152).—The regular stated Lodge meeting was held on Thursday, April 12th, when Bros. T. P. Payne, W.M.; E. Booth, S.W.; G. Phillips, J.W.; H. Abraham, P.M., Treas.; H. Clarke, Sec.; Perkins, S.G.W., Hants (Mayor of Southampton); G. W. Clarke, Prov. G. Sec.; and a large number of other brethren attended. The working of the degrees by the W.M. elicited the unanimous expression of admiration by the brethren present. The business being concluded, the brethren adjourned to a dinner prepared under the superintendence of Bro. Bannister, P.M. and Dir. of Cers. After the usual regular toasts the health of the W.Ms. of the various Lodges in Southampton was proposed, when Bro. G. W. Clarke, as W.M., of No. 462, responded, and said that as one act of practical charity was worth a thousand common place sayings in favour of that virtue, he hoped the W.M. and brethren would permit him to suggest that all present enjoying material blessings from the G.A.O.T.U. would contribute to an object which had been assisted by the *Freemasons' Magazine*—he meant the relief of a well known brother—Bro. Distin had made an appeal to the Craft which should meet with a response, and he hoped it would do so from the brethren present. The box was then handed round and £2 2s. has been handed to us as the result.

SOUTHAMPTON.—*Lodge of Peace and Harmony* (No. 462).—The members of this Lodge held their monthly meeting on Wednesday, the 18th of April, at the Freemasons' Hall. Bro. G. W. Clarke, W.M., presided, and there were also present Bros. Fletcher, P.M.; Webb, P.M.; J. Rankin Stebbing, P.M., and W.M., No. 1087; J. R. Weston (Sheriff of Southampton), S.W.; T. P. Payne, W.M., No. 152, as J.W.; Miller, S.D.; Waters, J.D.; G. P. Klitz, Org.; Rev. G. Bradshaw, Chaplain; H. Clarke, Secretary, and a full attendance of other brethren, including B. Le Croix, W.M., Lodge of Economy, Winchester, No. 90; Sherry, P.M.; Oakshott, P.M.; Nash, P.M. (Mayor of Winchester); and other members of No. 90. The W.M. opened the Lodge and requested Bro. Webb to preside in his temporary absence. Bro. Webb then initiated a gentleman into Masonry, and passed Bro. Bowyer, the well known Southampton pilot of the *Great Eastern*, to the second degree. The W.M. afterwards resumed the chair. Bro. the Rev. G. Bradshaw was proposed as an honorary member, the W.M. stating that he felt the Lodge would gain much by enrolling so eloquent a brother on its list of members. Bro. Stebbing, P.M., proposed that it be recorded on the minutes of the Lodge how much gratification the W.M. and brethren felt on the occasion of a visit from the W.M. and members of the Lodge of Economy, No. 90—the oldest Lodge in the province, which had numbered on its roll of members many of the best and worthiest of Masons—men unobtrusive in manner but virtuous and benevolent in their lives and actions, preserving the working of their Lodge within the ancient landmarks and conformable to the established usages of the Craft. For his own part he was most delighted that the hospitalities of the Lodge had been offered to brethren with whom he had been accustomed to work in harmony for many years, and he begged the visiting brethren to accept the full assurance of brotherly love felt towards them by the members of No. 462. The proposition was seconded and unanimously carried, the W.M. stating how great was his pleasure in receiving his guests. Bro. Le Croix (who wore the uniform of the Winchester Volunteer Rifles), of which he is honorary surgeon, acknowledged the compliment, expressing his conviction that much good resulted from an interchange of Masonic visits. He specially congratulated the Lodge on the excellent manner in which the business and ceremonies were performed. The Lodge being closed, after refreshment the customary toasts were given and some excellent music enlivened the proceedings. The Lodge of Peace and Harmony has contributed two guineas for the benefit of Bro. Distin.

LEICESTERSHIRE.

PROVINCIAL GRAND LODGE AT LEICESTER.

A quarterly communication of the Grand Lodge of this province was held at the Freemasons' Hall, Leicester, on Thursday, the 19th instant. Among those present were Bros. W. Kelly, D. Prov. G.M., (who presided in the absence of the Right Hon. Earl Howe, Prov. G.M.); Capt. Brewin, as D. Prov. G.M.; Rev. J. O. Picton, B.A., and Rev. J. Denton, M.A., Prov. G. Chaplains; F. Goodyer, Prov. S.G.W.; W. Hardy, P. Prov. S.G.W., as Prov. J.G.W.; W. J. Windram, P. Prov. S.G.W.; C. Morris, Prov. G. Sec.; W. S. Bithrey, Prov. G. Org.; C. J. Willey, Prov. G. Purs., &c., &c.

The Prov. Grand Lodge having been opened in form and with prayer, the minutes of the Grand Lodge held on the 31st January last were read and confirmed. Bro. Kelly read a letter which he had that day received from the Prov. Grand Master, stating that he was about to leave Gopsall for town, and conveying the melancholy intelligence which he had just heard, that the severe illness from which Bro. Mammatt (the Prov. J.G.W., and W.M. of the Ferrers and Ivanhoe Lodge, No. 1081,) had long been suffering was about to terminate fatally.

The report of the committee appointed at the last meeting to collect subscriptions in the province, and to consider the best means of carrying out the design for a Masonic portrait of the Prov. Grand Master, to be placed in the Freemasons' Hall, Leicester, was then presented. It announced the amount already subscribed, the terms on which two artists, whose names had been selected for the choice of the Prov. Grand Lodge, would undertake the commission for the picture; and

recommended that, as the portrait would remain at the hall, an illuminated address, embodying the resolutions on the subject, and signed by all the contributors, should be presented to Lord Howe at the formal presentation of the picture; and also the adoption of the suggestion made by several of the brethren, that the painting should be engraved and copies presented to the subscribers of one guinea and upwards, should the surplus funds, after the payment of all expenses for the painting, frame, &c., be found to be sufficient to render this practicable; and the committee further reported the information they had been able to obtain as to the cost of such an engraving.

Considerable discussion took place as to the artist to be employed, which however resulted in Mr. T. Jones Barker, of London (the painter of "The Allied Generals before Sebastopol," and other historical pictures), being selected by a considerable majority of those voting; several of the brethren, on the ground that either of the two artists were eligible and that their merits were equally balanced, declined voting for either the amendment or the original motion. It was resolved that an illuminated address should be presented to Lord Howe, as recommended, and that the decision as to engraving the picture be postponed until the committee (who were requested to continue their services) should be in a position to ascertain the amount of funds disposable for the purpose.

The D. Prov. Grand Master was desired to communicate to Lord Howe (for the first time) the resolutions unanimously adopted by the Prov. Grand Lodge in January last, and request him to sit to Mr. Jones Barker for the portrait.

There being no further business, the Prov. Grand Lodge was closed in form and with solemn prayer until further summoned.

LEICESTER.—*John of Gaunt Lodge* (No. 766).—The monthly meeting of this Lodge was held at the Freemasons' Hall, on Thursday, the 19th instant, after the completion of the business of the Provincial Grand Lodge, when there were present—Bros. C. J. Willey, W.M.; W. Kelly, D. Prov. G.M.; F. Goodyer; W. Hardy; J. J. Kinton, P.M.; R. Brewin, S.W.; T. Sheppard, J.W.; the Rev. J. O. Picton, Chaplain; W. S. Bithrey, as Sec. pro tem.; G. F. Lloyd; Garnar, I.G., &c. Visitors—the Rev. John Denton, Prov. G. Chaplain, and Chaplain of the Ferrers and Ivanhoe Lodge, No. 1081; Senior, Lodge of Truth, Huddersfield; W. J. Windram, H. Gill, C. Morris, and Dr. Sloane, of St. John's Lodge, No. 348. The Lodge having been opened in the first degree, and the minutes of the last meeting read and confirmed, Bro. T. W. Smith was called to the pedestal and examined as to his proficiency in that degree, after which, the Lodge having been opened in the second degree, he was duly passed as a Fellow Craft in an efficient manner by the W. Master, the lecture on the tracing board being admirably delivered by Bro. Brewin, S.W. The Lodge having been closed down to the first degree, Bro. Brewin, who had been requested at the former meeting to act as the Almoner of the Lodge, in affording temporary relief, reported the decease of Bro. Hands, (a short notice of whom will be found in our Obituary), whom he saw shortly before his death, when he was requested to convey to the members the warm and grateful thanks of Bro. Hands for their fraternal kindness and assistance to him during his long illness. Bro. Brewin then brought before the Lodge the state of our deceased brother's widow, who, he stated, as well as her sister, were upwards of seventy years of age, and unable to do much towards their own support; and, as her husband's pension had of course died with him, she was left in a state of destitution; he therefore proposed that some relief should be afforded her from the funds of the Lodge; this was seconded by Bro. Goodyer, P.M., who stated that the funeral expenses had been provided for by a club of which the deceased was a member; and supported by the D. Prov. Grand Master, who expressed the gratification it must be to the brethren to know that, owing to the pecuniary assistance and the wine supplied by the members of this and of St. John's Lodge, together with occasional gifts from individual brethren, their poor but worthy brother, who had fought the battles of his country, had not suffered from want at the close of his days. The sum of two pounds was voted to be applied to the present relief of the widow, at the discretion of Bro. Brewin, and it was suggested that her case was a suitable one to be brought before the Board of Benevolence in London. A gentleman connected with one of the local newspapers having been proposed as a candidate for initiation, the Lodge was closed in harmony, and the brethren adjourned to refreshment.

LINCOLNSHIRE.

PROVINCIAL GRAND LODGE AT BOSTON.

A special Provincial Grand Lodge was opened in Masonic form at the Assembly Rooms, Boston, on Friday last, and immediately thereupon the Rev. C. Nairne, R.W.D., Prov. G.M., attended by his officers, the members of the Provincial Grand Lodge, visiting brethren, and brethren of different Lodges in the province, in full Masonic clothing, preceded by the band of the 1st Lincolnshire Artillery Volunteers, went in procession through the Market-place and Bargate, to the site of the new hall in Mainridge. On arriving at the spot the brethren formed a circle round the stone and sang the following hymn composed by Bro. Clegg, P.M., of the Lodge of Harmony, Boston.



Thou Great First Cause! Eternal God!
 Supreme, unbounded, and alone!
 Earth rose at thy creative nod,
 And Heaven enveiled Thy glorious throne.
 Thou who for ever art the same,
 Hear us invoke Thy sacred name.

"Lord! Thou hast been our dwelling-place,
Through years of old, and ages past!
And still Thy laws we seek to trace,
On Thee our trust we humbly cast.
Father of light! Builder! Divine!
Behold our work and make it thine."

The D. PROV. GRAND MASTER then proceeded in the following manner to level the first stone—a ceremony which from the earliest times has been considered an important event and frequently alluded to in the volume of the Sacred Law, as in Isaiah, "Thus saith the Lord God, Behold I lay in Zion for a foundation stone, a tried stone, a precious corner-stone, a sure foundation. Judgment also will I lay to the line and righteousness to the plummet."

Bro. the Rev. Mr. LARKIN, the Prov. Grand Chaplain, having repeated a prayer, the Grand Treasurer placed a phial containing various coins of the present reign in a cavity made in the stone, and placed thereon a parchment scroll containing the following inscription:—"In the name of the G.A.O.T.U., the foundation stone of this Masonic Hall of the Lodge of Harmony, No. 339, was laid April 20th, 1860, by Bro. the Rev. C. Nairne, D. Prov. G.M., by dispensation from Bro. the Rt. Hon. the Earl of Yarborough, whose personal attendance was prevented by protracted illness. This Hall was erected by the joint efforts of brethren, members of the Craft [whose names were appended]. May Heaven prosper our united endeavour. George Hackford, architect." The cavity in the stone was then closed by placing thereon a brass plate on which was engraved a similar inscription.

The cement having been laid on the lower stone and spread by the D. Prov. G.M., and the stone lowered, the band played "Rule Britannia." The D. Prov. G.M. next proved that the stone was properly adjusted by the plumb, level, and square, after which, Bro. Hackford, the architect, delivered to him the mallet, with which he gave three knocks thereon.

The D. PROV. GRAND MASTER having completed the operations, addressed the large number of people assembled, telling them that the Order was composed of lawful Masons, true and faithful to the laws of the country, and engaged by solemn obligations to perform certain duties, to be serviceable to the brethren, and to fear God, the Great Architect of the universe. That the brethren had amongst them, concealed from the eyes of all men, secrets which could not be divulged, and which have never been found out, but that those secrets were lawful and honourable, and not repugnant to the laws of God or man. They were entrusted in peace and honour to the Masons of ancient times, and had been faithfully transmitted to those of the present day whose duty it is to convey them unimpaired to the latest posterity. Unless the Craft were good, and calling honourable, it would not have lasted for so many centuries, nor would it have been honoured with the patronage of so many illustrious men in all ages who had ever shewn themselves ready to promote its interests and to defend it against all adversaries. That they were assembled there that day to build a house for Masonry, which he prayed God might prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world till time shall be no more.

The D. PROV. GRAND MASTER then poured corn, wine and oil upon the stone, according to ancient usage, and the band having played the national anthem, the Provincial Grand Lodge and Brethren returned to the Assembly Rooms, where the business was concluded.

Our correspondent observes:—"We may, perhaps, be excused here adding a few words on the Masonic custom of scattering corn, wine and oil on the foundation as the elements of consecration, which is of great antiquity. Corn, wine and oil taken together are a symbol of prosperity and abundance, and refer in this case to the anticipated success of the Lodge, in promoting amongst its members the blessings of morality and virtue, and by an increase of the brethren, to disseminate amongst mankind the benefits resulting from brotherly love, relief and faith, that society in general may profit by an infusion of the principles of Masonry into every class, introducing a better feeling into the whole mass. Corn is a symbol of the resurrection, which is significantly referred to in Masonry. Wine is a symbol of cheerfulness and joy. Oil was anciently considered the symbol of prosperity and happiness, and Masons' Lodges as temples consecrated to morality and virtue, are, therefore, hallowed by the application of corn, wine, and oil."

The Hall will be well adapted for the purposes of the Craft, having a Lodge Room, forty feet long by twenty feet wide, with reception and banqueting rooms, &c. The principal part will be of stone and white brick, in the pure Egyptian style of architecture, having *Ante*, or square pillars attached to the walls, which enclose the front, and in the middle between the *Ante* two massive stone columns, or pillars decorated with lotus flowers, &c., supporting the upper part of the structure and forming a portico, through which the principal entrance is approached, and which will be surmounted by carvings in Caen stone of the winged globe and serpents. Bro. B. Booth, of Boston, is the builder.

An excellent dinner was provided for the brethren by Bro. Jackson, of the Peacock Hotel, and in the evening, a ball and card party was held in the Assembly Rooms, and attended by upward of one hundred and thirty ladies and gentlemen. Bro. Keller, Prov. G.O., having kindly volunteered his services as master of the ceremonies, exerted himself to the utmost in conjunction with the numerous stewards, and caused the ball to be most successful. Harmony and happiness prevailed

throughout the entire evening, whilst a gayer scene was never witnessed in Boston than that presented by the ladies in their varied and beautiful attire, and the uniforms of the Deputy Lieutenant of the county, and officers of the Rifle Brigade and Militia, and members of the Yeomanry, Rifle Artillery corps of Lincolnshire, Cambridge, Derby, and Norfolk, and the purple, gold and blue of the Masonic costumes.

NORFOLK.

NORWICH.—*Consecration of a New Lodge.*—The new Cabbell Lodge, No. 1109, which has been recently formed at the Star Inn, Haymarket, Norwich, was consecrated on Thursday, the 19th instant, and a large number of the brethren in the city availed themselves of the opportunity of witnessing so interesting and rare a ceremony, which has not occurred before in Norwich within the memory of any living Mason. Bro. the Rev. Frederick Wm. Freeman, of Pullham, the D. Prov. G.M. of Suffolk, officiated for Bro. Benjamin Bond Cabbell, the Grand Master of this province, whose name the new Lodge bears, but who was prevented by the state of his health from attending. The following Prov. and Past Prov. Grand Officers were also present:—Bros. the Rev. Samuel Titlow, Prov. G. Chaplain; W. Leedes Fox, Prov. G. Sec.; J. Barwell, Prov. G. Tyler; Wright Searby, Prov. S.G.D.; J. Marshall, Prov. G. Dir. of Cers.; Redgrave, P. Prov. G. Dir. of Cers.; Wicks, P. Prov. S.G.D.; H. J. Mason, P. Prov. G. Steward; H. Underwood, P. Prov. G. Pur. The Masters of the three existing Lodges of the city were present:—Bros. Wright Searby, W.M. No. 60; Arthur F. Morgan, W.M. No. 110; and Bro. E. Hyams, W.M. No. 258. There were also present Bros. the Rev. F. H. G. Hodgson, Chaplain of No. 110; J. Dawbarn, P.M.; the Rev. J. G. Fardell, No. 110, P. Prov. S.G.W. of Yorkshire; R. Kent, P.M.; R. Gidney, P.M. and Sec., No. 258; Jeremiah Howes, P.M.; and A. Wills, P.M. The Lodge was held in the large room of the Star, which is well adapted for such a purpose, and has been very handsomely furnished with everything requisite for the working of a Lodge, a portion of the furniture having been presented by Lodge No. 60, a circumstance which exemplifies the cordial feeling subsisting among the different Lodges in the city, and the absence of any sentiment of rivalry as regards the new Lodge. Before the entrance of the D. Prov. Grand Master and the Prov. Grand Officers, a Lodge was opened in the several degrees by Bro. E. Hyams, W.M. No. 258 (of which the new Lodge is an offshoot), Bros. Dawbarn, P.M., acting as S.W.; Redgrave, P.M., as J.W.; G. E. Simpson, as S.D.; J. L. Hanly, as J.D.; Colsey (J.W. No. 258), as I.G.; and Bro. Darkin, as Org. From the services of the last named brother the ceremony derived a great share of its impressiveness and effect. The Lodge having been raised to the third degree, the D. Prov. Grand Master and his Officers were admitted in ancient form, and the ceremony of consecrating and constituting the Lodge was proceeded with after some appropriate remarks by the D. Prov. Grand Master on the solemnity of the occasion and the invocation of a divine blessing on the undertaking by the Prov. Grand Chaplain. Bro. Leedes Fox, Prov. G. Sec., read the authority by which the D. Prov. Grand Master acted for the Prov. Grand Master, the petition for the warrant, and the warrant of Grand Lodge constituting the Lodge under the title of the Cabbell Lodge, No. 1109 on the registry of the Grand Lodge. Bros. Hyams, Dawbarn, and Redgrave, assisted the D. Prov. Grand Master in the ceremonies attending the act of consecration. The Lodge having been declared duly constituted and consecrated, Bro. H. J. Mason, P.M., who was nominated in the Grand Master's warrant as W.M. of the new Lodge, in accordance with the wishes of the brethren who signed the petition for its constitution, was then installed in the chair (being the seventh time he has filled that office), and he appointed Bros. Thomas Howes as S.W.; Harry Woolsey as J.W.; Geo. W. Minns as S.D.; T. Ballard as J.D.; and Hare as I.G. Bro. Jeremiah Howes, P.M., was appointed Secretary by the members of the Lodge, and Bro. Morse as Tyler. The Lodge is to meet on the last Thursday in each month. It was inaugurated in the evening by a dinner, which was attended by upwards of fifty brethren, and was presided over by the W.M., Bro. H. J. Mason, his Wardens occupying the vice chairs.

WILTSHIRE.

DEVIZES.—*Wiltshire Lodge of Fidelity* (No. 961).—This Lodge held its monthly meeting on Thursday, the 19th inst., at the Town Hall, which has been lent by the corporation for that purpose since the warrant was first granted, and for which the brethren are greatly obliged, as for comfort and elegance it is scarcely to be surpassed, to say nothing of the privacy the brethren enjoy in being at the time the sole occupants of the building. Now that the question of building Masonic Halls with Masonic funds is set at rest, we feel sure that if those Lodges who are desirous of the same enjoyment as our Devizes brethren, and who reside in towns that possess Town Halls, or other public buildings were to make their applications to the proper authorities for the like privilege, it would in most cases be readily granted, as the members in the provinces meet rarely more than once a month, and are generally themselves amongst the principal inhabitants, and consequently frequently include members of the corporation. Bro. Weaver, W.M. and P. Prov. S.G.W. of the province, presided on the present occasion, assisted by his officers. In the course of the proceedings, Dr. Hitchcock—having been duly examined as to his proficiency in the art, and having replied satisfactorily—was in ancient and solemn form raised to the sublime degree of M.M. A discussion afterwards arose respecting the available balance in hand, and it was proposed by Bro. Biggs, P.M.,

and seconded by Bro. Witty, P.M., "that a life governorship in the boys school be purchased for the Master, *pro tem.*, during the existence of the Lodge, and that ten guineas be appropriated for that purpose," expressing a firm conviction that a life governorship, from the progress already made, the warrant being *scarcely four years old*, will be purchased annually in one or other of the remaining charities, until the whole of the Masonic institutions were subscribed to. Nothing further offering for the good of Masonry, the brethren separated before ten o'clock.

MARK MASONRY.

BERKS AND HANTS.

PROVINCIAL GRAND LODGE OF MARK MASONS. (E. C.)

The first meeting of this Provincial Grand Lodge was holden at Basingstoke on Friday, the 20th April instant, under the presidency of the Prov. Grand Master, Bro. W. W. Beach, *M.P.*, there being also present, Bros. J. R. Stebbing; Dr. Clarke; Emanuel, W.M., No. 2; H. E. Astley, W.M., No. 27; E. S. Cossens, S.W., No. 27; Rev. Charles Pettat, T. Dellar, R. Nichols, W. J. Ford, L. How, R. S. Hulbert, J. May, F. J. Temple, and S. Rice, Prov. G. Tyler.

The Prov. Grand Lodge was opened in due form and with solemn prayer, Bro. the Rev. C. Pettat being, *pro tem.*, S.W. and Bro. Emanuel, J.W.

The PROV. GRAND MASTER addressed the Prov. Grand Lodge at some length on its institution and the duties of the several brethren who might be appointed to office therein, and enjoined all the brethren present to give him their counsel and advice, to enable him to fulfil the great duties incumbent on him as their Prov. Grand Master.

Bro. EMANUEL solicited the direction of the Lodge as to the admission of Mark Masters hailing from a Scottish Lodge, either as visitors or as joining members, and asked whether, in the latter case, they would be required to take out certificates under the English constitution.

Bro. COSSENS was of opinion that all legally advanced Mark Masters were entitled to admission as visitors to English Lodges wherever they may have been advanced; but that if they became joining members they would be under the same category as brethren hailing from a foreign Lodge, subject to the by-laws of the adopted Lodge, paying the usual fees for registration and certificate in the English Grand Lodge.

The PROV. GRAND MASTER desired, before he gave his decision, to consult with Grand Lodge, but his present opinion was, that all Mark Masters should be received as visitors; but, under the circumstance, that all Mark Masters' Lodges in England were at one time under the Scottish Grand Chapter, it was questionable whether their antient certificate would not be sufficient, though upon their joining they should be re-affiliated in a modified form. He would consult Grand Lodge and report on the subject at their next meeting.

Bro. ASTLEY addressed the Prov. G.M. on the assistance that would be given to Mark Masters' Lodges within the province by the application of so eminent a brother as then presided, and he had no doubt that the first meeting would give a considerable impetus to other brethren who desired to open Lodges of Mark Masons within the province.

Bro. STEBBING announced his intention to open a new Lodge at Winchester, but complained of the delay with some in high quarters to applications for either warrants or certificates.

Bro. EMANUEL complained of the same delay in furnishing certificates from Grand Lodge.

The PROV. GRAND MASTER promised to represent these complaints in Grand Lodge.

The Prov. G. Master then appointed the following brethren to their several offices:—Bros. W. M. Emanuel, Prov. G.S.W.; H. E. Astley, Prov. G.J.W.; E. S. Cossens, Prov. G. Reg.; — Bradley, Prov. G.S.D.; R. S. Hulbert, Prov. G.J.D.; R. Nichols, Prov. G. Purs.; Thos. Dellar, Prov. G. Steward. Bro. Alfred Heather was unanimously elected Prov. G. Treasurer.

Bro. EMANUEL, for the purpose of providing a Prov. Grand Lodge Fund, moved that the following fees of honour should be paid, viz.—On the application of every Prov. G. Warden, 10s.; on the application of every Prov. G. Deacon, 5s.; advancement of every brother, 2s. 6d.; joining fee, 1s.; annual subscription of every brother member of Lodges within the province, 1s. The motion was seconded by Bro. ASTLEY, and carried.

Bro. J. R. STEBBING eloquently expressed the high satisfaction it gave the several Mark Masters within the united province at the appointment of a brother who was so universally respected, not only in the north but in the south. He ventured to congratulate him on being appointed Prov. Grand Master, and pledged the support of every brother to him in his exalted position. He moved that the thanks of this Prov. Grand Lodge be tendered to the Prov. Grand Master for the great care, zeal and attention he had at all times paid to their respective interests. The motion was seconded by Bro. ASTLEY, and carried by acclamation.

The PROV. G. MASTER at some length replied, and called the attention of the several brethren who had been appointed to office to the full performance of their several duties, which would thus enable him to discharge the important mission which he had undertaken as Prov. Grand Master, and which he would most earnestly endeavour to do.

The Prov. Grand Lodge was then closed in due form, and the brethren retired at an early hour.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

The following report will be presented at the Quarterly Convocation on Wednesday next.

The General Committee having received from the Committee appointed by Grand Chapter at the Convocation held on the 1st February last, the alterations and additions proposed to be made in the Regulations, have directed that the same be printed, separating the alterations already sanctioned by Grand Chapter from those now recommended.

The following have received the sanction of the Grand Chapter:—Page 5.—Heading of the Chapter:—

In the third line to take out "every," and insert in its place "the."

In the fourth line erase "thereof," and insert "in May."

14.—To follow Art. 2, and be numbered 3.

When the General Committee has recommended a Charter to be granted, and the recommendation has been adopted by the Grand Chapter, the Charter shall be forthwith issued without waiting for the confirmation of the Minutes by a subsequent Grand Chapter.

19.—To form Art. 21.—"Grand Superintendents of districts and provinces abroad are authorized to grant a Dispensation, in case of necessity, for the exaltation of a Brother to the Royal Arch at the expiration of four weeks from the period of his having received the degree of Master Mason."

To be added to Art. 22.—In colonies and foreign parts where no Grand Superintendent of Royal Arch Masons has been appointed, private Chapters are authorized in cases of real emergency to exalt Brethren at the expiration of four weeks from the time they have received the Master Mason's degree: provided always, that in each case the Three Principals of the Chapter agree to the emergency, and state in their next return to Grand Chapter the reason thereof.

To form Art. 22, page 19.—The registering fee to the Grand Chapter for every Brother exalted shall be fifteen shillings, which sum includes the fee for the Certificate, except for Brethren exalted abroad, in which case the fee for registry and Certificate shall be seven shillings and sixpence. The fee for a Companion joining a Chapter, his name being previously registered, shall be two shillings and sixpence, but the name and number of his former Chapter must be stated in order to the fact being ascertained.

25.—To follow the second paragraph.—Officers of Provincial Grand Chapters wear Collars similar to those worn by Officers of the Supreme Grand Chapter, but such Collars are not to exceed two inches in width.

The following additions are recommended by the Committee:—Page 5.—Art. 1.—In the first and second lines take out "and the regulations having been read;" and in the fourth line, after the words "are to be," insert "read and respectively."

14.—Art. 4.—In the first line to substitute "three" for "five."

17.—Art. 10.—To add to the paragraph "and this return shall be annually made with that provided for in Art. 17, page 18."

19.—Art. 20.—To add to the paragraph "except as hereafter provided for."

Art. 21.—To add to the paragraph "but this law is not to extend to Brethren exalted as serving Companions."

In line 2 to substitute the words "one guinea" for the words "three guineas."

23.—Art. 6.—In the third line from the end, after the words "and every such notice," to insert "together with the Report of the Committee."

METROPOLITAN CHAPTER.

ROYAL YORK CHAPTER OF PERSEVERANCE (No. 7).—The Companions of this old established Chapter met at the Freemasons' Tavern, on Thursday last and proceeded to install the new officers for the ensuing year, as follows: Comps. G. Hayward, M.E.Z.; W. Young, H.; — Brenneis, J.; Tomkins, Prin. Soj.; Honey, Scribe E.; Lamberr, N.; S. Mugeridge, Treas.; W. A. Harrison, Dir. of Cirs. There were also present Comps. John Savage, Barnard, Hervey, Symonds, Stephen B. Wilson, Willis, H. Empson, Wright, Newsham, Heintzman, and Ratter. The visitors were Comps. Gavin E. Pocock, M.E.Z., No. 338; Chas. Beaumont, P.Z., No. 661; Whiccord; Job Austin, No. 812; Matthew Cooke, No. 206; John Wickham, No. 2, and Jas. Empson. The business of the Chapter being concluded, the Companions proceeded to refreshment, after which the newly installed M.E.Z. proposed the usual routine toasts, followed by the health of the Queen, the G.M.E.Z. the Earl of Zetland, the G.H. Lord Panmure, and the grand officers of Grand Chapter, of whom there were several members of the Royal York Chapter—Comps. Hervey, Symonds, Wilson, and Savage—who shared in that honour, and he should therefore couple the toast with the name of Comp. Savage. Comp. Savage returned thanks on behalf of the Grand H. and the other grand officers. The Grand H. was a true Mason from the bottom of his heart, and he is also a good man; therefore on behalf of the G.H., he (Comp. Savage)

had no more easy and agreeable task than to return thanks for his lordship; on behalf of the Grand Officers, the fact of there being half-a-dozen, or more, of them Past Principals of the Royal York Chapter, showed they were devoted to their duties and that they took a warm interest in the Chapter and in Royal Arch Masonry. None of these were more worthy than Comps. S. B. Wilson, Hervey, and Symonds, who were each officers of Grand Chapter and of that Chapter, to which he had now belonged more than twenty-three years, whilst their good Scribe E., who sat beside him, had that night completed his twenty-third year of membership and had followed through every office. The M.E.Z. next proceeded to propose the healths of the visitors. Comp. Beaumont returned thanks for himself and the visitors, and alluded to the kind reception they had met with, the apt working of the Chapter, particularly Comp. Savage's at the installation. The immediate P.M.E.Z. rose, for the first time, to propose the health of the First Principal. The years he had been in the Chapter had caused him to be both respected and beloved, and his appointment was an earnest of peace and harmony in the year to come, therefore he called upon them to drink his health, as their M.E.Z., for the first time. The M.E.Z. rose with considerable pleasure, mixed with some degree of diffidence, for he was gratified, but yet anxious about the exalted station in which their kindness had placed him. It seemed to him but the other day when he was seated at the other end of the table, but somehow or other he had crept up little by little, and he hoped, now he had arrived at the top, to do his duty, and begged them to accept his thanks, both for the high honour conferred upon him, and the manner in which they had drunk his health. The M.E.Z. had a very pleasing duty to perform in proposing the healths of the Past Principals, of whom there were four present, and as all very well knew that an angle of ninety degrees was the fourth part of a circle, so did the Past Principals on that occasion make the circle complete. He should propose "The Past Principals of the Chapter and Comp. John Hervey." Comp. Tyler, the immediate P.Z., returned thanks for the honour done to the Past Principals. It was gratifying to them to be remembered, and with no one was it more pleasing than to be associated with Comp. John Hervey. The M.E.Z. had then to name an individual to whom the Royal York owed a deep debt of gratitude in a double capacity. He was a Past Principal and their worthy Treasurer. In both offices he had worked for many years, and in the latter, through his exertions, the Chapter had been brought from a position of pecuniary difficulty to one of prosperity; and with these remarks he called upon them all to drink "The health of Comp. S. Muggeridge." Comp. S. Muggeridge said, he hoped they would continue in prosperity, and he should endeavour to do his duties, in years to come, as they had been heretofore done by him. The M.E.Z. then gave "The healths of the Second and Third Principals, H. and J."—to which Comp. Young, H., returned thanks for the honour done to him in appointing him to that high office, and hoped they would hold out to himself and their Comp. J. that indulgence they had shown to their predecessors, and should they fail, he could assure them it would be through a want of capacity and not application to their duties. The M.E.Z. proposed their Scribe E., Comp. Honey. Comp. Honey said, that day he had been twenty-three years in the Chapter, and he never was tired of those meetings; he looked for them and hoped to attend every meeting, and was pleased to see such old Companions as S. B. Wilson and S. Muggeridge. He also hoped that while he held the office of Scribe E., to be able to wield his pen, but should his health fail he would then give it up. The M.E.Z. said, as the father of the Chapter was now present, having been detained elsewhere on business, he called upon them to testify their continued appreciation of him. Comp. Stephen Barton Wilson rose and said, he was the father of the Chapter and knew of none in the Chapter of older standing in R.A. Masonry than himself, except Comp. S. Muggeridge; for twenty-eight years he had been a member of the Royal York Chapter, and had introduced into it many friends, and some among them, now present, who had passed the chairs. He hoped to visit as often as circumstances would permit him, but he never did go there without receiving the kindest and most flattering expressions from all. He should ever hold it as a pleasurable duty to use his utmost endeavours to further the interests of the Chapter, and hoped to live some few years longer to be amongst them. The M.E.Z. gave "The Prin. Soj. and his two assistants," and he hoped the time would arrive when they would be rewarded according to their merits. The Prin. Soj. in his own name and those associated with him returned thanks, and expressed his own and their desire to do their duty. The Janitor's toast brought the meeting to a happy termination.

PROVINCIAL CHAPTER.

PLYMOUTH.—*Chapter of Sincerity* (No. 224).—The regular quarterly convocation of this Chapter was held in the Masonic Chapter Room, St. George's Hall, Stonehouse, on Friday evening, the 13th of April, 1860, when Bro. Henry Emlyn Barton, of the Lodge of Sincerity, No. 224, was duly exalted to the supreme degree of the Holy Royal Arch. There being no other business before the Chapter, it was closed in due form, with solemn prayer, at nine o'clock.

SOUTH SHIELDS.—*St. Hilda Chapter* (No. 292).—The regular April convocation of this Chapter was held at Comp. Carman's, the Golden Lion, on Wednesday, the 18th ult. Comps. R. B. Ridley, Z.; W. Twi-

zell (No. 624), as H.; H. Hewison, J.; assisted by Comps. Banister, (H. No. 267); J. J. Oliver, E.; J. Raddam, as N.; J. N. Buckland, P.S. After the preliminary business of the evening a ballot was taken for officers for the ensuing year, and was as follows: Comps. Alfred Davis, Z.; Henry Hewison, H.; Joseph J. Oliver, J.; John Hinde, E.; J. N. Buckland, N.; J. Raddam, P.S.; T. J. Buchanan, nominated Janitor; Auditors, Comps. Twizell, Hutchinson, and Raddam; Treasurer, R. B. Ridley, P.Z. The Chapter was afterwards closed in solemn form.

BAILDON.—*Moravia Chapter* (No. 543).—At a regular Chapter, held on Wednesday, April 18th, presided over by Comps. Henry Smith, M.E.Z.; Thos. Hill (P.Z. No. 379) H.; and Wand, J., the minutes of the former Chapter were read and confirmed; there was no business on account of the unavoidable absence of the three candidates. The funds were stated to be in a flourishing state, and it was hoped that the remaining portion of the paraphernalia would shortly be purchased. Several of the Companions and one candidate arrived at nine o'clock, but it was decided to be too late for business, and the Chapter was closed. The Companions adjourned to refreshment, where the future prospects of our Masonic charities were discussed.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENT.

BRADFORD.—*Encampment of Faith* (No. 29).—At a regular meeting of this Encampment of Masonic Knights Templar, held in the rooms of the Lodge of Hope, on Monday, April 16th, present—Sir Knights William Gath, E.C.; Hy. Smith, 1st Captain; Thomas Hills, 2nd Captain; R. M. Scholesfield, P.E.C., as Prelate; George M. Wand, P.E.C., Registrar; David Salmond, P.E.C., as Expert; Jno. L. McMichard, P.E.C., as Captain of Lines; and the rest of the officers, letters of apology were received from several members unavoidably absent. The minutes of the previous evening were read and confirmed. It was proposed and seconded that Comp. John Gaunt, of the Chapter of Charity, No. 379, be installed as a Knight of this Encampment in due course. The E.C. Wm. Gath, then rose and stated that the pleasing but difficult duty of paying a just tribute of respect and regard devolved upon him that evening, and he never felt so unequal to his position whilst presiding over them as on the present occasion. His earnest desire was to convey the feelings of the Companions towards their patriarchal Commander, Richard Mortimer Scholesfield, who for a period of half a century had been the chief means of preserving the Encampment. The Knights felt a desire to mark their sense of obligation by presenting him with a Past Eminent Commander's jewel, on the reverse of which these sentiments were engraved; together with a scroll which contained a copy of the inscription, and the signatures of the whole of the Knights. The E.C. then concluded an exceedingly eloquent speech by handing to Sir Knight Scholesfield the testimonials, with a fervent wish that he might be long spared to render them his valuable assistance. Sir Knight R. M. Scholesfield, addressing the E.C. said, "The very flattering and kind manner in which you have thought proper to eulogize my conduct as connected with this Encampment, has so moved me that words are inadequate to express my feelings. This beautiful jewel and testimonial on vellum you here present me with, is a proof that you and the Knight Companions of this Encampment approve of my services thus far, which approval and your kindly expressed sympathy will always remain engraven on my heart, and I really thank you and feel proud of the distinguished manner in which you are perpetuating my name as founder and Commander of the Encampment of Faith for fifty years. But there soon comes an end to every joy and every earthly honour. How sad it is that same account must be quickly given of me and every one whose life is noticed here—"He slept with his fathers." And whether it be for good or evil it soon runs itself into the dark sea of eternity, then all trace of it is lost and forgotten. But you seem determined that one of your Companions is not to be forgotten, as is shown by this splendid jewel and scroll, which testimonial, at your request, shall have a prominent place in my private temple so long as I live; afterwards, no doubt, my successors will value it much, as evidence that one of their ancestors was much esteemed by the Knights of his day. I know so little of myself that is good that the less I say perhaps the better; to be egotistical at my age I think unbecoming, therefore I will conclude by saying, may God of His infinite goodness and mercy grant that not only we of this sublime degree, but all who profess to be students of the Royal Craft of Freemasonry, be so guided by its maxims and governed by its precepts, as never to depart from the path of honour and virtue. And may these great and good examples become so numerous amongst us as to bring the whole human race into one flock under the Great Captain of our salvation, and harmony, peace, and concord fit and prepare us for those awful scenes of futurity, which with our finite comprehension we can form but a faint idea. Yet we may rest assured that there is the highest gratification laid up for our more ethereal part—the soul—which in this sublimary state of things can meet with nothing to fix itself upon. And, Sir Knights, may each and all be eventually led to exclaim, as did our Grand Master, King Solomon, at the dedication of the temple, "O Lord, my God, great art Thou above all other gods in heaven and in earth, and in this place do

I adore Thee." The Encampment was then closed in due form, and the Knights adjourned to refreshment.

NEWCASTLE-ON-TYNE.—*Royal Kent Encampment.*—Good Friday, the 6th of April, being the regular day for installing the M.E. Commander, the Knights assembled at two o'clock P.M., and the Encampment was opened by the M.E. Com. Henry Hotham, assisted by his officers. After confirmation of the minutes the M.E. Com. Elect, Sir Knt. Andrew Gillespie, was presented for installation, and this ceremony was duly performed by Sir Knt. John Barker, First Grand Captain of England, ably assisted by the father of the Encampment, Sir Knt. William Punsheon, P.G.H. On the M.E. Commander being duly inducted on the throne, he proceeded to appoint and install the following as the officers for the ensuing year:—Sir Knts. Henry Hotham, P.E.C.; Wm. Punsheon, Prior; Wm. Dalzell, Sub-Prior; Rev. S. Atkinson, Prelate; Wm. Berkeley, Chancellor; Henry Bell, Vice-Chancellor; H. G. Ludwig, First Captain; C. J. Bannister, Second Captain; John Rutter, Registrar; F. P. Jomn, Treasurer; Capt. J. Kendall, Expert; Francis Stead, Almoner; J. T. Hoyle, Captain of Lines; J. J. Wilson and James Dees, Heralds; J. J. Trotter, Equery. After collection and distributing of alms, as is the usual custom on this day, the Knights adjourned to refreshment, when due honour was given to the loyal and Masonic toasts, not omitting the memory of their sainted predecessors.

ANCIENT AND ACCEPTED RITE.

PROVINCIAL CHAPTER.

INVICTA CHAPTER OF SOVEREIGN PRINCES ROSE CROIX.—The above Chapter was convened on Friday last, at the Masonic Hall, William-street, Woolwich, the Officers in attendance being the Ill. Bros. Colonel Clerk, M.W. Sov.; W. H. Carter, 1st Gen.; W. Smith, C.E.; Raphael, J.W.; Figg, Grand Marshal; Matthew Cooke, Organist. The Ill. Bro. Hyde Clarke, 32^d, did the Chapter the honour of visiting it, and kindly officiated as Prelate. The business of the meeting was the installation of Bro. Robert Francis Fairlie, C.E., of the Britannic Lodge, No. 88, who was perfected by the M.W. Sov. in a solemn and dignified manner. The illustrious brethren having adjourned to refreshment at the Freemasons' Tavern, the M.W. Sovereign said it was not usually the custom of the Invicta Chapter to proceed with set forms of toasts. They generally spent the evening in Masonic conversation, giving and receiving such information as it was in the power of each of them to afford, but he felt on the present occasion they must do honour to three especial toasts; that of the Supreme Grand Council had been already disposed of, and now they came to the second, which was that of the Ill. Bro. Hyde Clarke, one of the highest and most accomplished Masons in this country. That illustrious brother had been nominated Master of the Smyrna Lodge, and he felt sure that no Eastern Lodge could have rejoiced in a better selection had they made it themselves; therefore he called upon them to drink to "The health of their Ill. Bro. Hyde Clarke," a member of the 32^d. The Ill. Bro. Hyde Clarke replied, and alluded to the manner in which the Smyrna Lodges had been brought under the rule of the Grand Lodge of England. He also entered into many subjects which are not proper to be printed here, and concluded by stating that this visit was one of great interest to him, for he had attend many Rose Croix Chapters, both at home and abroad, and he nowhere saw the preparations for that beautiful rite more handsomely carried out, the appointments being perfect, the tavern influence swept away, and the zeal of the officers everything that could be desired. In the M.W. Sov., the Invicta Chapter was fortunate, for it was presided over by a Mason of great attainments, a kind brother, and a polished gentleman, and it would give him (the Ill. Bro. Hyde Clarke), on his next return to England, much pleasure to be present again. The M.W. Sov. said that now came toast the third; they had just done honour to one of the highest Masons, now he called upon them to welcome their newly installed Ill. Bro. as the junior amongst them. He had heard in another place what were his duties and what were some of his privileges, and he hoped that they were such as every good Mason would lay up and treasure in his heart, making his acts exemplify the force of his faith. He then proposed "The health of the newly installed Ill. Bro. Rob. F. Fairlie." The Ill. Bro. Fairlie responded, expressing his very great satisfaction in having taken the 18th, and his surprise that so few Masons sought to be enrolled in the high grades. After what he had seen he could not account for his own apathy in the matter otherwise than by saying he knew nothing about them, nobody seemed to know how to get them; and as that was the case, he presumed, so it was the cause of Masons generally not seeking the knowledge afforded in them. For his own part he had found his way up the ladder amongst them, and would help any others that he thought eligible members, of which he believed there were many anxious to progress in knowledge, and who would hail the Rose Croix degree with as much enthusiasm as he did. Thanking them for admitting him among them, and for the kindness of the M.W.S. in proposing his health, he promised himself the pleasure of attending as often as he could, and would defer all but the most important engagements to take his place in the Invicta Chapter. The Ill. brethren separated at an early hour well pleased with each other and their beautiful rite. It was proposed, seconded, and carried unanimously, that the Invicta Chapter beg to represent to the Supreme Grand Council of the thirty-third degree, the desirability of

issuing a year book of all the high grades throughout the world, and that certain members be formed into a committee for the purpose of corresponding with them on the subject.

COLONIAL.

SYDNEY.

MASONIC FUNERAL: INTERDICTION OF THE MASONIC CEREMONY BY THE BISHOP.

THE funeral of Bros. J. and J. C. Horner took place on Sunday morning, February 4th. The melancholy interest with which the sad and premature fate of the deceased gentleman* had invested the solemnity was conspicuously displayed by the large number of persons, some in vehicles, and some on foot, who had at an early hour assembled at the late residence of the unfortunate gentlemen, in order to follow their remains to the final resting place. The members of the ancient Order of Free and Accepted Masons also mustered in large numbers to pay the last honours to two of their loved and respected brethren, and to perform those funeral rites peculiar to the Craft.

In accordance with previous arrangement, the funeral started from the late residence of the deceased at nine o'clock, A.M., the bodies being conveyed in two separate hearses, two mourning coaches following with the relatives and intimate personal friends of the late gentlemen, and preceded by the Masonic body.

On arriving at the paddock near the toll-gate, the Masonic body left their carriages, and having put on the Masonic clothing peculiar to the different constitutions, formed into procession, and marched, preceding the hearse, to the cemetery.

On arriving at the cemetery the procession stopped, and, having divided, formed into two columns, between which the bodies were carried to the grave, attended by six Past Masters as pall-bearers, and followed by the relatives of the deceased. The Masonic body then formed a circle around the grave, the Provincial Grand Lodges being in the centre.

The Rev. Dr. Woolley, Prov. G. Chaplain, S.C., read the burial service of the Church of England; after which, the R.W.D. Prov. G.M., Bro. J. Williams, performed the Masonic ceremony, which was listened to with marked attention by all present, the uninitiated evincing considerable interest in the sublime and impressive ceremony.

We annex an extract from the oration:—

"Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

"Notwithstanding the various mementoes of mortality with which we daily meet, notwithstanding death has established his empire over all the works of nature, yet through some unaccountable infatuation, we are apt to forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death when we least expect him, and at an hour which, amidst the gaieties of life, we probably conclude to be the meridian of our existence.

"What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt! Fix your eyes on the last scene; view life stripped of her ornaments, and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks levelled, and all distinctions done away.

"While we drop the sympathetic tear over the grave of our deceased friends, let charity incline us to throw a veil over their foibles, whatever they may have been, and not withhold from their memory the praise which their virtues may have claimed. Suffer the apologies of human nature to plead in their behalf. Perfection on earth has never been attained; the wisest, as well as the best of men have erred. Their meritorious actions it is our duty to imitate, and from their weaknesses we are to derive instruction.

"Let the present example excite our most serious thoughts, and strengthen our resolution of amendment. Life being uncertain, and all earthly pursuits vain, let us no longer postpone the important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against that great change when all the pleasures of the world shall cease to delight, and the reflections of a virtuous conduct yield the only comfort and consolation. Our expectations will not then be frustrated, nor shall we be hurried, unprepared, into the presence of an all wise and powerful Judge, to whom the secrets of all hearts are known, and from whose dread tribunal no culprit can escape.

"Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of the Order; with becoming reverence let us supplicate the Divine protection, and ensure the favour of that Eternal Being whose goodness and power know no bounds; and when the awful moment arrives that we are about to take our departure, be it soon or late, may we be enabled to prosecute our journey without

* We believe our brethren were drowned whilst out on a pleasure excursion.—Ed.

dread or apprehension, to that far distant country from which no traveller returns. By the light of the Divine countenance we may pass, without trembling, through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when arraigned at the bar of Divine justice, we may hope that judgment will be pronounced in our favour, and that we shall receive our reward in the possession of an immortal inheritance where joy flows in one continued stream, and no mound can check its course."

The Masonic observances were ended by the brethren depositing a sprig of cassia in the grave.

The Masons then departed, observing, on their road to the city, the same order as that in which they arrived. The large assemblage in the cemetery still lingered, and gazed in silence upon the grave as the sexton and his assistants filled it up with earth. During the whole of the service the large concourse appeared deeply affected by the scene, and when the clod of earth—emblem of the mortality of man—fell with hollow sound upon the coffins beneath, the stillness and silence was broken by more than one audible sob, as the mother or wife reflected that even thus she herself might be the victim of a similar unexpected bereavement.

The procession of the Freemasons, we believe, numbered five hundred, and the Prov. Grand Dir. of Cers., Bro. Israel, deserves great praise for the highly satisfactory manner in which he carried out his most onerous duties.

The Masonic body having returned to the hall to close their portion of the sad ceremony, the D. Prov. G.M., Bro. John Williams, addressed the brethren, and after referring to the sad duty they had just finished, said, "I am sorry indeed to have to inform you that the Bishop of Sydney has thought proper to interfere with our proceedings to-day. On proceeding to the cemetery the officiating clergyman informed me that he had received a missive from the bishop, prohibiting him from taking any part in the ceremony where Freemasons officiated, and ordering him to prevent any one else from performing the ceremony. I am sure, brethren, that you must be surprised, as well as myself, at this interference of the bishop's. I must say I am more than astonished that he, a gentleman of education, who ought to know better, should interfere with the proceedings of our Order, which it is well known is respected and protected in every free country. I feel sorry also on account of our adopted country, Australia, that the first attempt to interfere with the ceremonies of Freemasons should have occurred in this land of liberty, of which we are accustomed to boast as being "the freest country under the sun." I say that this narrow-minded, bigoted proceeding should first happen in this country is painful to contemplate. Freemasonry is a system universally upheld by some of the best men in the world. Even some of the dignitaries of the Church of which Bishop Baker is a member, have been happy to take part in and to perform our ceremonies. The affair seems preposterous and incredible, that this bishop should endeavour to sow dissension and disunion among a body whose only teaching is "Brotherly love and fraternity." I feel assured, brethren, that the bishop will find that he is behind the age in which he lives. Such dictations may have passed in the dark ages, but not in this enlightened age—the latter part of the nineteenth century; but he will find the Masonic body (loyal and peaceable as they are famed for being) will not submit to the dictum of any bishop or priest as to the mode in which they will perform their duties to each other in matters of this nature. In short, brethren, as you all know, we can obey no power in those important matters I have alluded to, but the Great Architect of the universe, and the laws of the country in which we live."

The brethren present evinced strong resentment at the interference of the bishop, and expressed their intention to resist any interference such as they had received on that occasion.—*Sydney Era*.

CONTINENTAL.

GERMANY.

RUDOLSTADT.—The dedication of the Lodge temple, and the opening of the Lodge "Günther and Unity," took place here in the presence of the most worthy Bros. Willeke, Mitler, and Manché. Bro. Scheidt was chosen as Lodge Master. The Speaker, Bro. Hersher, read the report and offered up a prayer for the growth of the brethren in pure wisdom, strength, and beauty, exemplified by love.

PRUSSIA.

BERLIN.—On a late occasion the Most Worthy Brother and Count Henkel von Dünnerswork, late Master of the Frederick William Lodge, celebrated his fiftieth year of jubilee. His Serene Highness the Protector Prince Regent of Prussia, honoured the occasion by a letter of congratulation to the most worthy brother. He was thanked for his great attention in the discharge of the duties of his various offices, and he was presented by Grand Master Bro. Klemm with the blue riband of the order for past services.

We learn from good authority that a brother of the Hebrew faith was lately elected a permanent visitor in a Lodge on the Fessler system, and also another in that of Harpocrates, in Magdeburg, in the same capacity. We give willing circulation to this liberal act on the part of the above Lodges, and would further add that it would be very desirable to

find the most worthy Grand Lodge, Royal York, conforming unreservedly to the old ritual, and thus help to forward unanimity amongst the Freemasons of Prussia.

SAVOY.

ANNECY.—A Masonic Grand Lodge has been established in the town of Savoy, called the "Grand Orient Savoisien." The particulars as to its origin and regulations are not mentioned, but it is observed that henceforward no difficulty will be experienced to the introduction of Freemasonry into Italy.

SAXONY.

DRESDEN.—His Excellency, Bro. von Morad, of Stockholm, chamberlain to his majesty, the King of Sweden, has been elected an honorary member of the Grand Lodge of Dresden, and their representative at the Grand Lodge of Sweden in place of the late Bro. Count Salza.

Obituary.

BRO. WILLIAM HANDS.

ON the 16th instant, in the eightieth year of his age, died Bro. William Hands, of Leicester, greatly respected by the brethren as an honest, upright man, and a zealous, although humble Mason. He was initiated in Ireland, in the year 1799, in the Lodge attached to the 90th Regiment, in which he served for some years as a private. On the 4th of June, 1805, he was drafted on board the *Victory*, as a bombardier in the artillery, being at the time the general's orderly. He was a participator in the glorious battle of Trafalgar, as well as other engagements, and the veteran was delighted to recount his recollections of the immortal Nelson, and especially of the hero having singled him out from his companions (nearly all of whom were Masons, and selected as the best men) on his going on board, and having addressed several questions to him. Bro. Hands retired on a pension nearly half a century ago, and has since resided either at Leicester or Hinckley, at which latter place he joined the Knights of Malta Lodge, now No. 58 on the registry, but at that time working as a Lodge of Ancient Masons, under a warrant from the Earl of Kerry, the Grand Master of that Order. He was a Mark Master, Ark Mariner, Royal Arch Mason, and Knight Templar, all of which degrees were then worked under authority of the Lodge warrant, and he continued to be a subscribing member until within a few years of his death, although long a resident at Leicester, where he was a constant guest at the Lodge festivals, and a not unfrequent visitor at other times, especially on the formation of the Mark Lodges, in the establishment of which he took great interest, and, considering his great age, he had a wonderful recollection of the various incidents of the degree. About a year ago, he accidentally slipped on the pavement, and, falling, seriously injured one of his legs, which compelled the use of crutches, and incapacitated him from working at his trade, that of a framework knitter, or, as it is popularly called, a "stocking maker," or "stockinger," and after being confined to his bed for several weeks, cheerful and resigned, he gradually sank by decay of nature, until it pleased the G.A.O.T.U. to remove him to the Grand Lodge above.

THE WEEK.

THE COURT.—The royal family remain at Buckingham Palace, where on Monday Professor Owen had the honour of delivering the first of a series of lectures on natural history, before the Prince Consort, Prince Alfred, Princess Alice, Princess Helena, Princess Louisa, Prince Arthur, and Prince Leopold. On Tuesday the Queen held a levée, at which Sir Colin Blackburn, judge of the Queen's Bench, and Sir James Paisterd Wilde, baron of the Exchequer, were presented to her Majesty by Sir George C. Lewis, and received from the Queen the honour of knighthood. About two hundred and thirty noblemen and gentlemen had the honour of being presented to the Queen. The Court continues in mourning for the German Prince Hohenlohe, who married the Duchess of Kent's daughter, the Queen's half sister. The Prince of Wales has returned from his visit to Germany; he arrived at Buckingham Palace on Tuesday night.

IMPERIAL PARLIAMENT.—The Marquis of Normanby has had the gratification of fetching Earl Cowley over from Paris without any real reason whatever. On Monday Lord Normanby moved a resolution imputing blame to Lord Cowley in the matter of the Savoy annexation. Earl Cowley (who was understood to have come from Paris purposely to defend his conduct) explained that prior to the 12th July last he was officially informed that there was no intention of annexing Savoy on the part of France; and that the communications made to him in August, by Count Walewski, were private and unofficial, but the subsequent course of events rendered it necessary that he should refer to them in his public despatches to the noble lord the Secretary for Foreign Affairs. The Earl of Malmesbury admitted that no blame could be imputed to Lord Cowley. The previous question was agreed to, and the house adjourned. On Tuesday, the Lord Chancellor moved the second reading of the Law and Equity Bill, the object of which was to enable courts both of common law and equity to decide all issues arising out of proceedings properly taken in either, without the necessity of a reference from the courts of equity to the courts of common law, or

from courts of common law to courts of equity, as the case might be. Lord Chelmsford and Lord Wensleydale spoke unfavourably of the measure. The bill was read a second time.—In the HOUSE OF COMMONS on Monday the debate on the reform bill was resumed by Mr. E. James, who vindicated the claims of the working classes to an extension of the franchise; but at the same time objected to the bill that it was defective in its nondisfranchisement of old, and its non-franchisement of new constituencies; defective in not varying the character of the constituencies by creating a lodger franchise; defective in maintaining the payment of taxes as a condition of exercising the franchise; and, above all, that, as being the adjustment of a great question, it was the mere skeleton of a bill in not providing for a revision of the registration, which was absolutely necessary to a proper exercise of the franchise. Mr. M. Milnes regarded the gloomy anticipations as to the results of the bill, which were so extensively indulged in by the Opposition, as being idle and groundless, and gave his support to the measure. Mr. Peacocke argued in favour of close boroughs and small constituencies, as the surest means of securing, at the same time, a real representation of the people and the independence of parliament. Mr. Newdegate claimed credit for the Conservative party, for permitting the bill to be read a second time without a division. Lord Palmerston suggested that the debate should be resumed on Thursday, and expressed a hope that it would then come to a conclusion. Mr. Disraeli, on behalf of his side of the house, disclaimed all idea of unfair delay, but considered it unlikely that the discussion could terminate on Thursday. After some further conversation, the debate was adjourned till Thursday. On Tuesday the vexed question of what is to be done to obtain increased space for the collections in the British Museum, was brought before the House of Commons by Mr. Gregory, who moved for the appointment of a select committee to consider the subject. The government appeared to be favourable to the removal of the natural history collection to Brompton, while Mr. Gregory and his friends opposed the separation of any part of the contents of the building, except in the case of duplicate specimens or books, which Mr. Kinnaird suggested might be presented to district museums. The motion was agreed to. On the order of the day for the second reading of the London Corporation Bill, Mr. Ayrton contended that the city corporation was a petty municipality altogether unworthy of the metropolis; and, referring to the Metropolitan Board of Works in terms of the highest praise, as being a useful and laborious body, he insisted that it would be much better to utilise and extend it. He proposed to constitute a really effective metropolitan municipality, consisting of aldermen and common councilmen elected by the districts now represented on the Board of Works; but the variety of details which such a scheme embraced he left for future examination and discussion. The bill was read a second time, with an understanding that Mr. Ayrton should bring forward his amendment on the motion for going into committee on the bill. On Wednesday Mr. E. James gave notice that in Committee on the Reform Bill he should submit a motion with the view of establishing a lodger franchise. The house then went into committee on the Law of Property Bill, the first clause of which was objected to, but the bill ultimately passed through committee. The Masters and Operatives Bill was read a second time, and referred to the select committee on masters and operatives.

GENERAL HOME NEWS.—A cabinet council was held last Saturday at which all the ministers were present. Lord Cowley arrived from Paris on that day and waited on the Queen.—The deaths in London last week were 1,284, being a decrease on the previous week, when the amount was 1,407. The births of 923 boys and 834 girls, in all 1,757 children, were registered. In the ten corresponding weeks of the years 1850-59, the average number was 1,685.—The members of the St. George's Rifle Corps gave a dinner to their commanding officer, Colonel Lindsay, on Monday, at Willis's Rooms, St. James's. The attendance was very large, and the appearance of the room when the guests had taken their places at the table was exceedingly animated and picturesque. On this occasion all, of course, were attired as for a grand parade, and the aspect they presented was certainly very striking and martial.—The Naval Reserve Force is in a state which shows that sailors are not quite so suspicious respecting its character as they were said to be on the first motion of the machinery. There are 850 sailors already enrolled, and that there have been, up to the present, 936 claims made. These 850 men are sailors of good character, and rating as A.B., with five years' service at sea within the last ten years, and are all under forty years of age.—A most disastrous conflagration took place in London on Sunday, the scene of the catastrophe being Red Cross-street and the Barbican. No less than six houses became a prey to the devouring element, and a vast amount of property was destroyed. The firemen were at one time exposed to great personal danger, but happily no lives were lost.—The great boat race for £200, between Clasper, of Newcastle, and Drewitt, of Chelsea, came off on Tuesday, and resulted in the triumph of the latter.—The Harwich election has resulted in the defeat of the liberal candidate by a majority of forty. This borough, with a population of between four and five thousand, returns as many members to the House of Commons as the Tower Hamlets, with nearly six hundred thousand.—The Association in Aid of the Deaf and Dumb, the Association for Teaching the Blind to Read, the Protestant Alliance, the Church of England Sunday School Institute, the City of London Ragged Schools, and the Aged Pilgrims' Friend Society, all held their meetings last Tuesday.—A conference of dissenting ministers favourable to the ballot, was held at the Whittington Club on Tuesday. Mr. Whitehurst

presided, and Lord Teynham took part in the proceedings. An earnest appeal was made to ministers to support the ballot as the only means by which electoral corruption could be effectually suppressed.—The Select Committee appointed to inquire whether it is possible to provide additional facilities for the public inspection of national institutions, have presented their report. It suggests that the British Museum and the National Gallery should be opened on weekday evenings.—Tom Sayers, the pugilist, is making a sort of triumphal progress, and large sums are collected for him in various places; which there is little doubt will amount to more than a thousand pounds (perhaps two) before the excitement subsides. Heenan declares he will not go away without the "belt" or another fight; and the penny newspapers are furious in the cause of "morality;" their diatribes, however, appear only to serve the purpose of increasing the popularity of the abused persons, and rumour asserts that they are written with that view.—On Monday morning the ten o'clock express train from London to Manchester, in entering the Hatfield station of the Great Northern Railway, met with a dreadful accident, through a portion of the train being thrown from the metals, two persons being killed and others more or less injured. Four passenger carriages were smashed to pieces, and a number of coal trucks much shattered, and the coal scattered in all directions. One of the deceased was Leslie Pym, Esq., a magistrate of Bedfordshire, who was on his way to arrange some matters in relation to his late father's burial.—A few days since Sergeant Fletcher, Royal Artillery, employed on the recruiting service at Croydon, visited Woolwich, and committed suicide at the house of his brother-in-law, by taking prussic acid. The deceased was deficient in his regimental accounts to the amount of thirteen pounds.—On Monday a murder was committed in Hull, by Thomas Kirkwood, a soldier, by whom Elizabeth Ann Parker's throat had been cut on the left side, about five or six inches. Medical assistance was called in, but the unfortunate woman died in the course of the evening. Kirkwood was afterwards apprehended, sitting on some steps on the Spring Bank, partly in a state of intoxication. No cause has yet been ascertained for committing this deed.—The condemned Portuguese convict, Annois, the probability of whose sentence being commuted we have already announced, was formally reprieved on Tuesday, under the authority of the Home Office. This announcement was made to the convict by Sheriff Phillips.—On Sunday evening the riots in the parish church of St. George's-in-the-East were brought to a close by means which were entirely unexpected, and which had the effect of cutting off the service soon after the first lesson had been read. The church was thrown into a state of darkness, and although many attempts were made to light it up again they all proved failures. The circumstance was attributable to an accident which happened to the gas. The mob of blackguards, though deprived of their usual Sunday night's recreation, profaned the church to the utmost of their power till their old acquaintances the "blues" arrived, when the indignant "Anti-Puseyites," probably having their reasons for declining police recognition, speedily cleared themselves away.—The cashier of the Union Bank of London, one Mr. Pullinger, has made quite a Redpath Robsonian haul upon the funds of that company, his defalcations are between £200,000 and £300,000. He had been in the service of the bank from its foundation, and was previously a clerk in the banking firm of Sir Claude Scott and Co. He is about forty years of age, a widower, and was considered to be one of the most regular and quiet persons in the establishment. It seems certain, moreover, that it is within the last five years that his misappropriations have commenced. His salary during the greater part of that time was £500 a year, and about twelve months back it was increased to £600. It is hinted that temptation came to him through some unscrupulous person on the Stock Exchange.—Mr. Westerton, the churchwarden of St. Paul's, Knightsbridge, has recommenced proceedings against Mr. Liddell, the incumbent, on the ground that that gentleman has restored many of the practices which were expressly prohibited by the judicial committee of Privy Council in their well-known judgment. An application was made in the Ecclesiastical Court on Wednesday that the cause might be referred back to the judicial committee in order that they might punish Mr. Liddell for contempt.—Another astounding case of defalcation has been discovered at Liverpool in the accounts of Mr. William Statham, the registrar of the Liverpool County Court, an officer with a fixed salary of £700, which, with perquisites received from insolvency cases, was increased to about £1,000 a-year. At the same time from the position which Mr. Statham held in the court, he had contrived to involve some of the subordinate officials. The amount "appropriated" is said to be £20,000.—The aggregate number of patients relieved during the week ending April 21st, at the Metropolitan Free Hospital, Devonshire-square, City, was, medical, 919; surgical, 436; total, 1355, of which 408 were new cases.

FOREIGN NEWS.—The pretence of voting has been completed in Savoy on the question of annexation to France. Averse as the majority of the population are to it, their wishes will not be allowed to stand in the way of a Napoleonic idea. For instance, the voting in Fancigny has taken place entirely under the influence of the authorities and clergy. There was no ballot, and not even permission to print cards expressing a vote against annexation. The number of electors who have abstained from voting is large. Something more definite is announced as to the forthcoming conference. Austria and Russia having proposed Paris as the place for the assembling of the European conference for the regulation of the question relative to the neutralised districts of Chablais and

Faucigny, and Prussia having agreed to this proposal, it appears certain that the conference will assemble at Paris. As regards the powers who will be represented, France raises no objection to the admission of Switzerland, with the eight Powers who signed the final act of Vienna, on condition that Piedmont should be admitted upon an equal footing. The Conference would, therefore, be composed of the ten following Powers:—Austria, Spain, France, Great Britain, Portugal, Prussia, Russia, Sardinia, Sweden, and Switzerland.—The abortive attempt at a revolution in Spain, in favour of a Pretender whom nobody loves, against a government and a sovereign equally despised and hated, has come to a speedy and bloody termination. Ortega has been shot, and some details concerning the Count of Montemolin's capture have been received. It seems that the two princes, though refusing to open the door of the house in which they were concealed, offered no resistance when the entry was forced. Public opinion in Spain is divided about what is to be done with them. Some of the Madrid journals recommend that they should be tried by a common court-martial, which would lead to their death; others are in favour of the Senate dealing with the conspiracy as a whole. It is believed that General O'Donnell's return is expected before a decisive step is resolved upon.—The *Correspondencia Antografica* says that Marshall O'Donnell having ordered the embarkation of a portion of the army in Africa proves that peace is firmly established.—The King of Sardinia, under the influence of Napoleon, we are told, has, for the present abandoned the idea of taking the title of the King of Italy. The Court of the Tuileries represented that such a change of title would only complicate the existing international difficulties without giving any practical advantage to Piedmont.—By telegraph from Genoa we learn that Messina was in open revolt on the 11th. Firing was heard and tricoloured flags seen by an English steamer passing. Count Cavour has written to the King of Naples, requesting that the arms of Tuscany, Modena, and Parma be immediately removed from the legations at Naples, as continuing to display them is an insult to Sardinia. He professes, on the part of the King, the greatest desire for a friendly alliance with the country, but says such a state of things cannot exist if Ferdinand perseveres in his present system.—Great events are thought to be on the eve of accomplishment in Austria; it is said (and we trust with truth) that their stolen constitution is to be restored to the great Hungarian people; if this be so, Francis Joseph has taken effectual means to strengthen his tottering empire. The reestablishment of the Hungarian constitution, probably under the disguise of measures of reform, introduced by degrees, is not meant to remain an isolated fact in the Austrian empire. Similar constitutions, each on its own national foundation, will, so it is said, be granted to all the provinces of the empire, which in this way would be transformed into, or rather reconstructed as a kind of federal state, with a monarchical centre. The latest Vienna despatches add the most significant point to what has before been reported concerning the plan resolved upon for gaining back the affections of Hungary. The Emperor of Austria wishes to be crowned King of Hungary. That evidently means that he is resolved to swear the oath to maintain the constitution when reestablished. The trusted Finance Minister, Baron Von Bruck, has died suddenly of apoplexy, brought on by intense anxiety. The reply of Austria, dated the 18th inst., to the note of the Federal Council of Switzerland, of the 5th inst., refers the Council to the Austrian Government's note of the 8th inst., and adds, that should the preliminary points of the conference be determined upon, Austria, on her side, will fully recognize the right of Switzerland to take part in its deliberations as a claiming party, and as being principally interested in the question.—The *Arabia* has arrived with dates from New York to the 11th inst. The Judiciary Committee of the House of Representatives had reported in favour of the right of the House to appoint a committee for the purpose of inquiring into the allegations made against the President, and entirely dissented from the views expressed by his excellency in the communication he addressed to the House, to the effect that they had no power to inquire into his conduct except by impeachment. American difficulties with Mexico appeared to be getting into a still more complicated state. The officers and crew of the Japanese corvette *Candinmarrah*, which arrived at S. Francisco from Japan on the 17th ult., were being lionised by the citizens, and salutes, dinners, &c., were the order of the day. The Japanese were a little surprised at the lack of ostentation in their reception. It was stated that the Japanese corvette was a present from the Emperor of Japan to the President. The Japanese ambassadors, in the steamer *Powhattan*, were hourly expected at San Francisco.—The dates from Vera Cruz are to the 1st instant. The city was quiet, and it was reported that Miramon had left for the capital. The estimated loss by the bombardment of Vera Cruz was as high as 5,000,000 dollars, but this was supposed to be an exaggeration. Miramon's retreat commenced on the 21st of March. The Juarez forces were so nearly out of powder, that it was believed had Miramon remained longer he would have succeeded in capturing the city. A decree, banishing Americans, and confiscating their property, had been published at the Mexican capital.

INDIA; CHINA; AND JAPAN.—Telegrams have been received, dated Calcutta, March 23, which states that disturbances are reported to have broken out in Cabul.—From Shanghai, March 8, we learn that it is rumoured that the four European vessels which proceeded to Pechilee River carried an ultimatum to the Chinese Government.—The rebel

disturbances are increasing throughout China.—The state of affairs in Japan has become worse. The foreign community are living in great apprehension, two Dutch captains having been murdered in the street of Jokuhana without giving any offence to the Japanese.

ROYAL DRAMATIC COLLEGE.

The first stone of this institution was, on Monday, laid with becoming solemnity, and under the most favourable auspices by its Master, Bro. Benjamin Webster, assisted by several of the officials connected with the commendable and flourishing project. As has been already recorded, the site is at Maybury, near the Woking station of the South Western Railway, and at twelve o'clock a number of gentlemen of the dramatic profession, and of visitors interested in the proceedings of the day, assembled to witness the impressive ceremonial. Amongst those present were Sir William de Bathe, Colonel de Bathe, Mr. T. P. Cooke, Mr. A. Wigan, Mr. Robson, Mr. Emden, Mr. Nelson Lee, Mr. Churchill, Dr. Borlase Childs, Mr. B. Webster, jun., B.A., Mr. W. S. Webster, Mr. Stainton, Mr. Webb, Mr. Fletcher, Mr. Stirling Coyne, Bro. F. Ledger, and many other gentlemen connected locally with the establishment and feeling an active sympathy with its many excellent purposes. After the stone had been embedded in concrete, and christened in the approved fashion with champagne, Bro. B. Webster addressed the company as follows:—"Gentlemen, I cannot adequately express my feelings of pride, as Master of the Royal Dramatic College, in laying the first stone of the noble institution, the houses of which are to afford the comforts of home and freedom from the cares of the world to deserving aged and infirm members of the histrionic profession. By a fortuitous circumstance, which I sincerely hope will prove a happy omen, this event occurs on the anniversary of the birth of that most mighty genius Shakspeare, whose writings were not for an age, but for all time—not for a nation, but the whole world. In his words I bid you 'Come unto the yellow sands, and then take hands,' linked in the cause of charity, and soon you will be enabled to accomplish the good work in hand, and say to houseless poverty, 'Friendship will lend you shelter 'gainst the tempest, and so there repose.' The erection of this building is the most powerful argument in opposition to the puny cries of the enemies of the drama, and will in the end substantially show that the love of the enlightened people of this great country is strongly in favour of their dramatic lore and of its exponents, and will, I trust, be a lasting monument of the beneficent reign of her gracious Majesty, of the glory of Shakspeare, and of the respect in which my profession is held by high and low. May God prosper the good work." Bro. Webster's remarks were received with the greatest enthusiasm, and nine cheers were given for the college, after which the company adjourned to lunch. The presence of several ladies, who took a marked interest in the proceedings, imparted to them a more than ordinary degree of attraction; and amidst earnest congratulation and speeches of an appropriate and graceful character, the ceremony was brought to a highly satisfactory conclusion.

PUBLIC AMUSEMENTS.

ROYAL ITALIAN OPERA, COVENT GARDEN.—This week has been distinguished by the reappearance of Madame Grisi, who is announced for only twelve nights this season. The opera chosen was "La Favorita," and the great actress was successful as ever in exciting the emotion of the audience, while the work of time upon her magnificent voice was scarcely perceptible; indeed, only those critics who can distinctly recollect this queen of song in her full charm of power have any right to draw comparisons as to its present condition. Her reception was most enthusiastic, and travel where she may, Grisi must at length have discovered that her warmest friends are to be found in old England. The last act of the opera was one continued round of applause from beginning to end. Signor Mario played *Fernando*, and was equally well received, singing with great care and spirit, but the present abominable spring winter, which has made every one ill, has not exempted the great tenor, and his voice showed the effect of this terrible climate. His celebrated "Angiol d'amore" was encored and given in truly magnificent style notwithstanding. The scenery was new and particularly beautiful, the last scene—a moonlight view—being especially effective.

TO CORRESPONDENTS.

"J.P."—We do not know the clothing of Prov. G. Lodges of Mark Masters.

"L.L."—Repeat your question in another form; we do not understand it.

"Senex."—We never recollect receiving such a communication.

"P.P."—In 1844.

"J.W."—The letter is libellous and unsuited to our columns.

"N.W."—Any tyro of Masonry will answer your question. It is too ridiculous for you to expect a serious answer from us.