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VISIT TO STRATFORD-ON-AVON AND ITS VICINAGE.

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(Continued from page 144.)

It was with no irreverent tread that I entered the house where William Shakspeare was born. I found an orderly, middle-aged woman in charge of the cottage, to whom I paid the visitor's fee of sixpence, charged towards defraying the necessary expenses; and then entered my name in the book kept for the signatures of those who, like myself, pay their pilgrimage to this poetic spot. For, amongst the shoals of vulgar nobodies who have looked in here, just for the say of the thing, the aristocracy of wealth, rank, heart, and intellect have come from every civilised clime in honour of the gifted bard of the human race. And the man or woman who enters this humble cottage in the right spirit may indeed say, that "It is good to be here!" I trod not upon a marble pavement, but in its stead was a broken floor of humble flags,* which may or may not have been there in the boyhood of the bard; but here, no doubt, his gentle mother has rocked him in his cradle, and trained him first to walk; before yon capacious chimney he has many a time and oft climbed upon his father's knee, and buried his tiny hands in the capacious pockets of Maister John Shakspeare's raiment; and here, on many a winter's night, when icicles hung from the eaves, and the snow kept him a prisoner indoors,—or when the hailstones have pattered against the window-panes, and the wind has souged down the chimney like an unchained fiend, little Willy has sat at his beloved mother's feet, or stood between his father's knees, listening with greedy ears to tales of ghosts and grammery, until they would almost

"Harrow his soul; freeze his young blood;
Make his two eyes, like stars, start from their spheres;
His knotted and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine."

—*Hamlet*, act i., scene 5.

And sometimes they would call up elves from fairy-land, bidding them (as his own Titania does her's in the *Midsummer Night's Dream*) to

"Be kind and courteous to this gentleman;
Hop in his walks and gambol in his eyes;
Feed him with apricots and dewberries;
With purple grapes, green figs, and mulberries;
The honey-bags steal from the humble bees,
And, for night-tapers, crop their waxen thighs,
And light them at the fiery glow-worm's eyes,
To have my love to bed, and to arise;
And pluck the wings from painted butterflies,
To fan the moonbeams from his sleeping eyes;
Nod to him, elves, and do him courtesies."

Or, as Prospero says to his "delicate Ariel," in *The Tempest* :—

—"to tread the ooze of the salt deep;
To run upon the sharp wind of the north;
To do me business in the veins o' the earth,
When it is baked with frost."

And sometimes Maister John Shakspeare would recount to his wondering son the Battles of the Roses, and how his "parent, great-grandfather, and late antecessor, for his faithful and approved service to the late most prudent prince, King Henry VII., of famous memory, was

* This humble tenement, when bought for the nation, cost £3820.

advanced and rewarded with lands and tenements, given to him in those parts of Warwickshire."* Ah! little thought John and Mary Shakspeare then, that, in telling their winter's tales to their hazel-eyed boy around this hearth, they were fostering a genius better than all "school-cram" could; that they were developing a mind which, more than any that had gone before it, or has as yet come after it, was to enlighten the world! Doubt it not, reader, that when, in after years, that boy had grown to manhood, and become a player and dramatist, this very fireside was vividly in his memory when he made his King Richard the Second to say to his good Queen (Anne of Bohemia) :—

"In winter's tedious nights, sit by the fire,
With good old folks, and let them tell thee tales
Of woful ages long ago betid;
And ere thou bid good night, to quit their grief,
Tell thou the lamentable fall of me,
And send the hearers weeping to their beds."

Full of these thoughts, I sat me down upon a chair, in front of the capacious ingle; stretched out my legs, with my dusty boots towards where the fire would have been had there been one lit; folded my arms as serenely as though I was monarch of the world, and gave up my body to repose, and my soul to a perfect revelry of reverie. I must not here enter on any description of that glorious day dream; how fervid fancy re-peopled for me that humble tenement with the gentle Willy, and all his kith and kin; nor how all vanished on the coarse interruption of a Stratford savage, who had been born in the same town as Shakspeare; like him, too, lived for some time in London, but who resembled the great poet of humanity in so few other things, that he had never seen one of his plays performed, nor read one single scene of those inimitable productions. Poor fellow! he little knew from what Elysian Fields the gates of Ignorance shut him out. One would think that every house in Stratford would possess a copy of Shakspeare's works, and that every man and woman in the place would be well up in them; knowing, as every lad and lass in the neighbourhood must, that folks of all ranks, and almost all nations, visit Stratford principally on the bard's account. I would like to know the exact number of copies of Shakspeare's works there are in use within, say, ten or a dozen miles of the poet's grave.

Whether the Stratford-Londoner had been keeping Whitsuntide at the ale-bench or not, I cannot say; but he soon waxed so warm and abusive, that I was glad to escape from his noise by withdrawing upstairs into the room where the bard is said to have been born, and for some time the poor fellow's ribaldry from below disturbed me even there, so that the enchantment was broken. I found the wall of the room, as I had expected, covered over with autographs; some modestly written, as if reverently doubting their right to appear there; others scrawled in so large and impudent a style, that one can at once feel the force of the remark of the poet, that

"Fools rush in where angels fear to tread."

When one sees how empty blockheads have dared to scrawl their own vile signatures, places of birth, dates, &c., over the top of nobler names, it is scarcely possible to help wishing that the old woman who, some years ago, threatened that, if they discharged her, she would whitewash the room before she left, had really done so. Yet, maugre the annoyance which bloated Self-conceit has caused in polluting this chamber with its presence, one feels that the wise and good of every land have naturally

* Grant of arms to John Shakspeare, in 1599.

been drawn here, as to the Mecca of their inmost desires. It is a poor, plain-looking room; but would probably have appeared to much greater advantage had the house been allowed to retain its ancient quaint aspect, as shown in the engraving at page 143 of THE MAGAZINE. In its time, and for its time, the house of Maister John Shakspeare was what, in the literature of an auctioneer's placard, would be called "all that desirable message, or dwelling-house, situated in Henley-street;" but, unfortunately, it has been so divided, and sub-divided, and barbarously modernised, that unless (as I believe) the spirits of the departed *do* know what is going on upon this sublunary globe, I am sure none of the Shaksperes would know the place for the same.

There was a sort of garret into which I would have liked to look, but the seemingly intelligent young woman who had taken her mother's place as guide assured me that it was positively unsafe for me to enter until some repairs were finished which were then in progress.

I bought several very neat little views of places of Shaksperian interest, which were ranged for sale in the room in which the poet is said (I have no doubt correctly) to have been born. Copies of the works of Shakspeare were also there for sale. Having often been disgusted at the extortionate prices charged under similar circumstances, I am very happy to say that one cannot, in the ordinary way of trade, buy such things as are here disposed of at a more reasonable rate from the booksellers; and, as the profit helps to keep the birthplace open for pilgrims like myself, I sincerely wish the committee a good run of trade. If many of the managers of bazaars for religious and charitable purposes would follow the good example set them, by having a proper sense of shame, so as only to ask a fair price for their articles, we should not find thousands of sensible people shunning them as they would a gaming-table; for if people mean to give, they will give; if they mean to buy, they like to see fair dealing. Some small coloured views, on stiff cardboard, which I purchased in Shakspeare's birthroom, for sixpence each, have been much admired, and every one who sees them considers them very reasonable in price; so, reader, if thou shouldst ever visit the good town of Stratford-upon-Avon, I would advise thee to bring a few of these sixpenny views away with thee for presents, and they will be all the more valued for coming from the birthroom of William Shakspeare.

Pity that the legacy so nobly left for keeping this house in repair, paying a custodian, and forming here a Shaksperian Museum, should have been lost to the nation. A married man may forsake his lawful wife and children, and live in open adultery with another man's wife; and at his death, to please his harlot, may rob her whom he has solemnly sworn, "for better, for worse; for richer, for poorer; in sickness and in health, to love and to cherish," and the law will respect the rascal's will; but let him who has no one particularly having claims upon him leave his wealth to a good institution, ten to one but a brood of harpy relatives—perhaps sixty-third cousins—will upset the will: it may be, as being opposed to the statute of mortmain! Is there not a screw loose in these matters somewhere?

"Chameleons feed on light and air;
Poet's food is love and fame."

So sings that true poet, Percy Bysshe Shelley; and, as he means it, it is quite true. But the chameleon preys on insects just as his ancient relatives, the ichthyosaur, the plesiosaur, and the rest of the saurian animals, did on the smaller creatures in the oolitic age. The poet, too, finds, sometimes by bitter experience, that "praise is not pudding." The brain cannot work if the stomach is not

supplied with food; and, having had nothing more substantial than a cigar and a bottle or two of ginger-pop since breakfast, I just step down to mine host's of the Golden Lion, to refresh the "inner man" with a bit of his cold ham and bread, to that most refreshing of all beverages, especially when travelling, a cup of good tea. May the earth rest light on their ashes who first introduced it into this country, for they were benefactors of their race! Tea and coffee were luxuries William Shakspeare, and, indeed, the entire people of England in his day, never knew; so that a late Canon of St. Paul's* remarks:—

"How our ancestors managed to do without tea

I must fairly confess is a mystery to me;

Yet your Lydgates and Chaucers

Had no cups and saucers;

Their breakfast, in fact, and the best they could get,

Was a sort of *déjeuner à la fourchette*;

Instead of our slops

They had cutlets and chops,

And sack, possets, and ale, in stoups, tankards, and pots;

And they wound up the meal with rumpsteaks and schalots."

—*Inglesby Legends.*

Notwithstanding the boasted "Roast Beef of Old England,"† I fear that the people generally got but little of it; hence the joy they showed at feasts and festivals. Much later than the times of Shakspeare, the bulk of the population had not begun to use wheaten bread, although William Cobbett would fain have persuaded us that previous to the Protestant Reformation they all lived like fighting cocks! But it won't do. In all ages the bulk of the people have had to work hard and fare hard; and, though the social condition of the toiler has not kept pace with the immense increase of national wealth, yet there is no period of the bygone in which the working men were so favourably situated as at present, despite our many social wrongs. Our ancient brethren seem to have been the only body of men in the world who truly felt the dignity of labour; and much of the "new light" which seems only of late to have dawned upon the world has been taught and practised in the Dark Ages by the then operative brethren of the mystic tie, whose skill and learning, necessarily migratory habits, and marvellous organisation as a Craft, made their lodges the sacred repositories of the immortal principles of freedom. Hence the despot has always dreaded Freemasonry. Unless he could see our solemn rites dwindle into garbled and hollow mockeries, our glorious symbols become the tinselled playthings of full-grown children, the brethren, with no stronger tie between them than boon-companionship, and Freemasonry itself—with all its time-honoured traditions, its holy precepts, and its world-wide blessings—sink into one sickening system of emasculated flunkeyism.

* The Rev. Richard Harris Barham.

† The famous *Household Book* of Henry Algernon, fifth Earl of Northumberland, K.G., one of the most powerful noblemen of his day, who died May 19, 1527 (not quite thirty-four years before the birth of Shakspeare), proves that fresh beef was only to be procured for his lordship's table from Midsummer to Michaelmas. Turn to Hume's long and valuable note on this book, in his *History of England*. Yet COBBETT, in his *History of the Protestant Reformation*, insists "that this land of roast beef was changed all of a sudden into a land of dry bread, or of oatmeal porridge," and is always harping on that string; just as if roast beef for all was the general rule, and dry bread the exception, in "the good old times." The italics are Cobbett's own, and it is a melancholy thing to see error propagated by a writer of so much power. Neither love nor hatred towards any sect or party ought to influence a writer to misrepresent the great facts of history; and the literary man should be as sincere a truth-seeker, and as faithful a leader of the people, as the globe contains. His is a glorious privilege, however poor his outward lot, and great also is his responsibility; for, if he have genius, his influence is immortal.

And now, reader, having enjoyed my tea better I dare say, than thou wilt enjoy my digressions, I am off for Shottery.

An intelligent gentleman who was staying at the same inn as myself, and who knew the locality very well, kindly accepted my invitation, and accompanied me to Ann Hathaway's cottage. A pleasant walk by the footpath through the fields soon brought us to the place, although we loitered to view the scenery on every hand. Many a time, thought I, has Will Shakspeare passed along this footpath with Ann Hathaway leaning on his arm; their hearts full of love and hope at one time, and of love and trouble at another; for had not the spirit of Shakspeare felt every emotion which can stir the soul of man, he would never have become the poet of the human race. Here, many a time and oft, he has plucked the wild rose to place it in her bosom, and doubtless here said many a wise thing as he has marked its petals so soon wither or fall away. How he could moralise on a rose those read in his writings well know. Take the following passage from *Othello* as a sample. It is where the Moor is soliloquising in the bed-chamber of poor Desdemona, kissing her hand before he becomes her murderer:—

—————"When I have pluck'd thy rose,
I cannot give it vital growth again,
It needs must wither.—I'll smell it on the tree."

—Act v., scene 2.

Shottery is a very small rural hamlet, about a mile from Stratford; and the cottage from which Shakspeare wooed and won his Ann Hathaway stands at the end of the hamlet farthest from Stratford. It is one of those quiet, rustic places where a lover of pastoral life might delight to dwell. Entering by a small gate, we found ourselves in what was once the garden or orchard of the Hathaway family; but it has been shorn of its fair proportions, being now much smaller than it then was. I sat me down on a stone by the little old-fashioned well, lighted my pipe, and quenched my thirst with Adam's wine; and as I did so, I thought of the many times which Shakspeare may have drunk of this well, and then—like SOUTHERY'S Stranger at the Well of St. Keyne—I "drank of the water again."

I am not the only pilgrim who has rested on that stone, and "stooped to the well" in remembrance of the "gentle Willy" and his lovely and beloved Ann Hathaway. If I mistake not, our Bro. David Garrick, William Howitt, and Charles Dickens are amongst those who have done the same before me; and hundreds I hope will do it ages after the atoms which compose my body have entered into new combinations.

The house is a long and rather low building, with one of those strong frameworks of timber which one only finds now-a-days in very old houses; the roof is of thatch, and everything about the place wears an air of antiquity. I was glad to find that a modern projection, which is generally shown in views of this cottage, had been removed; and, save that this once-substantial farm-house is now divided into two cottages, it appears to have been little altered since Shakspeare went a-wooing there.

It has long ceased to be the property of the Hathaways, but one of their descendants, Mary Baker,* still occupies one of the cottages. She is a very clean and civil young woman, and is married, as she informed us, to an agricultural labourer,—a body of men, as I learnt from other sources, who toil in the vicinage of Stratford for the humble pittance of nine shillings a week. In

* There was a William Baker mayor of Stratford in the year 1696, who died on the 5th of September, in the year of his mayoralty. Have the Bakers too come down in the world? or is Mary's husband of another family?

Cleveland we pay such men fifteen shillings; so that the immense difference struck me painfully. In fact, it was the only thing that marred the pleasure of my visit to Warwickshire; unless it was the wish that my wife and children could have shared the privilege of visiting these poetic sites along with me.

Mary Baker seemed delighted to show us the house of her fore-elders: for most of the visitors to Stratford, strange to say, miss this spot. What they can be thinking about to do so, I am at a loss to guess; ignorance alone can be the cause of it,—for the house of Ann Hathaway at Shottery is much more gratifying to the intelligent admirer of Shakspeare than the house in Henley-street, on account of the one being kept in its original state, whilst the other has been modernised after a most barbarous fashion. As the house of Ann Hathaway—which an unpoetical farmer of Luddington, named Barns, once purposed destroying—is now, I understand, the property of a brother Mason, I trust it is in hands where its safe preservation may be depended upon.

Mounting a few steps, we entered the passage which runs through the house, and seated ourselves on the old oaken bench, against whose high back it is by no means improbable the manly shoulders of the poet may have rested, both in his youth and in his later years. And then we sat by the ingie, where many a Hathaway, aye, and many a Shakspeare, have often sat; for the families appear to have been very intimate, even before the young deer-stealer took old Richard Hathaway's daughter for his bride, and—as I believe—for his life-long beloved and loving wife.

On entering a low-roofed room, the window of which looked out upon a pleasant country, where a man earning more than nine shillings a week might live as happily as the day is long, I was delighted to find that Mary Baker in her poverty had resisted many tempting offers to sell an ancient, curiously carved bedstead,* of black oak, which has stood there from time immemorial, and which I hope will stand there as long as a fragment of it will hold together. Some ancient, heavy, and excellent linen articles, which formerly belonged to the Hathaways of Shottery, are also in poor Mary Baker's possession. "I did not like to part with either the bedstead or the linen,

* The house, bedstead, and linen of the Hathaways at Shottery, all of which seem as old as Shakspeare's day, alone are sufficient to prove the family to have been what we now designate "highly respectable." Richard Hathaway, the father of Shakspeare's wife, died in 1582, the year of his daughter's marriage. Many members of the family appear to have been buried in Stratford Church during the seventeenth and eighteenth centuries; a proof that it had long retained its social position,—churches not being places usually chosen to bury very poor people in, even before the present "march of intellect" days, in which we provide pauper burial-grounds, for fear that a rate-payer and a rate-receiver should at last sleep cheek by jowl. WHEELER gives the following inscriptions on the floor in the nave and aisles of Stratford Church:—

"Richard Hathaway, of Shottery, died 15th of April, 1692. Robert Hathaway, died 4th March, 1728, aged 64. Edmund Hathaway died 14th June, 1729, aged 57. Jane his wife died 12th Dec., 1729, aged 64. John Hathaway died 11th Oct., 1731, aged 39. Abigail, wife of John Hathaway, jun., of Luddington, died 5th of May, 1735, aged 29. Mary, her daughter, died 13th July, 1735, aged 10 weeks. Robert Hathaway, son of Robert and Sarah Hathaway, died the 1st of March, 1723, aged 21. Ursula, wife of John Hathaway, died the 23rd of January, 1731, aged 50. John Hathaway, sen., died the 5th of Sept., 1753, aged 73. John Hathaway, of Luddington, died the 23rd of June, 1775, aged 67. S.H., 1756. S.H., 1785."

And again, on the floor of the ~~transcript~~—
"Ann, daughter of Joseph and Mary Hathaway, died 25th of Dec., 1751, aged 16. Joseph Hathaway died 5th of June, 1737, aged 28. Beauchamp, son of Joseph and Mary Hathaway, died 20th of June, 1737, aged 4."

Luddington is three miles S.W. from Stratford.

sir," said she; "for they are all I have left belonging to the family, and I feel as though I would not like to part with them." I am afraid to mention, from memory, the price she told me that she had refused, but it was a very tempting one for the wife of a Warwickshire labourer. Of course, as the reader may guess, I advised the poor creature never to part with these precious heirlooms, and having signed the visitor's book which she has the good sense to keep, I gave her a shilling—it was all I could afford—and she seemed quite thankful. Poor body! I have wished a thousand times since that I could afford to re-purchase for her, and present her with, the homestead of her ancestors.

We returned to Stratford by another route, my companion pointing out to me the Ilmington and Meon hills, Clopton House, and other objects of interest. But no hills that I have yet seen can vie in beauty with those of my native Cleveland.

Arrived at Stratford once more, I went to look at Bro. Hartley's bowling-green, which is pleasantly situated on what was once a portion of the gardens of New Place. It is, as far as I am a judge of such matters, well adapted for a game of bowls, and the company seemed to be a very respectable one, and enjoying the pastime in that friendly manner in which all sports, and indeed everything else, ought to be conducted. Bro. Hartley very courteously showed me a collection of old fonts from neighbouring churches, and other curious fragments of architecture, which ornament one end of his bowling-green. He is evidently a man of superior abilities, and I only regret that I could not have his company in my rambles. But I happened to visit the Golden Lion at a time when he was busy in arranging for the consecration of the Masonic Lodge,* which was to take place at his house on the following Monday. As I could not wait till then to witness the ceremony, all I could do was to request him to see that a report of the proceedings was forwarded to the organ of the Craft in England.

I need scarcely say that, after so fine a ramble, I had that night no need of a narcotic to procure me

"The innocent sleep;
Sleep, that knits up the ravel'd sleeve of care,
The death of each day's life, sore labour's bath,
Balm of hurt minds, great Nature's second course,
Chief nourisher in life's feast."

—*Macbeth*, act ii., scene 5.

(To be continued.)

*The Bard of Avon Lodge (No. 1080). I cannot say that I like the title of "Bard of Avon" as applied to Shakspeare: it is too insignificant for the great poet of the human race. What became of the Shakspeare Lodge, No. 156, which PRESTON informs us was consecrated at Stratford-on-Avon, June 4th, 1793? Was it given up, or removed? And, if removed, was it the same which we find in the list of lodges as the Shakspeare Lodge, No. 356, now held at the Warwick Arms, Warwick, on the second Tuesday in each month? Of course, if in existence, it would change its number at the union of the two Grand Lodges of England, in 1813. Perhaps some brother will enlighten me on this matter.

THE MISSION OF MASONRY.—It is to check this rushing current that leads to ruin, and to convert it into the gentle and placid stream of love, charity, and truth, that Masonry directs its highest aims. We cannot too fully appreciate our position as Masons, nor too scrupulously regard our obligations as such. Those obligations are too solemn, and our position too important, to be lightly considered. Masons, like Christians, are known by the works they do and the lives they lead. All the beneficial influences of the Order, all its claims to favour and adoption amongst men, its evidences of healthful and benificent influence, depend entirely upon the fruits of the Order as developed in the lives and actions of the brotherhood. And as we love Masonry, love to chronicle its success, and to contemplate its glorious results, let us strictly live according to its precepts, and square all our actions with all men by the rules which it inculcates, thereby showing to the world that Masonry is what Masons claim it to be.—*J. D. M'Adoo, Address, June, 1860.*

ARCHITECTURE AND ARCHÆOLOGY.

THE BUILDINGS OF THE INTERNATIONAL EXHIBITION OF 1862.

Drawings of the proposed buildings for the International Exhibition are, for a few days, on view at the offices of the society, in West Strand. They comprise a block plan, a detailed plan of the ground story, a perspective view of the nave, a view of the machinery gallery, and a rough sketch of the approach to one of the domes. They are sufficient to give a general idea of the extent and nature of the structure, and to show how far the inconveniences and defects, unavoidable in the first building erected for such a purpose, have now been obviated. If the attractions of next year's exhibition surpass those of its predecessor as much as the building will outshine that of '51, the best wishes of its promoters will be realised. It will want one charm, however, which the old building possessed—that of novelty.

The site of the new building is the large space between the southern arcades of the Horticultural Society's new grounds and the Cromwell-road, and between the western arcades and the Prince Albert-road. This latter portion is devoted exclusively to the machinery. The main block occupies an area of 1152 feet in length by an average width of 600 feet, but going back some 100 feet further at the wings, which make the shorter elevations in the Exhibition and Prince Albert roads each about 700 feet long. The block for machinery is 870 feet long by 200 feet wide, and extends northwards beyond the western wing. The building is shorter than that of '51, but in every other respect—in area, in height, in convenience, and in picturesque form—it far outstrips it.

The principal entrance will be in the Exhibition-road, by a series of arched openings, altogether 90 feet wide, and leading at once to one of the grand domes, which will rise over the intersection of the transepts and naves. A similar entrance is provided in Prince Albert-road, at the opposite extremity of the building. The nave, which runs down the centre of the building, is 85 feet wide, and 100 feet high (some 13 feet wider and 40 feet higher than that of 1851), and transepts, of the same width and height, cross it at either end. The main channel for visitors forms a widened letter H, and the domes spring from the junctions of the lines. On either side of these main avenues there are forests of iron columns to support the galleries. The whole length (1150 feet) of Cromwell-road, to the depth of 55 feet, with the exception of 105 feet in the centre for entrances, is devoted to picture galleries. These galleries are constructed of brick, as also are the offices and galleries which abut on the other roads. The rest of the building is one mass of iron columns and girders. The domes at either end are built of iron and glass; they are octagon on plan, 135 feet wide, and rise to the height of 250 feet. From each side of the octagon space under the dome broad flights of steps lead down to the nave and transept, with smaller ones from the diagonal lines of the octagons. The kitchens are at the north side of the block, in a recess formed by the arcades of the Horticultural Society.

The perspective view of the nave shows the architectural character of the interior. The columns which support the sides are coupled; the back ones support the gallery with lattice work front, the clerestory above it, and the sloping roof. The front columns, which have ornamented caps and bases, support circular iron ribs. They are linked to those behind with rings, by the base and abacus to the iron piers dividing the windows, and by stiffening pieces to the rafters. These stiffening pieces cross the spandrels, and project, with ornamental terminals, from the soffits of the ribs. The ribs are pieced throughout with a series of small diamond-shaped openings. The nave is lighted on either side by windows in the clerestory. The principal rafters lie on these ribs, and the roof is boarded and covered with felt. Small orifammes are introduced at the sides and front of arch springings.

The effect of this roof will be very beautiful. The circular lines of the ribs will be preserved in the general view, whilst the raking lines of the rafters will form a subordinate con-

trast to them, and produce an endless variety of light and shade. There is no view of the interior of the domes; but their immense size—larger than any hitherto constructed, except, perhaps, that of the British Museum reading-room—is, in itself, sufficient to insure a grand appearance. Externally, the domes have an eastern outline, the convex form being changed into a concave one at the crown. The longest elevation in Cromwell-road has a triple arched entrance in the centre, altogether, with its piers, 150 feet wide. The openings will be between 50 and 60 feet high. The piers dividing them are panelled, and have pedestals with groups of sculpture at their bases. There is a blind attic above, with trophies over the piers, and in the centre a niche with a statue. On each side of this central entrance there is a series of eighteen arches, the ninth and the end one being appropriated to additional entrances, and the rest divided into two stages, one of which is pierced to light the picture gallery. The piers are panelled, and circular niches are introduced in the spandrels. A high plinth skirts the building on all sides.

A sketch is exhibited of the gallery devoted to the machinery. It appears constructed entirely of wood. The sloping roof rests on strong supports braced diagonally together, and arch-shaped timber ribs, with their springings only a few feet above the ground, turn under and are bolted firmly to them.

We must not, however, forget to mention that the design is by Capt. Fowke, R.E., who deserves great praise for providing so commodious, so extensive, and so worthy a structure for the Art Treasures of 1862.

GENERAL ARCHITECTURAL INTELLIGENCE.

The Church of St. Barnabas, Kensington, which was built some thirty years ago, from the designs of Mr. Lewis Vulliamy, has lately received the addition of a chancel and vestry. The stained east window with fourteen lights was taken out and packed up, receiving no injury. The chancel, both above and below the upper steps, has been paved with Minton's encaustic tiles. A Caen stone reredos has been provided, the tablets of which have been illuminated. The vestry is on the north side of the chancel, and is nearly semi-octangular in form. The works cost about £1100.

The new Church in St. Giles's, Reading, was to have been commenced some time back, but the lowest tender so far exceeded the architect's estimate, that it was found necessary to refer the plans back for amendment, so that the cost may be brought down to such a sum as would probably be raised by the projectors of this district church. The cost will be about £6500, of which £5000 have been secured.

St. Giles's Church, Shrewsbury, has been reopened. The edifice has recently been enlarged by an erection on the north side of the nave, displacing a small dilapidated aisle of the old church. The addition is only part of a more extended plan intended to be carried out as the wants of the district may require, in which the present structure forms the nave to the proposed future extension—the choir and chancel, the old nave, a south aisle, the present chancel, and a side chapel or aisle to the new chancel. On the north side it is hoped to build a tower. The new building is erected in red and white Grinshill freestone, the colour contrasted and blended. The style is Geometric. The western gable has a five-light traceried window. The north wall has a deeply recessed masonry doorway and three two-light traceried windows. At the eastern end a masonry arch is built to suit the proposed extension, and filled in with rubble and an old two-light window. The old arcade has been simply rebuilt, and the other parts cleaned and repaired. The sittings gained are 120.

The foundation stone of the new church of St. Paul, Chorlton-upon-Medlock, has been laid. The site selected for the building is at the junction of Higher Temple-street and Brunswick-street, in a locality already populous, and where the remaining land is being rapidly built over. In the proposed church, sittings will be provided for 1100 persons, of which about two-fifths will be free. Nearly four-fifths of the amount necessary for the building and endowment have been already subscribed.

Large schools have been erected at Epping by Mr. G. E.

Pritchett, at a cost of about £3000. Dwelling-houses of a later style (at the request of the committee) than that of the schools have also been erected.

A new school-room for boys, in place of the one now used for that purpose at St. John's National School, Redhill, has just been opened. The new school-room, together with a schoolmaster's house, have been built at the cost of Mrs. Price, of Woodhatch. The master's house is not yet ready for occupation. The new school and residence are built within the main frontage, southwards; so that there is a considerable range of building along both the south and east front, grouping with the rising ground behind. The new school is 45 feet long by 18 feet wide, with high open timber roof, and a large window at each end. The walls are faced internally with white bricks and red and black in patterns: at the south-east angle is a porch with a turret over it, containing a clock with two dials and bell. The residence is connected by an arcade with the school. The school-room is heated by two open fireplaces, with warm-air chambers at the back and under iron hearths, through which chambers a supply of fresh air passes into the room, and ventilation is provided for by separate air flues, which are divided from the smoke flues by iron plates, and thus have their action secured through the heat derived from the smoke flues. The hat and cloak lobbies are also warmed by gratings from the same fireplace. The style of the building is a modification of Early English. They are built of Fuller's earth stone, from the neighbourhood, with Bath stone dressings, and are covered with plain tiles with ornamental crests.

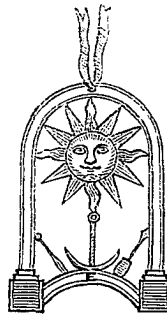
MASONIC NOTES AND QUERIES.

THE REV. JOHN BREWSTER, M.A.

In answer to your correspondent's inquiry, he will find a biographical notice of the Rev. John Brewster, M.A. (who was Rector of Egglecliffe, Durham), in the obituary of the *Gentleman's Magazine* for May, 1843. The merits of Mr. Brewster are recorded in the *History of Durham*, by Mr. Surtees, where he is characterised as having been "long and justly respected for the exemplary discharge of his parochial duties."—R. M. HAYLEY.

OLD R.A. JEWEL.

In one of Finch's aprons, covered with printed diagrams, the accompanying jewel, of which I enclose a tracing, was found wrapped up, after having been laid by many years. It is made of copper, and gilt on both sides. The ribbon by which it was suspended is purple. On the reverse, at the base of the pillars, are the letters J. and P., one on each. The twelve-pointed star is said to refer to the banners of a chapter. My queries on this are the following:—When were such jewels worn by authority? Does it appertain to any officer in particular, and, if so, to whom? At what period was the change made to the present regulation?—R. E. X.



MASONIC MATRIMONY.

[In our last, we published under this head a reply to an advertisement from a Reverend Brother for a wife, looking upon it, however, as such an evident quizz, that we did not expect any one could by possibility take it in earnest. It appears, however, that our Rev. Brother has done so, as will be seen by the subjoined communication. We also publish a protest from a Benedict against such advertisements. We certainly do not approve of them as a rule, neither should we have published that of our Rev. Brother, had we not known him to be what he represented himself, and been fully convinced of the genuineness of the advertisement, whilst at the same time we regret that our lot has not been cast in such pleasant scenes as the residence of our reverend brother.—Ed.]

"I beg to say, in reply to the query of S. S. G., in your last number, that it is not absolutely necessary that the young lady should be a Mason's daughter. I should be glad to make the acquaintance of S. S. G.'s nieces, who

appear to be imbued with a true love of Masonry. Only the strongest confidence in my brethren of "the mystic tie" could have induced me to make my wants known through an advertisement. I am living in a pretty, though sequestered, part of England, where there are no eligible young ladies. I have, therefore, ventured to apply to my brethren in Masonry, to whom I have never applied in vain, many of whom, doubtless, possess charming and accomplished young lady relatives, who would not, perhaps, object to share the joys and the sorrows of a rural parsonage.—L. T."

A Benedict writes, "I exceedingly regret that any brother (more particularly a Reverend one) should resort to the advertising columns as a means to obtain a wife. Surely the sweet relationship that should exist between man and wife is too sacred a subject for an advertisement, like the sale broad acres or of fat oxen. I would ask any sensible man what respect he could possibly feel for such a woman who is so lost to delicacy to answer such an advertisement. I suppose the next thing we shall have, will be Paterfamilias advertising his daughters for marriage, and expatiating on their various charms in not over chaste language. In conclusion, Mr. Editor, I would say that any man who is unable to obtain a wife without such means is by far better without one.—*Nottingham, March 18, 1861.*"

INSTALLATION OF S.G.M. OF KNIGHTS TEMPLAR.

At the present time, with the installation of the new Supreme Grand Master of Knights Templar in prospect, it would be very acceptable to us, and many of your K. T. readers, if you can inform us what is the mode of proceeding in such events amongst the Chivalric Order of the Temple?—H. H., W. H. M., and T. J. T.—[In the *Manual of the Knights of the Order of the Temple*, p. 63, chap. 4, which treats "Of the Grand Master," it states as follows:—

Art. 26. The Grand Master holds the government of the Order; therefore he alone has the supreme authority, and plenitude of chief power over the whole Order.

27. The Grand Master watches over the preservation of the rights and privileges of the Order in general, and of each Knight in particular.

28. The Grand Master is elected for life.

29. The Grand Master is elected in the General Convent, from among all the knights, professing the Apostolic Catholic Religion, see the Archet. and Levit. Rit. (but excepting the Primate, General Coadjutors, Coadjutors, and Chaplains) as often as an Heir-Successor, a Magisterial Prince, shall not be appointed.

30. The election of Grand Master takes place as follows:—The General Convent proposes five knights as candidates. Among the five candidates, three are designated by the Statutory Committees.

31. When the Statutory Committees, assembled in private conclave at the Magisterial Palace, have elected three among the five candidates, proposed by the General Convent (the General Convent still continuing its sittings) the Regent, his Privy Council, the Princes, the Primate, and his General Coadjutors, and nine Ministers, according to profession, the most ancient knights, be they endowed or not with dignities, titles, and benefices, immediately assemble in Grand Privy Council; during which, they vote by ballot and absolute plurality for the election of Grand Master. The Grand Master is elected from those candidates who have been presented by the Statutory Committees.

If the votes given by these shall not show an absolute majority, the votes shall be taken a third time, between both of those candidates who shall be designated by most votes in the preceding scrutiny.

But if, in this third case, the votes are equal, that candidate who was first consecrated a Knight of the Order of the Temple is proclaimed Grand Master, which is forthwith announced to the General Convent.

32. The Inthroning of the Grand Master takes place as follows:—The Ministers of the Order, the Grand Bailiff, the Grand Governor, the Grand Standard-Bearer, the Grand Chamberlain, the Grand Masters of Solemn Rites, go out into the Ante-chamber of the Profession, and conduct the Grand Master, elect, into the Temple to the seat of supplication.

The acts of election are read by the Magisterial Secretary. Having accepted the office, the Grand Master elect kneels down. The Primate, with his General Coadjutors assisting, recites the 65th Psalm. Prosperity to the Prince elect is implored. He blesses him, saying: "May the blessing of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit descend and rest upon thee for ever. Amen."

He then lays his hands upon him, saying: "Receive the Holy Spirit; whose-soever sins thou mayest remit, they shall be remitted; and whose-soever thou mayest retain, they shall be retained." (Which imposition is omitted, if a Prince shall be elected already endowed with it.) He consecrates him with the holy oil, on the head, saying: "Be thine head anointed, and consecrated with the celestial benediction IN THE PATRIARCHAL-APOSTOLIC ORDER; in the Name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit. Amen. Peace be with thee. Amen." (Which consecration is omitted, if a Prince shall be elected already endowed with it: but he is proclaimed Patriarch.)

Afterwards the Primate prays, saying: "O Christ, who hast anointed this PATRIARCH with holy oil, wherewith PRIESTS and PONTIFFS have been anointed faithful keepers, preservers, and defenders of thy most holy Church, anoint him with the holy oil wherewith thou hast anointed kings and princes, who by faith have conquered kingdoms, have wrought righteousness, have obtained the promises. Pour out thy most holy unction upon his head, let it descend even to his inward parts, and penetrate the interior of his heart, and by thy grace may he be made worthy of the promises which most religious kings and princes have obtained, that he may not only reign happily in the present age, but that he may come into their fellowship in the heavenly kingdom: through Christ our Lord. Amen."

The prayer being ended, he anoints him on the head, breast, back, shoulder-blades, and arms, saying: "I anoint thee a PRINCE with sacred oil; in the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit. Amen."

Lastly, anointing his palms, he says: "May these hands be anointed with the oil of sanctification, wherewith kings and prophets have been anointed; and as Samuel anointed David a king and prophet, so be thou blessed and constituted a PRINCE IN THE KINGDOM OF CHRIST; EVANGELIZING throughout all the whole globe which thy Lord has given thee to rule with PATRIARCHAL-APOSTOLICAL AUTHORITY AND MAGISTERIAL POWER. May thy right hand be terrible ✠ with the sacred sword; may the other be powerful with the Holy ✠ Cross. Which may He deign to grant who lives and reigns, world without end. Amen."

Which being done, he pays reverence with frankincense to the Grand Master consecrated Pontiff. Then the book of the Evangelists, the Rules of the Holy Father Bernard, the Charter of Transmission, the Statutes, the Relics of the Martyrs, and the Sword are brought, upon which the consecrated Grand Master thus swears: "I, N. . . . WILL, SAY, AND SWEAR, to hold the reins of government of the Militia of the Temple with paternal love; to defend the Holy Cross; to observe and order to be fulfilled, the Rules of the H. F. Bernard, the Charter of Transmission, and the several Statutes, Rules, Laws, and Decrees of the Order; and to expend my strength and life for the honour, defence, and safety of every Brother of the Order."

Forthwith, the consecrated Grand Master is invested, by the Primate, with the Patriarchal Ornaments and Magisterial Insignia, according to the Ritual of the books (excepting the Sword, Staff, Tiara, and Diadem).

The Regent, Deputy-Grand Masters, and Princes, descend from their seats. They approach the seat of supplication. They conjointly place the Tiara, encompassed with a Diadem, on the Grand Master newly consecrated, and co-arm his right hand with the Sword of the most glorious Master, JACQUES the Martyr (to whom be honour and glory), but the other with the Cross. The Regent says: "To the greater Glory of God the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit; in the name of the Most Illustrious and Most Holy Masters, our Fathers, Saint John the Apostle, and Saint John the Baptist, and by command of the Order: Accept, Most Holy Father, the plenitude of Patriarchal-Apostolical Power and Magisterial Authority over the whole Militia of the Order of the Temple, as from the order all our Fathers, Most Holy Masters, have held, or ought to have held, hitherto invested with the Grand Mastership (to whom be honour and glory). Amen. May you live, O Father, and reign, in peace, and in the faith of Him who lives and reigns for ever and ever. Amen."

The Regent, Deputy Grand Masters and Princes, conduct the Grand Master to the throne.

The Grand Master being enthroned, he is proclaimed by the Primate, according to the Ritual of the Books.

Immediately the Grand Marshal, and the Grand Admiral, take care to announce the enthroning. The usual blast of the Trumpet of the Order is sounded, and the Grand Master is saluted with the arms of the knights, with the Standard, and with the Banner of War.

33. After the enthroning, the doors are thrown open, permission to enter is given to the Noviciate Esquires, to the Canonesses, to the inferior, serving, and other faithful brethren of the Order.

Then the Senior by election among the Deputy Grand Masters, for the Deputy Grand Masters and Princes; the Grand Preceptor, for the Preceptorial Court; the Primate, for the Ecclesiastical Militia; the Grand Marshal, for the Consistorial and Palatinate Committees; the Grand Prior General, for the Grand Priors; the General Perfect of Legations, for the Magisterial Legates and Nuncios; the Grand Bailiff for the Bailiffs; the Grand Governor, for the Commanders; the Conservator General, for the Priors and Knights; the Senior by election among the Knights, for the Abbesses, Ladies, and Canonesses; the General Leader of Esquires, for the Noviciate Esquires; the General Proctor, for the Inferior Houses; all take the Oath of Fidelity to the Grand Master.

Finally, and with one voice, the Brethren, Sisters, and Serving Brethren present, take the Oath of Fidelity to the Grand Master. Then the Primate and all present sing the 19th Psalm.

34. The acts of enthroning being entered in the Records, and read in a loud voice by the Magisterial Secretary, the Brethren and Sisters present subscribe their names, and they are confirmed by the signature of the Grand Master, and by the signatures as well as the seals of the Regent and Princes present.

The foregoing is all that relates to the ceremony of installation, but there are other articles of the same Chapter defining the Grand Master's powers which we may give, if required, on some other occasion.]

Literature.

REVIEWS.

The Works of Virgil, translated by CHARLES RANN KENNEDY, late Fellow of Trinity College, Cambridge; Translator of *Demosthenes*, &c.

Five years ago, the late Dr. Donaldson wrote, of the first edition of this work, "One of our best scholars, Mr. C. R. Kennedy, has completed his father's elegant translation of *Virgil*, and thus enables us to prove that we have still men capable of appreciating themselves, and conveying to others, the characteristic beauties of the prince of Latin poets;" and it is not too much to say that this new edition, in which the entire translation is from Mr. Kennedy's own pen, fully sustains this praise, and proves not only the ripeness, but the liberality of English scholarship; for, as things now are, little gain can be expected from works of this nature, beyond that a man derives to himself from the knowledge that his works inform his countrymen, and give them the power of seizing and using ideas which, otherwise, the book of a foreign and dead language would have closed against them. This is particularly true of *Virgil*, whose verse is often hard to be understood; and it makes Mr. Kennedy's translation, considered as the expression of his meaning conveyed to a powerful and learned mind, all the more valuable.

The sense and spirit of *Virgil* are here rendered in nervous and sonorous lines, which carry with them the music of true poetry; and the translation, as a whole, may be taken as the best that has yet been given to the English reader.

The following, from the 4th *Georgic*, is a fair passage:—

Georgic IV. v. 170.

"Now list, what instincts Jupiter the bees
Endow'd withal, I teach; their high reward,
Who, led by tinkling Corybantian brass,
Fed in his Cretan cave the infant god.
To them alone community of sons
And fellowship of city-life are given,
With laws and wisdom politic; alone
A country and a sacred home they know,
For winter's need by summer's toil provide,
And store their earnings for the public weal.
Part forage in the meads, their tasks arranged
By distribution just; part within doors
The tear of daffodil and gum of bark
Lay for the first foundation of their combs,
Then build the waxen arches; these are busy
Training the nation's hope, their youth adult,
Those packing honey, and their little cells
With nectar pure distending; some are bid
To keep strict sentry at the outer gate,
And take their turns of watching cloud and rain;

Or booty from the gatherers they receive,
Or forming in a body chase the drones,
An idle race, away: warm glows the work,
And all of thyme the rich confection smells.
As in the forge Cyclopien, when they speed
Jove's armoury of thunder, some the blast
With bellows catch and render, some the metal
Plunge hissing in a lake; with anvil-strokes
All *Ætna* groans; they with a mighty force
Alternately their arms in concert raise,
And still with gripping tongs the iron turn:
Thus in their several offices of toil
(Great to compare with small) *Cecropian* bees
Engrossing store, their native passion, strive.
Grave elders have in charge the tower's affairs,
To raise their rampires, shape their *dædal* roofs:
The younger bands at evening late return
With thighs thyme-laden; roaming all at large
The arbute and the willow, saffron-buds,
The dainty larkspur, lavender, and lime
They rifle of their sweets: one lot for all
Of labour and repose: at morning break
Outpour the population of the hive,
Impatient for their task; when eve at length
Admonishes to quit the balmy field,
Home to refresh their weariness they come,
Awhile about the doors and avenues
Thronging with drowsy hum, till in their beds
Couch'd for the night, a silence o'er them creeps,
And all their busy life is lull'd to rest."

The speech in which *Venus* addresses *Æneas*, when she reveals to him the gods battling against *Troy*, is very good:—

ÆNEID II. v. 702.

"When lo, beside me shining thro' the gloom
Visibly bright, as never I had seen,
My lovely parent stood, displaying full
The godhead, such as to immortal eyes
In majesty of beauty she appears:
Me by the hand she took, and softly held,
With rosy lips admonishing—What passion
Transports thee thus, my son? what fit of rage
Unseemly? where is thy regard for us?
Shouldst thou not rather look for him thou leftest,
Thy sire infirm and old, if he is safe?
If yet *Creusa* lives, *Ascanius* yet;
Whom hosts of the *Achaians* hover round,
And, but for my precaution, flames ere this
Had reach'd them, or the enemy surprised?
Not Spartan *Helen's* face which thou abhorrest,
Nor Paris the reviled, but ruthless gods
O'erturn this empire, and the heights of *Troy*.
Behold; the misty damp, which intercepts
Thy vision and bedims the mortal sense,
I will remove: thou hearken to my voice,
Nor fear a mother's counsel to obey.
Where strewn in heaps thou seest yon massy piles,
Stone rent from stone, and wary, rolling clouds
Of dust and smoke, there *Neptune* at the walls
Storms with his trident, shakes their solid frame,
And all the city from her seat of power
Hurls to annihilation: *Juno* here
In ecstacy of fury and revenge
Stands at the *Scæan* portal, prominent
In steely cincture, calling from the fleet
Her fresh marauders: on the central tower
Tritonian Pallas in a beamy cloud
Effulgent sits, with *Gorgon* terrors arm'd:
Great *Jupiter* himself th' *Achaian* host
Inspires with might invincible, himself
Rouses the gods to mortal strife with *Troy*."

Virgil was not only the greatest, but the most moral of Roman poets; and there are many passages in this version to which the attention of our brethren may be serviceably directed as suitable for quotation, when they expatiate on those principles which form the foundation of our Craft, such as that in the 3rd *Georgic*:—

"The fairest days of life are first to flee;
Disease and pain ensue, and wistful age,
And last stern death, to finish mortal toil.
Still worse for better thou shalt wish to change;
Then, for the lost 'tis idle to regret,
Keep in advance of time."

We add a few other lines of the same class:—

ÆNEID I.

"Myself a sufferer, I can pity woe."

ÆNEID II.

"The vanquished have no safety but despair."

ÆNEID V.

"Able are they, who able deem themselves."

ÆNEID VI.

(Speaking of the good in Elysium.)

"Among them are the brave who suffer'd wounds
In glorious battle for their fatherland;
Chaste priests, and pious bards, that worthily
Of high Apollo sang; discoverers
Of life-improving arts; all whose desert
Hath to mankind endear'd their memory."

ÆNEID X.

"Blind to his future destiny is man,
And knows not how to bear prosperity."

ÆNEID XII.

"Courage and patience learn from me, my son;
From others, fortune."

ÆNEID I.

"Take courage, men,
And banish dismal fear: these very woes
Hereafter in remembrance may be joy.
* * * * *

Live and reserve yourselves for happier times."

ÆNEID VI.

"Mind stirs and quickens the material mass,
Fused thro' each part and mingled with the whole."

In cordially recommending this admirable translation to our readers, it gives us pleasure to add that its author belongs to our ranks, being one of the many able men whose names the Howe Lodge (No. 857), has been privileged to add to the roll of Freemasonry.

Mysteries of Life, Death, and Futurity, illustrated from the best and latest Authorities. By HORACE WELBY. London: Kent & Co.

This is a compact and comprehensive volume, resembling in its general appearance, and the miscellaneous nature of its contents, the now celebrated *Things Not Generally Known*. There is this difference, however, that while Mr. Timbs's volume is merely a collection of recondite facts, that of Mr. Welby claims to be a similar repository of opinions. It is in the highest degree interesting, and affords ample material for the speculative philosopher's meditations, or those of the psychological student. Very many of the extracts of which the book is a compilation will be familiar to those well up in our current literature; but there is much that will be quite new to most ordinary readers. There is a plentiful selection from the works of American philosophers, some of whom are almost unknown on this side of the Atlantic.

Although our author professes to have constructed his volume from the works of modern writers only, there are several very old acquaintances who turn up here and there in wandering through his pages, such for instance as the story of the death of Lord Lyttelton, and other equally well-known anecdotes, besides sundry reproductions of the equally familiar opinions the ancient heathen poets and philosophers. With regard to his modern authorities, Mr. Welby certainly deserves the credit of impartiality. Perhaps we are not altogether wrong in attributing to him some slight sympathy with spiritualistic doctrines; yet we find Owen's *Footfalls on the Boundary of another World* quoted side by side with the argumentative writers in the *Saturday Review*. The famous and heterodox *Essays and Reviews* contribute a very large portion of their contents, while, to counter-balance this, we have the ultra-correct *Quarterly Review*. Sir W. Hamilton's eloquent pages are largely culled from, as are also Sir B. Brodie's psychological inquiries. Scraps of poetry, stories of quaint customs, and numerous anecdotes serve to lighten the contents of a closely printed volume, the compilation of which shows truly (to use the expression of Lord Bacon) that "reading maketh a full man." The book is one well worthy of a place among those which one keeps for reference; for if its contents do not actually go to prove anything, it is hardly possible to read a couple of pages anywhere in it without discovering ample food for meditation, both pleasant and profitable.

This, indeed, is put forth by Mr. Welby as one principal object of his labours. He says (in a short introduction) that the characteristics of the age are, freedom of discussion, inquiry, and thought. "Thinking nurseth thinking;" and he has faith that truth is a gainer by the result. He very modestly describes his book as being one of humble pretensions, and tells us that it has been undertaken with a view of concentrating within a focus the views and opinions of some of the leading writers of the day, and placing them before the reader in a popular form. He is very careful in giving the authority for every statement which he has placed before the public, and approaches the great concerns of which he treats in a reverential and religious spirit. With regard to his title, he says:—

The writer has employed the word Mystery in its ordinary acceptation—a thing unintelligible or concealed,—as well as in the Scriptural meaning—something that had been unknown, but in due time was revealed by the inspiration of God. Thus it is applied to the principles of the Gospel, and to the circumstances of the General Resurrection; as well as to denote an emblem of revealed truth.

The subjects treated of are such as the following:—Life and Time; The Nature of the Soul; Spiritual Life, Belief, Scepticism, and Superstition. The phenomena of death lead to singular facts about premature interment and trances. Next we find disquisitions on Sin; Punishment; the End of the World; and the State of Man after Death. And here we may cull, as a specimen of the quaint extracts which abound in the book, the following choice specimen of mediæval theology, which we think is sufficiently full-flavoured to please the most ultra-Calvinistic divine of the present day:—

As the wicked (says Drexelius) delight to consume their days in a circle of pleasure, God will appoint them a circle, but it shall be a circle of torments, which will never have an end. This was foretold by holy David: "Thine arrows," says he, "went abroad; the voice of thunder was heard round about." (Ps. lxxvii. 17, 18.) Famine, war, pestilence, disease, calamities, death, and all other afflictions, under which we often languish in this life, are the arrows of the Lord; these, however, soon fly over us: they swiftly pass from one another; but the voice of His thunder, the voice of His anger and heavy displeasure, like a wheel that is always in motion, shall sound about the infernal regions from everlasting to everlasting.

This wheel, as if filled with gunpowder, when once it takes fire, shall burn to all eternity. "A fire is kindled in mine anger, and shall burn unto the lowest hell." (Deut. xxxii. 22.) There is another circle which is likewise eternal,—a continual changing from the extremes of heat and cold. "Drought and heat consume the snow-waters, and so does the grave those which have sinned." (Job, xxiv. 19.) This is more expressly intimated to us by the "weeping and gnashing of teeth," which are mentioned by St. Matthew.

Speculative opinions as to the future state, and other very curious matter, follow; the compiler having selected his materials from authors of very diverse opinions, but including some of the highest names in literature. To the book itself our readers must go if they wish to form a clearer opinion upon it, for it would fill many columns of this Journal were we to give an analysis of these "Mysteries." The following extract on melancholy or poetic feeling will give some idea of the varied nature of its contents:—

Hypochondriacal feelings are, no doubt, in a great measure, connected with constitution or temperament. Melancholy is much more common than is generally conceived, and may be, perhaps, in some degree inseparable from a mind which highly appreciates the beautiful, has quick sympathies with all around, and a thoughtful regard to the possibilities and even probabilities of a changing world. On this account it has always been considered by the poets as a poetic feeling. Ben Jonson alludes to this notion, with respect to melancholy, as an accompaniment of sensibility, in his *Every Man in his Humour*:—

Stephen.—Ay, truly, sir, I am mightily given to melancholy.

Matthew.—Oh! it's only fine humour, sir; your true melancholy breeds your perfect wine wit, sir. I am melancholy myself divers time, sir; and then do I no more but take pen and paper presently, and overflow your half a score or a dozen of sonnets at a sitting.—Act iii. sc. 1.

Again, Stephen says, in Act I, "I will be more proud and melancholy, and gentlemanlike than I have been."

Sir Walter Scott, in his *Diary* (May, 1827), says:—

Imagination renders us the victim of occasional low spirits. All belonging to this gifted, as it is called, but, often unhappy class, must have

felt, but for the dictates of religion, or the natural recoil of the mind from the idea of dissolution, there have been times when they would have been willing to throw away life, as a child does a broken toy. I am sure I know one who has often felt so.

In a letter to his daughter-in-law, Sir Walter says of Mathews, the comedian: "It is very odd—he is often subject to fits of melancholy."

A disposition to melancholy (says Mr. Harrison) is by no means, as might first be imagined, necessarily indicated by a staid and grave deportment. In a large proportion of instances, it is even coupled with an exuberance of spirits, which would seem to promise a perpetual sunshine of cheerfulness. The mind, however, which is alive to joy, is also, and perhaps equally, alive to sorrow; and often passes by quick transition from the one to the other. Lord Byron, in his *Corsair*, touches upon this peculiarity of mind:—

Strange though it seem, yet with extremest grief
Is linked a mirth,—it doth not bring relief.
The playfulness of sorrow ne'er beguiles,
And smiles in bitterness,—but still it smiles.

Dr. Currie describes Burns, notwithstanding the gaiety of his writings, as constitutionally a melancholy man, and subject "to those depressions of mind, which are perhaps not wholly separable from the sensibility of genius, but which in him rose to an uncommon degree." . . . "Such a disposition is far from being at variance with social enjoyments. Those who have studied the affinities of mind, know that a melancholy of this description after a while seeks relief in the endearments of society, and that it has no distant connection with the flow of cheerfulness, or even the extravagance of mirth."

The work is wound up with an *omnium gatherum* under the head of "Adversaria"—a collection of ghost stories; and finally a short digest of M. Octave Delepierre's *Histoire Littéraire des Fous*. The whole book is replete with interest, we may say, in conclusion, and worthy the high character which Messrs. Kent have been so fortunate as to enjoy for other recent volumes published under their auspices.

The Morality of Freemasonry compared with that of Christianity. A Sermon preached before the Concord Lodge of Free and Accepted Masons at Christ Church, Byculla, Bombay. By the Rev. Bro. J. J. FARNHAM, S.W. and Chaplain of Concord Lodge. Bombay: 1861.

The last Indian mail has brought us, together with its usual budget of news, this very excellent Masonic sermon; and though there is no lack of able and earnest divines in the ranks of our Order, who from time to time are found able and willing to lend their aid to inspire and adorn our fraternal gatherings—we have seldom met with a discourse more admirably adapted for the purpose. It is argumentative, moderate in tone, and above all, not too long. The author takes for his text the following celebrated passage:—

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Philippians, iv. 8.

After an introductory panegyric upon the Sacred Volume of inspiration, he proceeds to consider the sentence, clause by clause. "Whatsoever things are true," gives him scope for an eloquent passage upon the cardinal virtue of truth, telling, but not hackneyed. The words, "Whatsoever things are honest," are thus explained:—

The translation of the original, by the word "honest," does not give full force to the passage, because honesty, in the usual acceptance of the term, may be regarded as included in the next mentioned virtue,—justice, so that the Apostle appears to repeat himself; but this apparent tautology arises from the fact that the old meaning of the word honest has become almost obsolete: the word was formerly used to signify grave, decorous. You will probably call to mind instances in which this use of the word still lingers in our language, as when we speak of an honest woman, without intending in any way to refer to the justice and fairness of her dealing. We find the term used in this sense in several parts of the New Testament, as when the deacons were appointed, the disciples were directed to "look out seven men of honest report," the meaning being, doubtless, men of respectable character. Again, St. Paul exhorts the Corinthians, "that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as reprobates," where the term honest is evidently used in the sense I have indicated, and means grave and irreproachable. Our translators have translated the same word which is here rendered

honest by the word *grave* in the only other places where it occurs: "Likewise must the deacons be grave," "so must their wives be grave," "the aged men must be grave." While the noun substantive corresponding with the adjective here used is rendered in one place honesty: "that ye may lead a quiet and peaceable life in all godliness and honesty;" and in two other places gravity: "having his children in subjection with all gravity;" and again, "in doctrine showing uncorruptness, gravity, sincerity." We may, therefore, take the passage to mean, whatsoever things are venerable or reverend are to be attended to; respect is to be shown to all the customs and usages of society so far as they are not evil; age and rank should be held in proper esteem; and in all things we should so conduct ourselves as not to bring reproach either on ourselves or our profession. Not only evil itself should be eschewed, but whatever, having the appearance of evil, would bring reproach on our good name, must be avoided.

Justice and purity are then dwelt upon, with "Whatsoever things are lovely; and whatsoever things are of good report;" due emphasis being laid upon each head, and ample justice done to the faithful explanation of the Apostle's exhortation. Our author traces the resemblance, or rather the identity, of the morals taught by Masonry and Christianity; he insists that they are the same, and ever must be so, because built on the same foundation, and drawn from the same source. As the Church is said to be one and indivisible; so Masonry is one; all Masons are as stones of one building, some, indeed, "rough ashlar," but all parts of one great temple. After comparing the initiation into Masonry with the admission into the Church by baptism, our reverend brother continues:—

It is true that Christians may be found who are very far from carrying out the principles of their holy religion in their lives; and so, too, there are Masons who are such only in name; and the shortcomings of both have been urged against the systems which they represent. But such reason is not in either case just. If men are found who did not act up to the profession, it is no argument against the profession; nay, the very fact that either a Mason or a Christian, whose conduct is not good, is regarded as inconsistent, shows that Christianity, as a religion, and that Masonry as a system of morals, are alike good in themselves.

In conclusion, Bro. Farnham points out that morality (even Masonic morality), *per se*, is inferior to Christianity; indeed, the latter exceeds the former as the whole exceeds a part. The discourse is wound up with some excellent practical observations applying the argument, denouncing hypocrisy on the one hand, and carelessness, or looseness of life, on the other.

An Address delivered at the Town Hall, Harwich, before the W.M., Officers, &c., of Lodge "Star in the East" (No. 935). By the Rev. Bro. G. E. CARWITHEN, Prov. G. Chaplain of Essex, &c. Ipswich: Dorling.

An excellent practical address, without perhaps any great claim to novelty in the treatment of its subject—the great principles of Freemasonry—but bringing the duties of a Mason earnestly before the audience to whom it was delivered. Our V.W. Bro. runs through the standard arguments in favour of the Order in an agreeable and eloquent strain. He particularly dwells upon "confidence" as a peculiar characteristic of the Craft, and quotes an anecdote we do not remember to have seen before; nor does he give us his authority for it. Here it is:—

And whilst, brethren, our thoughts dwell upon the scroll of fame, and we cast a glance on those Masons, celebrated in the annals of History, one can hardly refrain from pausing at the name of Cromwell! and calling to mind his significant message to the Governor of Newcastle, when he was hemmed in by the Scots at Dunbar; and when, writing for immediate assistance, he said, "Send me men in whom I can trust—MASONS!" How pregnant with meaning were these few words!

"The Rev. Brother thinks it needful to defend the Order from the reproach of unworthy members; and replies to the sneers of the profane at considerable length with good taste and not without spirit. The following is a very fair hit:—

Why, let us ask, should Masonry escape what no other earthly system has been ever free from? Even the followers of Him, who was *all perfect* knew no such immunity; for we read in that Volume (which is never closed in a Mason's Lodge) "that the sect of the Nazarenes was everywhere spoken against," not from any evil reports concerning them, but because the multitude ignorantly

opposed that which their darkened eyes would not see—that which they had neither the wisdom nor the will to understand or to admire.

It is hardly fair to criticise at any length a composition which the author himself says was never intended for publication. It was printed by request of his brethren in the Star in the East Lodge, who have stamped it with the *imprimatur* of their approval; and we may fairly add that it is excellently adapted for the purpose for which it was written.

NOTES ON LITERATURE, SCIENCE, AND ART.

The appointment of Baron Marochetti, to the rank of A.R.A., over the heads of so many Englishmen who are considered to have much greater merit, is provoking much criticism in artistic circles. *The Illustrated London News*, in concluding a brief memoir of the Baron, remarks:—"It will be observed, and we confess it, that we are not amongst the ardent admirers of the worthy Baron whose elevation to the dignity of Associateship in the Royal Academy last January will be received with surprise, and perhaps some feeling of disappointment, by many earnest and younger labourers in the same field, who have not had the advantage of that Court and aristocratic patronage in their support which he has, during his comparatively brief artistic career in this country, enjoyed. We believe it may be added—and this, at least, is worthy of remark—that, to the best of our knowledge, the Baron is the oldest aspirant in art (being now in his fifty-sixth year) who ever took probationary honours at the Royal Academy."

A School of Art is projected for Hertford.

Works of art intended for the Paris Exhibition are to be sent in by the end of the present month.

Mr. Richard Ansdell, who was elected an Associate of the Royal Academy on the 29th of January, was born in Liverpool in 1815, and educated at the Bluecoat School of that borough.

The two volumes of *Essays and Observations on Natural History, Anatomy, Physiology, and Geology*, by John Hunter, which have just been published under the able editorship of Professor Owen, will add fresh honours to the name of the great surgeon and anatomist, by proving that as a natural philosopher he was far in advance of the scientific men of his day; and but for the late Sir Everard Home, who, in 1823, burnt the whole of the valuable manuscripts of Hunter we should have seen the lowly cabinet maker John Hunter, forestalling some of the most startling teachings of geology. Providentially, the apprentice of John Hunter, Mr. William Clift, had made copies of some of those papers; hence the fragments which Professor Owen has now published. "What more John Hunter would have achieved had he lived," says the *Athenæum*, "it is impossible to say; but we feel, from the character of these fragments, that, had he been spared, he would have placed himself before the world, much more decidedly than he has done, as a philosophic naturalist. He would have been much more clearly apprehended as the profound student of the laws of life; and his reputation would have struck men, not as the great surgeon, or the great anatomist, but as the greatest exponent of the laws which regulate the succession and existence of organic beings that the world has yet seen."

Mr. Hiram Powers, the eminent American sculptor, is engaged in his studio at Via Chiara, near the Porta Romana, at Florence, on a colossal marble statue of Bro. Dr. Benjamin Franklin, which is commissioned by the Government of the United States. "Old Lightning-rod," as Cobbett was pleased to designate our philosophic brother, will be represented musing beside a tree split by the electric fluid—beautifully symbolical of the illustrious printer's discovery with his electrical kite.

Mr. Hart (an American sculptor, whose studio is only a few doors from that of Mr. Power, on the opposite side of Via Chiara, at Florence) has just executed the model for a bust of the Rev. Theodore Parker, the American orator, which is said to be a capital likeness. Mr. Parker, it will be remembered, died at Florence; and the bust is executed from a photograph and a cast of the orator's features taken after his death.

The new volume of Macaulay's *History* is likely to provoke much controversy, partaking, as the work does, very largely of the character of a polemical treatise.

The statue about to be erected by the people of Bolton-le-Moor to the memory of Samuel Crompton, is to be in a sitting posture. Mr. Calder Marshall, R.A., has received the commission; and the site fixed on for its erection is in Nelson-square.

A new planet—a star of the tenth magnitude—has been discovered at Naples by M. De Gasparis.

We are glad to hear that Mr. James Sheridan Knowles, the eminent dramatist, has recovered from the attack of bronchitis from which he was suffering some time ago, and that he is once more in sound health. He is residing at Babbiscombe, near Torquay.

It has hitherto been considered that Australia was first discovered by the Dutch in the year 1606; but Mr. R. J. Major, of the British Museum, has found a manuscript map in the Museum which transfers the honour to Portugal. From this document it appears that Australia was discovered in 1601 by a Portuguese, called Manoel Godinho di Eredia, or Heredia.

At the meeting of the Society of Antiquaries, on the 7th inst., Captain Windus communicated some information on a galley named the *Santa Ann*, which belonged to the once famous Knights of St. John, or Hospitalers, and which was built at Nice in the year 1530. This galley was of some 1700 tons burthen, entirely sheeted with lead from the bulwarks downward, and below the water-line bolted with brass bolts. He also exhibited six paintings of other galleys belonging to the Knights Hospitalers, or Knights of St. John, and the portrait of a captain of galleys named Rocella.

Mr. G. Adams, who executed the statue of our late gallant brother, General Sir Charles James Napier, G.C.B., has been commissioned to execute one of the late General Sir William Francis Patrick Napier, for St. Paul's Cathedral.

The inhabitants of the Cape of Good Hope are about to erect a statue of Bro. Sir George Grey, the governor of the colony. It is to be executed by W. Calder Marshall, Esq., R.A.

JUVENILE PROFICIENCY.—A large and beautiful oil-painting, abounding in figures, and descriptive or illustrative of "Daniel in the Den of Lions," has been issued from the easel of a lad of some fifteen summers, son of Bro. George Markham Tweddell, of Stokesley, author of *Shakspeare—his Time and Contemporaries*, and numerous other works. The work would have been highly creditable to a far older student, and, to say the least, viewing it in an artistic light, its character is such as cannot but obtain for the professor, who has so early and earnestly begun to practise this, his favourite art, the attention of those who, by their position, are calculated to lend a helping hand to merit, and to give worth its proper place. The face of the principal personator in the incident—Daniel—is pregnant with holy emotion, and is one of those rare efforts which speak their own praise. The animals are correctly drawn, and in every position indicate that much study and time must have been spent in the desire to render them life-like in their whole contour and aspect. We cannot afford space to say more in praise of the picture, but we would add that if this short paragraph in commendation were as valuable as a gold medal, the young student would be equally welcome to it—so much do we admire the artistic skill and ingenuity he has displayed.—*Middlesbro' News*.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

GRAND LODGE.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—In the report of the proceedings of the last Grand Lodge, you state, in your report, that a Bro. Angle was the seconder of Bro. Smith's resolution for giving £1000 to each of our charities. I was the seconder—not an Angle. Perhaps you will alter the report in your next Journal, as I am proud in having assisted in trying so good a cause in Grand Lodge: although we lost it, we may on some future occasion be successful.

Yours fraternally,
J. H. WYNNE,
No. 5, Burr-street, Lower East Smithfield,
March 21, 1861.

PROPOSED MASONIC HALL AT BRIGHTON.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—At the latter part of 1860, I inquired, through the medium of your MAGAZINE, what the Brighton brethren were doing in respect to the proposed Masonic Hall, or rather the Committee appointed to consider and report thereon. The inquiry, up to the present time, has not elicited a satisfactory reply, and meanwhile I am informed the Committee have not moved further in the matter.

I am at a loss to understand this apathy and unbusiness-like treatment of so important an object. If the Committee care not to move, or are of opinion (after a period of upwards of two years for deliberation) that the scheme is not practicable, why do they not resign the trust reposed in them, or report upon its non-advisability or impracticability.

But, I imagine, no such report can be agreed upon. There still remains the same important reasons why a hall should be obtained, as were put forward, very properly, upon their appointment. I will go still further, and add that continued experience shows more strongly that the project is a desirable one.

Again, I repeat, whence the delay, which is the more singular, from the conversation afloat that ground in Brighton can be obtained, and that there are numerous brethren who would become donors, or subscribers, or shareholders (and that many of the latter class would be content with little or no interest,—at all events, for the first few years).

In the hope that the Committee may rouse themselves, and speedily present their long deferred report,

I am, Dear Sir and Brother, yours fraternally,

PROGRESS.

Brighton, March 19, 1861.

HOW TO SPELL "SHAKESPEARE."

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—In your Notices to Correspondents in the number for March 16th, you say—"It is a disputed point"—alluding to a communication from myself as to the spelling of the name of our great poet. Permit me to say that I think there can be no dispute on the subject, believing as I do that the name is derived from the words "shake" and "spear." In proof of this we have the crest of the poet, viz., a falcon holding and apparently shaking a spear. Now, why new-fangled and whimsical commentators and others should convert those truly English words into "shak" and "spere," which are neither English nor foreign, I am at a loss to conceive. Bro. Collier and the Shakespeare Society (when the latter was in existence) spelt the name as it ought to be, and as it will be spelt in all future ages.

With respect to the autograph in the British Museum, whatever it may be, as well as to any other autograph that can be referred to, I consider it as no argument whatever, simply because the poet, like all others of his time, was in no way particular as to how he spelt his name, and we may see from his autographs that he spelt it several different ways. In fact, there are no less than sixteen ways for spelling the name. As proof of the careless fashion of the time I may state that Ben Jonson's name was often spelt Johnson; Edward Alleyn was sometimes Allen, Alleyne, or Alline; Slater was often called Slaughter; Philip Henslow varied to Hinchloe, Hinchlie, Henschlowe, and several other ways; Robert Shaw always signed his name Shaa; Stones was written Stounes; Perkins, Perckynnes; Shakespeare, Shackyspeare, &c. Even Charing Cross in those days was barbarised into Caylleng Crosse: and names of plays were transmogrified by managers into all manner of shapes. In *Palamon and Arcite* the latter was written and printed Arcit, and sometimes Arsitt or Arsytt. So much for spelling in the sixteenth century; and also for the ridiculous modernised method of spelling the name "Shakspeare," which I submit is wrong, and in which there is neither sense nor reason.

I am, Sir and Brother, yours fraternally,

G. B *****

Doncaster, March 18, 1861,

THE MASONIC MIRROR.

MASONIC MEMS.

At a special meeting of the General Committee of the Boys' School, on Saturday last, the report of the sub-committee, already published, was adopted. Bro. Jennings, on behalf of Bro. Thiselton, in a few well-timed and appropriate remarks, tendered his resignation of the office of Secretary. The only candidate who, so far as we know, has yet offered himself as a candidate for the situation is Bro. Frederick Binckes, P.M. No. 11.

The installation of Bro. Col. Alexander Shafto Adair as Prov. Grand Master of Suffolk will, it is understood, take place in July.

The Prestonian Lecture will be delivered in the Grand Stewards' Lodge on Wednesday next, the 27th inst. The Lodge will be opened at eight precisely.

At the Lodge of Benevolence, on Wednesday last, eleven petitioners were relieved with different sums, amounting in the aggregate to £107 10s.

WATSON TESTIMONIAL FUND.

The preliminary meeting of the Stewards for the above Fund was held on Monday evening, the 18th instant, at No. 7, Salisbury-street, Strand. The brethren present on that occasion were Bros. F. Baker, Caulcher, M. Cooke, Dickie, Exall, Fraser, J. Gurton, Le Gassick, Gibson, Harrison, Newall, Palmer, Platt, John Savage, P.G.D.; Joseph Smith, P.G.P.; W. Smith, C.E.; G. States, and H. T. Thompson. The following motions were severally proposed, seconded, and carried unanimously, viz., "That Bro. Savage be elected Chairman." "That the forty-six brethren whose names have appeared in the advertisement inserted in the FREEMASONS MAGAZINE, as Stewards of the Watson Testimonial Fund, form a Committee to carry out the objects of the same, with power to add to their number." "That Bro. Joseph Smith, P.G.P., be Honorary Treasurer, and Bro. Newall, W.M. No. 536, be Honorary Secretary." "That the meetings of the Committee be held on the first and third Tuesdays in each month, at No. 7, Salisbury-street, Strand, at eight o'clock, until further notice." "That the Stewards be requested at the next, and each succeeding meeting, to furnish the Secretary with a return of the names of the subscribers, and the amount of each subscription, and to pay to the Hon. Treasurer all monies in hand." "That the monies collected under this fund be added to the £200 voted by the Grand Lodge of England, on the 6th instant, so as to increase the amount proposed as an annuity for Bro. William Watson." "That the form of circular recording the particulars of Bro. Watson's Masonic career be adopted by the Committee." A letter was read from Bro. Thos. A. Adams, regretting his inability to attend that night, but his desire of approving any measures the Committee might adopt. It was also mentioned that, as some brethren had declared it to be their intention to move the non-confirmation of the minutes at the next Grand Lodge, every well-wisher to the cause should take care to be in his place early on that occasion, and use his utmost endeavours to secure the attendance of all brethren favourable to the good work. Votes of thanks were carried by acclamation to Bro. John Savage for his kindness in taking the chair, and to Bro. W. Smith, C.E., for placing his rooms at the disposal of the meeting. It was gratifying to hear that on all sides there were warm promises of support, and that no inconsiderable sum was already in the hands of the various members of the committee. Such unanimity prevailed, that this preliminary meeting must be looked on as a great success, evincing the firm determination of the Stewards to raise a fund which shall double, if not triple, the vote of Grand Lodge. The next meeting of the Committee will take place on Tuesday, the 2nd of April.

METROPOLITAN.

INSTRUCTION.

FIDELITY LODGE (No. 3).—The fifteen sections were worked in this Lodge of Instruction, held at the Yorkshire Grey, London-street, Fitzroy-square, on Thursday evening, the 14th inst., presided over by Bros. Adams (G.P.), W.M.; Tyrrell (P.M. 1006), S.W.; and Caulcher (P.M. 1055), J.W. There was a good attendance of brethren from all parts of the metropolis and its environs, as is usually the case wherever Bro. Adams fills the office of W.M. The sections were taken up by fifteen brethren of various positions in the Craft, from the veteran with a quarter of a century's experience to the tyro of a few months' standing, who all carefully performed their several parts, stuck to the good old paths, and were rewarded

with the cordial approval of the officers and the rest of the brethren. At the conclusion, several visitors were elected members of the lodge, who, in returning thanks, expressed the great gratification they felt at witnessing the able, careful, and correct manner in which the various sections had been worked.—The Secretary, Bro. Jeffery (S.D. 237), then proposed “That the thanks of this Lodge of Instruction be presented to the W. Bro. Adams for the interest he uniformly manifests in its welfare; for his unremitting endeavours to disseminate a knowledge of the true principles of Masonry, and to enforce their practice; and for his great kindness as their W.M. on the present occasion; and that this resolution be entered in the minutes of the lodge.”—This proposition having been duly seconded, was unanimously and enthusiastically carried.—The W. Bro., in returning thanks, said that he was sure the brethren would not charge him with mock modesty or affectation when he told them he felt that the terms of the resolution more truly represented his wishes in regard to Freemasonry, than any services which he had been able to render it. He was indeed most anxious to promote a knowledge of the genuine principles of Masonry, and endeavoured both by precept and example to enforce the practice of those great virtues which it enjoins. He knew that the brethren were ever ready to give him credit for good intentions, and would ascribe his shortcomings to their proper source—the weakness of human nature. He particularly recommended that excellent virtue, Charity, “which comprehends the whole,” leaving it to the conscience of the brethren how they might best exercise it; if all would only do what they could to lessen the aggregate of human suffering, vice and misery would soon be almost annihilated. In conclusion, he heartily thanked the brethren for their kind feeling towards him, and sincerely hoped that, acting on the dictates of a conscience guided by the Sacred Writings, he might continue to retain their good opinion during the period to which the Great Architect might see fit to extend a life which had already reached the term described by the Psalmist as that allotted to the life of man.—The lodge was then closed in perfect harmony, and the brethren separated, highly gratified with the proceedings of the evening. The Fidelity Lodge of Instruction meets at the place mentioned above every Thursday evening throughout the year, at eight o'clock.

LODGE OF FELICITY (No. 66).—At the regular monthly meeting held on Monday, 18th of March, at the London Tavern, Bishopsgate-street, Bro. Ullman, W.M., Bro. Law was passed to the second degree; and the election of Bro. Hubbuck, for the Grand Stewardship of the Lodge, was confirmed.

EASTERN STAR LODGE (No. 112).—At the last regular meeting for the season, held on Wednesday, March 13th, at the Rose and Crown Tavern, Bromley, near Bow, Bro. Frederick Inman Sharp, the W.M., presided, and raised to the third degree Bro. P. Hobson, passed Bro. Morgan, and initiated Mr. Robert Bateman. The ceremonies were throughout most ably worked by the W.M., who was highly lauded for his proficiency by Bro. E. W. Davis, P.M. At the conclusion of the business the brethren adjourned to refreshment, and the usual happy union closed the proceedings.

LODGE OF TRANQUILLITY (No. 218).—The meeting held on Monday, March 18th, at Radley's Hotel, was well attended. Bro. Morris Hart, the W.M., presided for the first time. There were also present Bro. Henry Isaacs, Bro. Saul Solomons, Bro. Meyer Harris, Bro. Noah Davis, and several others. Messrs. George Emanuel, B.A., Henry Russell, and S. Meyer Beberfeld were initiated into Masonry. Bros. Birmbaum, Goldsmid, and Lavy were raised to the third degree. The lodge was closed, and the brethren re-assembled at the banquet.—The W.M., in proposing the health of our gracious Queen, referred to the loss she had sustained, and as men and Masons they were called on to sympathise and condole on this, her first great trouble, earnestly praying the next might be long deferred. The M.W.G.M., the Deputy G.M., and other grand officers, were also drunk with Masonic loyalty.—The W.M. said, despatch was characteristic of the lodge, as there was generally a great amount of business at their meetings; and the next toast was not only of import to the Lodge of Tranquillity, but to the Craft at large. He alluded to the gentlemen who had been that day admitted into the Order. In Bro. Emanuel they had one who, actuated by the antecedents of his researches after knowledge, was desirous of penetrating the mysteries of the institution; such a brother could not fail of becoming an ornament to the Order. Bros. Russell and Beberfeld were his personal friends; they were worthy of receiving the right hand of fellowship from the members of the lodge, and he was sure that upon longer acquaintance they would be highly esteemed. He reminded those brethren they had but just been admitted into the portal of Masonry, and they had yet much to learn; and for the better attainment of knowledge he entreated them to attend the Lodge of Instruction attached to No. 218, held at the Green Dragon, Bishopsgate.—Bro. EMANUEL,

in reply, said they were all so satisfied with the glimpse they had of Masonry, that it was their intention to follow the W.M.'s advice.—Bro. HENRY ISAACS said it was the privilege of the immediate P.M. to propose the health of his successor, and it did not always happen that the brother filling the chair for the first time was endowed with the amount of talent possessed by the brother who then presided over them. He referred to the solemn rite of installation, and the requirements of a Master. Lodges did sometimes elect the wrong man, but in Bro. Morris Hart they had certainly got the right man in the right place. He referred to his career in passing through the different offices; his gradual progress to perfection. He especially alluded to what the W.M. had said that night, and hence he was satisfied that Bro. Hart would prove one of the best Masons that had ever filled the chair, and a more worthy and honourable man in social life never existed. The toast was greeted with much applause.—The W.M. said that he feared Bro. Isaacs's encomium was rather dictated by friendship than by his merits. He referred to the trial he had to undergo in following so skilled a brother as Henry Isaacs. He was elected by the unanimous vote of the members, and he trusted he should be able to satisfy the expectations they had formed, and thus return the goodwill evinced towards him. Before he sat down, the W.M. said he should introduce a subject that was worthy of more eloquence than he could bestow, although it really needed few words to recommend it. He alluded to the Fund of Benevolence belonging to the lodge, and especially craved the attention of the brethren newly admitted, each of whom he was sure would contribute to its support. He concluded by proposing “Success to the Benevolent Fund, connecting with it the name of Bro. Saul Solomons.”—Bro. SOLOMONS, after alluding to the general state of the fund, and that the £200 invested was held sacred, noticed that although the contributions had been most liberal, still the claims on the fund had been large, and prevented an increase to the amount invested. A liberal response was given to Bro. Solomon's appeal.—The W.M. then, in referring to the known fact that hospitality was a distinguishing feature in their lodge, which was proved by never being without visitors, gave a cordial greeting to the visitors then present—Bros. Harvey, How, Levy, and Davis, which was acknowledged by Bro. Harvey. In proposing “The P.M.'s of the Lodge of Tranquillity,” the W.M. referred to their separate excellencies, and the support they invariably gave to the Master in the chair.—Bro. HENRY ISAACS, after referring and replying to the W.M.'s remarks as to himself, left Bro. Solomons to answer for the body, who said that he and each of them sought not the chair for any personal aggrandisement, but in the desire to sustain the good standing of the lodge. Their efforts to that effect had been crowned with success, and hence it was always with pleasure they met their brethren. The “Health of the Officers” concluded the evening.

JORDAN LODGE (No. 237).—This lodge held its usual monthly meeting at the Freemasons' Tavern on Friday, the 15th instant, when Messrs. Archer and Christie were initiated; Bro. Edgecombe passed, and Bros. Stead and Wadley raised to the third degree;—the whole of the work being most efficiently performed by the W.M. Bro. Dyer, assisted by his officers. The visitors were Bro. Manico, P.M. 219, and Bro. Suchet-Champion, 4, Scotland. The claims of the Boys' and Girls' Schools were advocated respectively by Bro. Robinson, P.M., and by Bro. Patten, P.G.S.B.; and five guineas from the funds of the lodge were unanimously voted to each of these excellent institutions. Much sympathy was expressed for Bro. Crew, the respected Secretary of the Girls' School, now lying on a bed of sickness, from which it is greatly feared he will not recover. After the banquet the usual toasts were drunk, “The Masonic Charities” being responded to by Bro. Watts, P.M. and Treas., and by Bro. Swan, S.W.; the former as Steward of the Girls' School, and the latter for the Boys'. Several excellent songs were sung by Bros. Robinson, Sheen, Spooner, Carvill, Brabham, Goldsborough, jun., and Bro. Suchet-Champion, one of the visitors, whose Scotch and nautical songs afforded peculiar pleasure. The proceedings of the evening terminated, as usual, with the National Anthem, in which all the brethren joined with hearty goodwill.

CANONBURY LODGE (No. 955).—The regular monthly meeting was held on Thursday, March 14th, at Bro. Todd's, the Canonbury Tavern. The W.M., Bro. Edward Cox, presided, attended by his officers and several other brethren. Bro. Holborn was passed to the second degree, and Bro. Satchell was raised to the third degree, the ceremonies being most ably conducted by Bro. Cox, on this his first occasion of presiding. At the previous lodge, the W.M. was installed by Bro. John Savage, P.G.D., and appointed as his officers Bros. John Eason, P.M.; John Willis, S.W.; J. C. Norman, J.W.; T. Bohm, P.M., Sec.; J. G. Chancellor, S.D.; and Winn, D.C. Bro. H. S. Duff Filey, re-elected Treas., and George Young, the Tyler, were also re-invested.

NEW CONCORD LODGE (No. 1115).—The first anniversary meeting of this successful lodge was held on Friday evening, March 15th, at the Rosemary Branch Tavern, Hoxton. Bro.

Emmens, W.M., presided; Bro. Bertram, S.W.; Bro. Swincock, J.W.; Bro. Lawrence, S.D.; and Bro. Lensohn, J.D. The following were amongst the visitors:—Bros. Jeremiah Long, P.G. Sec.; Peter Matthews, Pro. G.W. for Essex, 830; How, Prov. G. Dir. Cers. for Herts; H. Muggeridge, P.M. 227; Swainston, P.M. 201; C. Mány, P.M. 201; Nicholson, P.M. 201; A. Day, P.M. 118; Handford, W.M. 1044; Sharp, W.M. 112; E. W. Davis, P.M. 112; Oliver, S.D. 1044; W. Austin, W.M. 281; Braun, 1044; Sloman, 25; Hurlstone, 201; H. T. Thompson, 1044; Smith, 1044; Rowley, 1044; Amos, Org. 1044; Dawson, 201; Dixon, 201; Kerby, 228; Hewett, 1044; H. Thomson, S.D. 206, &c. The lodge was opened at three o'clock, when the W.M., in his usual impressive manner, raised Bros. Fell, W. Stannard, Suter, Marshall, and Edwards to the sublime degree of M.M. Bro. Maine, having been questioned as to his proficiency, and his answers being satisfactory, was passed to the second degree. The lodge was then resumed to the first degree, and Messrs. Boyd and Grinslade were introduced, and in due form initiated into Freemasonry. The next business was to install Bro. Bertram as W.M. for the ensuing year, that imposing ceremony being performed by Bro. Emmens in a manner which elicited universal commendation. The new W.M. having received the customary salutes, proceeded to appoint his officers as follows:—Bros. Swincock, S.W.; Lawrence, J.W.; Emmens, P.M.; Laughlin and Shaboe, Chaplains; Wild, Secretary; W. Estwick, Treasurer; Lensohn, S.D.; Osmond, W.E.; Cole, I.G.; Stevens, Steward; Margetson, D.C.; and Speight, Tyler. The W.M. said it was a sincere pleasure to him that his first duty was to present his predecessor with a P.M.'s jewel, as a small token of the esteem entertained towards Bro. Emmens by the New Concord Lodge. Having affixed the jewel to Bro. Emmens's breast, Bro. the Rev. J. W. LAUGHLIN, Senior Chaplain, said he also had a pleasing duty to perform, which was to present Bro. Emmens with a silver cup, as a mark of the esteem of the brethren, and to evince their gratification at the manner in which it had pleased the G.A.O.T.U. to permit him to go through his year of office. They had had the pleasure of seeing the wine, the oil, and the corn spread before them, and it was their sincere wish that his barns might always be full; that wine and oil might be plenteous, which made glad the heart of man; and that his cup of happiness might always be filled to overflowing. Therefore, on behalf of the lodge, he had great pleasure in presenting him with the cup, which bore the following inscription:—"Presented to Bro. J. Emmens, P.M., by the members of the New Concord Lodge (No. 1115), as a mark of their esteem, and in consideration of his valuable services as W.M. and founder of this lodge."—Bro. COLE then came forward and said, I am deputed by thirty-seven members who have been initiated by you into the New Concord Lodge, to present to you this testimonial, as a trifling mark of their approval of your valuable services, on your retirement by the effluxion of time from the office of W.M. On this occasion, on the last meeting held under your presidency, we cannot adequately acknowledge the many acts of kindness which we have received at your hands; but we beg your acceptance of this testimonial as a token of the regard of the members of New Concord Lodge, which may exist, apart from contingences, when the heads that designed it and the hands that planned it are slumbering in the dust. It would be out of place if I were to attempt to detail to you the very many expressions of gratitude which have been evinced towards you by us initiates, and in presenting this testimonial, when you gaze and reflect upon it, let it remind you that success is better secured by deserving it than endeavouring improperly to obtain it. Bro. Cole then presented the testimonial, written on vellum, and splendidly emblazoned and framed. It bore the following inscription:—"New Concord Lodge of Ancient, Free, and Accepted Masons of England (No. 1115). Presented by the undermentioned brethren, initiated in the New Concord Lodge, to Bro. J. Emmens, founder and first W.M. of the above lodge, on the occasion of his retirement from the office of W.M. by effluxion of time, as a respectful tribute of their esteem, and expressive of their warmest gratitude, and to evince to him the high estimation in which his services have been held by them as a sincere and talented Freemason." (Signed by thirty-seven brethren).—Bro. EMMENS said, W.M. and brethren, really these acts of kindness towards me are so overflowing that I know not how to thank you. I do not pretend to say that I have not done my best to the utmost of my ability to promote the interests of the New Concord Lodge, and that I have, to some extent, succeeded, the proceedings of this evening afford full and ample testimony. I regret to say that I cannot find words fully to express all that my heart dictates, but I trust in your generosity that you will take the will for the deed. Having received a jewel from the brother whom I have this day installed into the chair, I must say that so complimentary and unexpected a testimonial from those brethren whom I have initiated during my year of office, is one that I certainly never anticipated. I hope, brethren, as I have said, that you will take the will for the deed as my expression of

gratitude; for to the latest hour of my existence, so long as health and strength shall remain, and after the proceedings of this evening, I shall consider it my duty to maintain the interests of this lodge in a greater degree, if possible, than I have done before. I thank you most sincerely from the bottom of my heart, and I shall ever remember the proceedings of this evening with feelings of gratitude to all.—Bro. ESTWICK, Treasurer, said he was requested by Bro. Stannard to present to the lodge a portrait of Bro. Emmens, to be suspended in their lodge-room, as that of a man whom they all esteemed in the highest degree.—The W.M. expressed his thanks to Bro. Stannard for his present, but hoped that for many years they would not merely have the portrait but the reality of the founder of the lodge. The lodge was then closed, and the brethren, numbering nearly one hundred, adjourned to the large hall for refreshment. After the cloth had been drawn, the W.M. gave the usual loyal and Masonic toasts, which were duly honoured.—Bro. EMMENS then rose and said, For the first time as P.M. of the New Concord Lodge I venture to address you; and it is with a great deal of pleasure I do so, because I rise to propose the health of one whom I highly esteem; and I believe that every brother who knows our new W.M. regards him with the same kind feelings as those I now entertain. Bro. Bertram is well qualified to carry out the duties of the lodge with greater efficiency than I have ever had the power of doing; and that being so, he is fully competent to take the mastership of this lodge, or of any other in the Craft. I give you "The Health of our W.M., Bro. Bertram."—The W.M., in reply, said, I wish I could find words to express all I feel on this occasion. I can assure you that my feelings are more than I can express, as I have now arrived at the height of my ambition. My ambition was to be Master of a lodge, and I am indebted to Bro. Emmens for the proud position which I occupy, and to him I shall look for everything I require during my present year of office. I can assure you I feel deeply the responsibility of Master of this lodge, and that it will be no sinecure; but I have great confidence in myself, and with Bro. Emmens at my elbow, who is so well versed in the duties of the Craft, with his assistance, nothing shall be wanting on my part to carry out the interests of the New Concord Lodge. I wish now to address myself particularly to the young members of the New Concord Lodge, and I would call their attention to the necessity of attending Lodges of Instruction, for it is there only that you can learn the duties to fit you for the Chair. This Lodge of Instruction meets every Thursday evening, and it is my intention to attend that lodge regularly, when I shall be most happy to impart to others any amount of knowledge that I may possess. I return you my sincere thanks for the honour you have conferred upon me.—On the toast of "The Visitors" being proposed, Bro. PETER MATTHEWS said, I am particularly called upon to return thanks for the visitors, and when I look and see the intelligence which shines around me, I will endeavour to collect their feelings, and I think they will agree with me when I say that the working of this lodge has been most admirable. I am an old Mason of more than a quarter of a century, and it is but natural for me to notice the working of other lodges, and from what I have seen of the working of this lodge it has been to me an admirable treat, for, from the Master to the I.G., it has almost reached perfection, and it is only another proof that a good master makes good servants. Having made some other observations on the special advantages of visiting other lodges, he proceeded to say, I have been connected with Masonry for twenty-five years, which was then a very different thing to what it is now, for then you were obliged to go many miles to obtain that instruction which you can now have near your own homes, at your own firesides, and at your social board, and you have only to say, I require information, when any Mason would at once say, visit me and I will dispense freely to you all I know. With respect to the New Concord Lodge, it is a worthy satellite of the Old, and well may Bro. Emmens be proud as the father of it. He is worthy of it, and the visiting brethren are glad to join in the sentiments which were conveyed in the handsome testimonials presented to him, for the grateful sentiments spoke for themselves. Long might he remain with them, and long may he live. I will conclude by wishing that the New Concord Lodge may flourish, and that you, W.M., may live to see many Masters follow in succession.—The W.M. next gave "Success to the Old Concord Lodge," coupling with it the name of Bro. Laughlin, W.M.—Bro. LAUGHLIN, W.M. of the Old Concord, responded to the compliment, and said it was a gratification to him to know that as long as Bro. Emmens belonged to both lodges there would always be a bond of union between the New and Old Concord Lodges which would never be separated. There was no antagonism between the two, and he trusted the day would never come when there would be either hatred, malice, jealousy, or ill will between the Old and New Concord Lodges, or that they should be distinguished by anything but harmony wherever they might go. He would take that opportunity of addressing a few words to their brother initiates, and as a

Mason of some standing he welcomed them amongst them, for they had joined a body which was founded on the best and purest principles, and it was distinguished by the practice of brotherly love, truth, and charity, tending to make them good fathers, good subjects, and good citizens; and, therefore, he congratulated them that they had joined the New Concord Lodge. In that lodge there were two ministers of religion; and when they found that they were old and zealous members of the Craft, he thought they would consider that they had taken a good step in coming amongst them. To acquire a knowledge of the principles of Freemasonry, they must go to Lodges of Instruction, where they would hear the lectures or expanded ceremonies; and he trusted they would be able to say that it would be good for them to carry out those principles, not only for a time, but for eternity.—The W.M. next gave "The Health of Bro. Emmens, P.M. of the Lodge."—Bro. EMMENS briefly responded for the honour conferred upon him, and repeated his determination to do all in his power to promote the interests of the New Concord Lodge.—The W.M. proposed "The Masonic Charities," for which Bro. SHABOR returned thanks.—Bro. SWINNOCK returned thanks for the officers of the lodge, and Bro. HANDFORD, W.M. of the Crystal Palace Lodge, for the health of the officers of that lodge. This brought the business of the evening to a close, which was agreeably diversified by songs by Bros. Sloman, Woollams, Davis, Amos, and others, and the brethren separated, highly pleased with the whole of the proceedings of the lodge.

PROVINCIAL.

DERBYSHIRE.

DERBY.—*Arboretum Lodge* (No. 1033).—The anniversary of this lodge was held on Wednesday, the 13th inst., at the Arboretum Hotel, when Bro. J. B. Coulson was installed as W.M. for the ensuing year, the ceremony being impressively performed by Bro. Gervan, the retiring W.M. Bro. Coulson proceeded to appoint the following as his officers:—Bros. Ison, S.W.; Brindley, J.W.; Robart, Sec.; Rev. T. Welch, Chap.; J. Gamble, Treas.; Fley, S.D.; Blake, J.D.; and Taylor, I.G. Mr. William Drew was elected as a candidate to become a member of the Craft. After the lodge business was over, the brethren partook of an excellent repast, provided by Bro. Williamson, and a very agreeable evening was spent.

HEREFORDSHIRE.

LAYING THE CORNER STONE OF THE CORN EXCHANGE, ROSS.
There can be no greater sign of the advancement of the social position of a town than the improvement in the architectural designs and conditions of its public buildings; and it is a fact which must not be lost sight of, that this improvement is by no means confined to our large towns and cities, but is also visible in the smaller towns, and even in our villages.

It this week falls to our lot to record an event of this class, viz., the laying of the corner stone of a Corn Exchange for the pretty and thriving town of Ross. Up to the present time, those attending the Ross Corn Market had to assemble in the open street, or else transact their business at the different inns and hotels in the town. By the farmers and others principally concerned this has long been felt to be a great inconvenience, and the necessity of erecting a Corn Exchange has been freely canvassed. The matter was first ventilated, we believe, about two years ago, and after some time a company was formed under the provisions of the Limited Liability Act, the capital being fixed at £2500, divided into shares of £2 10s. each. The shares were all very quickly taken up, and the company at once took a very high position in the town. A piece of ground was kindly given to the company by Robert Wyndham Smith, Esq., on which to erect their building. Designs were sent in, and that furnished by Mr. Nicholson, architect, of Hereford, was ultimately selected.

The ground plan of the building comprises a spacious reading-room, hall, and vestibule, poultry-market, and waiting-room. The upper floor: library, class-room, auctioneer's room, and corn exchange and assembly-room, 70 feet by 38 feet. Each floor is provided with suitable conveniences. The exchange keeper's rooms are arranged in the mezzanine story. The principal facade will be executed in Box-hill stone, Italian in design, with a Doric order surmounted by an Ionic. The whole frontage is about 65 feet, of which 50 feet is given to the order, and the remaining 15 feet to a recessed driving way, with room over, and it is hoped that this recessed portion will eventually be crowned with a belvedere or campanile, which would form not only a characteristic and an elegant feature, but would be exceedingly useful and commanding in situation, for the purposes of a clock and bell-tower.

The tender of Messrs. Pearson and Son, of Ross, to execute the work for £2800, was accepted by the committee, and they have already completed a considerable portion of the underground work.

It was arranged that the ceremony of laying the corner stone of the building should take place on Tuesday, the 12th inst., and a grand Masonic demonstration was determined upon. Fortunately, the weather was very fine, and the people flocked in large numbers to witness the ceremony. The brethren of the Vitruvian Lodge, Ross, assembled in full costume at the Royal Hotel, at eleven o'clock, for the purpose of receiving the Prov. G.M. They then proceeded to church, where a special service was held for the occasion. Prayers were read by the Rev. H. Morrish, P.G.C. of Ledbury, and a most impressive sermon was preached by the Rev. Dr. Bowles, the Prov. G.M. of the Order. The rev. gentleman took his text from the 1st Corinthians, iii. 11.

The service being concluded, the brethren returned to the hotel, and at one o'clock a procession was formed.

The Rifle Corps, which mustered between 50 and 60 members, were under the command of Captain Power, Lieut. Collins, and Ensign Herbert. The band of the corps, which by the way is a very efficient one, played several airs in a first-class style. The procession proceeded from the Royal Hotel to the site of the proposed building in High-street.

Assembled there, the brethren opened to right and left, facing inward, in order for the Prov. G.M. and his officers to pass up the centre.

Before the ceremony of laying the stone was proceeded with, the members of the Ross Choral Society, who were on the platform, sang the ode "Let there be light."

In ordinary circumstances, when the foundation stone or the crown stone of any building is laid with Masonic ceremony, the honour of laying the stone devolves upon the G.M. In this instance, however, at the wish of several of the shareholders, as well as of the townspeople of Ross generally, Dr. Bowles kindly waived his prerogative in favour of Bro. Chandos Wren Hoskyns, the D. Prov. G.M.

Dr. BOWLES (before the stone was lowered) addressed the people as follows:—Ladies and gentlemen—We are assembled to lay the foundation stone of that building, after the manner prescribed to Masons, and to set it apart for the purposes of a Corn Exchange. Under ordinary circumstances, it would have fallen to my lot, as the Prov. G.M. of Herefordshire, to perform this ceremony, but when—in addition to the unanimous wish of the Corn Exchange Committee—I called to mind the high endowments and conspicuous station of my Masonic brother and valued friend Bro. Chandos Wren Hoskyns, and when I also remembered that he is an eminent agriculturist, and furthermore that he has used the most untiring efforts to bring this undertaking to a prosperous conclusion, I felt at once that he was pre-eminently entitled, no less by his social position in this neighbourhood, than by the sincere esteem and regard which we all entertain for him, to lay the Foundation Stone of the Ross Corn Exchange. Turning towards Bro. Chandos Wren Hoskyns, who stood on his right, the G.M. said:—I therefore depute you, my brother, to lay the foundation stone, and to prove that it is properly adjusted by the plumb, rule, level, and square, which will successively be delivered to you by the J.G.W. of the Province, the D.G.M., and myself. The G.M. then invoked a blessing on the work in the following terms:—

"Almighty and Eternal God, Architect and Ruler of the universe, Giver to them that ask, Forgiver to them that repent, Comforter to them that suffer, the tried Stone and sure Foundation of all who put their trust in Thee, grant we beseech Thee a blessing on this foundation stone; and that we may in all our works truly please Thee, pour upon us the continual dew of Thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. AMEN."

Bro. CHANDOS WREN HOSKYNS then proceeded to lay the stone, which he did in a very workmanlike manner, handling the trowel as if he were an operative Mason. Unfortunately, at this juncture a heavy shower of rain came on, which interfered to some extent with the comfort of the persons present. After the stone had been properly tried and adjusted with the plumb and square,

Bro. HOSKYNS mounted the stone and delivered a short address. He assured the assemblage that he appeared among them with feelings of deep gratitude for the kindness they had shown in allowing him to perform a duty so very gratifying to his feelings. It had been the custom of olden times, and a good custom it was, that the ceremony of laying a foundation stone should be one of solemnity, religion, and care, and, if they would only think for a moment, they would see there was good reason for this. Man is the only animal that builds, and the buildings that man has made have been among the most imperishable monuments of his existence on earth. In every age, in every climate, in every country, and among people of all languages, distinctions, and science, the laying of the foundation stone of a building has been part of the work for the civilisation of man. In the most sacred history of our race, this is shown to be one of the most important of the duties handed down in the founding of the great temple of Solomon. But even before that period they

had evidence of the work of the masons; they believed that they yet retained some of the most useful and valuable of the truths derived from the symbols which that lore contained; and they claimed, and the people had kindly allowed that they should preside over the ceremony of laying a foundation stone, because they believed that they carried with them the recollection of the great solemnity which ought to accompany such a ceremony. It was a saying in their societies that the laying a foundation stone well was the best promise of future success. He would not detain them by referring to the great points which might accrue from this, but would come at once to the great subject which at present occupied their attention; it was the laying the foundation stone of the New Corn Exchange. From the king to the beggar, all were dependent upon the produce of the field, and, therefore, a building raised for the prosecution of commerce in agriculture was one which deserved the interest and attention of all, and fully deserved the solemnity which had been given to it that day. They were all much indebted for the presence of the Prov. G.M., and he (the speaker) had to thank him for the kindness and courtesy which he had shown in acceding to the wish of the shareholders and the people of Ross, and allowing him to lay the foundation stone of that building. He (Bro. Hoskyns) would be doing no kindness in detaining them in the present unfavourable state of the weather, but he thought they might all be thankful for a day that had hitherto been so smiling. He begged to thank all his kind friends, brother Masons, ladies, gentlemen, and members of the rifle corps—he begged to offer them his most grateful acknowledgments for the honour they had done him in allowing him to be present, and an agent on that interesting occasion. He should not forget the day, and he hoped that prosperity might attend the people of Ross; that commerce and trade might increase, and that God's blessing might attend them all. (Cheers.)

The procession then returned to the Royal Hotel, where a cold collation was partaken of. The Rev. Dr. Bowles occupied the chair; and among those present we noticed—the Ven. Archdeacon Freer, D. Prov. G.M., and Mrs. Freer; Bro. C. W. Hoskyns, D. Prov. G.M. of Warwickshire, and Miss Hoskyns; Bro. H. R. Luckes, Prov. G.W. of Gloucestershire, Mrs. Luckes, and Mrs. Ellis; H. Clarkson, Prov. G.S.; J. Williams, Prov. G.T.; Captain Peyton, Prov. G.J.D.; A. Osborne, Prov. G.P., and Mrs. Osborne; J. H. Skyrme, Prov. G.P.; D. F. Collins, P. Prov. G.J.W.; T. Donne, Prov. G.J.D.; W. H. Minett, Prov. G.S.B.; and P.Ms. Bros. Purchas, Duckham, and Phelps; Bro. Dr. Rootes, D.C., and Mrs. Rootes, and Bros. Rev. W. J. Sawyer (Chaplain of Vitruvian Lodge), Henry Minett and Miss Minett, Burgess, H. Harris, Perris, Jas. Purchas, Watkins, T. W. Garrold, Walwyn, and other members of the Vitruvian, Palladian, and Eastnor Lodges, with brethren from Worcester, Gloucester, and other provinces. Amongst the gentlemen of the neighbourhood, who are not members of the Masonic Order, we noticed—Captain Power, Lieutenant Collins, Ensign Herbert, George Herbert, Esq.; Henry Chellingworth, Esq.; R. W. Smith, Esq.; G. W. Lloyd, Esq.; F. Gordon, Esq.; R. Cope, Esq.; and T. Nicholson, Esq. (Hereford.)

Capt. POWER said he thought the company could not do less than return thanks to those gentlemen who had attended and had rendered such *eclat* to the proceedings of that day. He therefore begged leave to propose the health of Dr. Bowles and the other Masons who had so kindly assisted in laying the foundation stone of the new Corn Exchange. (Cheers.)

The PROV. G.M. said: Ladies and Gentlemen.—In rising to respond to the toast which has been, perhaps prematurely, but yet kindly proposed to you by the lord of the manor, I beg to assure you that the Freemasons of Herefordshire attended the ceremony this morning with very great delight, anxious as they are on all occasions to promote the interests of agriculture and the extension of commerce, and to do everything in their power to promote the interests of your vast, fertile, and beautiful country. It was under these circumstances, and in that spirit of human brotherhood, that we attended this morning to lay the foundation stone of the Ross Corn Exchange, and to express our best wishes for its success. (Cheers.) There is one toast, however, which ought naturally to have been given before the health of so humble an individual as myself, and that is the health of Her Most Gracious Majesty the Queen. (Cheers.) Freemasons are proverbial for their loyalty and knowing as you all do the pure and most excellent character of that most illustrious lady who fills the throne of this kingdom, I am sure it needs no language on my part to induce you to drink her health with all the respect and all the enthusiasm which it demands. (Hear, hear.) Ladies and gentlemen, I beg to give you "The Health of Her Most Gracious Majesty the Queen." (Great cheers.)

BRO. CHANDOS WREN HOSKYNs then rose, and was received with great applause. He said: I am sure, after the toast which you have just responded to, and after the first toast which was so kindly proposed this afternoon, you will naturally anticipate what the next

must be. I am sure all present must have felt how much that imposing ceremony was assisted by the presence of the rifle corps, which by the kind permission of Capt. Power has attended, and also how much the rifle corps band has added to the harmony and striking effect of the proceedings. I am going to make a long speech naturally, because the rain stopped my oration, as it has been termed, this morning. (Laughter.) And now I shall say something if I were not reminded of an old motto, "good wine needs no bush." For the abilities of Captain Power and the members of the rifle corps, and for the manner in which they have assisted us this day, there will be a feeling of gratitude and good fellowship entertained for them by the inhabitants of Ross: and all assembled will make no delay in paying to them that honour which I am sure you are only waiting for me to sit down to pay to them. (Cheers.) I am reminded of what I ought not to have forgotten, that with a liberality which shows wisdom as well as generosity, Captain Power has given up his right to the tolls which he, as lord of the manor, is entitled to, so as to free the rates of the Corn Exchange. (Great cheers.)

Capt. POWER said: I am sure, ladies and gentlemen, if you will enter into my feelings and the difficulties under which I labour in returning thanks for the kind way in which the last toast has been received by the present company, you will excuse any long address. So far as I am concerned, I was gratified in witnessing the very auspicious way in which the proceedings of this day have been celebrated, and, as far as the volunteers are concerned, I can only say that we are happy in being volunteers, and I don't think I should have had much influence in calling them together, if they did not themselves feel a pleasure in witnessing the ceremony. I think we may congratulate ourselves in having such a body to call upon when danger threatens us. The country may rest assured that the service was to be depended upon. I can assure you that every rifleman attended to-day with pleasure to witness the ceremony of laying the foundation-stone of the new Corn Exchange at Ross. I will not detain you longer, but thank you on behalf of myself and of the Rifle Volunteers for the honour you have done them by drinking their health. (Cheers.)

The PROV. G.M. said: Ladies and gentlemen, the high honour has been conferred upon me of presenting Brother Chandos Wren Hoskyns with the silver trowel with which he this morning laid the foundation stone of the Ross Corn Exchange. I can imagine no prouder, no more enviable position than that of a country gentleman who earns for himself, by the daily interest which he takes in the welfare of those around him, a title to their gratitude and respect; who remains at home to live not in luxury but with honour, to develop the resources of the soil; to supervise, enlighten, and control; to invigorate, encourage, and reward, and who looks to the moral elevation as well as to the physical wants of those hardy sons of labour who spread fruitfulness over our fields, who, under their dust and sweat, carry the grand elements of humanity, and whose productive industry is the spring of the nation's wealth. (Loud cheers.) Ladies and gentlemen, there are many such country gentlemen in England, and my honourable friend, Bro. Chandos Wren Hoskyns, is one of them. Such men are among the true benefactors of their country, assisting to raise it in the scale of nations, defending its interests, vindicating its fame, and achieving a greatness which strikes its roots deep in public usefulness, bears rich fruits of industry and peace, and is immeasurably superior to that greatness which gathers its trophies from the strife of mankind, and the arts of destruction. (Applause.) Addressing Bro. Chandos Wren Hoskyns, the eloquent speaker then said: Sir,—The intrinsic value of the bauble which I hold in my hand is naught, but the respect and esteem of which it is the symbol, will render it priceless to you, and sure I am that in the true spirit of ancient Masonry, you will treasure it in your ancestral halls at Harewood, as a token of our affectionate regard, and as worthy of being transmitted to your children as an incentive to them to follow your fair example. (Loud cheers.) Dear sir and brother, in the name and on behalf of the subscribers, I beg your acceptance of this trowel. (Long continued applause.)

BRO. CHANDOS WREN HOSKYNs, on rising to respond, was received with immense applause. When a hearing could be obtained, he said: Right Worshipful Sir, brethren of the Grand Lodge and of lodges in the province, ladies and gentlemen, I am sure I am at a loss for words to express the real gratification of my feelings under the effect of the unmerited eulogium which has just been used in presenting to me this most valuable memorial of this day, which I shall never forget, and which I hope I shall hand down to posterity. My most kind friend and brother, the Prov. G.M., takes it for granted that I am deserving of too many of the merits he is kind enough to speak about. He draws a most interesting picture of a country gentleman, residing on his estate, doing that which I should like to do, and being that which I should like to be in the county of Hereford. (Cheers.) Comparatively speaking, my residence has been but short. In the place of my birth it is but natural that I

should desire that all my exertions should flow; and a more powerful stimulant could hardly have been presented to anyone who desired to carry out that most useful course of life. Each of you could recall to his mind the eloquent description to which we have listened, and which aroused in my mind the wish that I could be such a person as was described by the proposer of the toast. Your kind reception of the toast, however, fills me with true encouragement—with hope that it may be my lot to come before you one day, and claim the words which now I could repudiate when I heard them, but which were in some way conformed to my feelings by the kind plaudits of my kind friends. I beg to thank you briefly for the great kindness that I have received at all hands to-day, and which I shall never forget to the end of my life. (Hear, hear.) Perhaps I may be allowed to make an addendum, in the shape of a toast. It is the health of a gentleman who, I think, in this county yields to none in deserved popularity—a brother Mason, second in rank to my friend Dr. Bowles. It is "The Health of the Rev. Archdeacon Lane Freer, D.G.M." (Cheers.) I foreknew the way in which that name would be received; but I can't sit down yet, in spite of those long-continued plaudits, because I do want to express the gratification we all feel in seeing one so gifted in the estimation of mankind among us; and those who are not brethren, will rejoice to see the high position which he holds in the Order (Hear, hear.) I beg leave to propose "The Health of Archdeacon Lane Freer, D.G.M. of the Province of Herefordshire." (Great cheers.)

The Prov. G.M.—Before he rises, as I am sure he will do, to return thanks for the manner in which you have received the toast which my eloquent friend has so well proposed, you will, I am sure, permit me for one moment to express my concurrence in all that has been said, and my deep obligation to him for his efforts towards the promotion of Masonry in this province. The toast was drunk with three times three, and one cheer more for the Archdeacon's good lady.

The Ven. Archdeacon LANE FREER, D. Prov. G.M., said: I must confess I feel myself wholly at a loss to find words to return thanks for the manner in which you have received my health, and for the health you have so kindly added to it afterwards—the health of my wife. She must, I am sure, feel flattered at a reception such as she never before experienced. It is a source of the utmost gratification for me to be called upon by my right worshipful friend to fill the second office to him which I hold in this province, since I have held the office and since I have been a Mason. I have never experienced a day of interest equal to that on which I am now present—the occasion of laying the foundation stone of the Corn Exchange at Ross. (Hear, hear.) As a clergyman, I cannot but add the prayers of myself and brethren, that the building may be for the comfort and advantage of every one in Ross and its neighbourhood; that it may be a house of accommodation to those who traffic therein, and that they may so traffic to their own advantage, and for the benefit of God's poor. (Hear.) I can take this opportunity, and perhaps it may be some interest to those who are not Masons, if I indulge in a few remarks respecting our ancient fraternity, and I think on an occasion like this it may be permitted. When we assemble as Masons, we talk of Masonry, and we have not many opportunities of doing it to those who are not Masons. You know that the Masons are a secret society, and therefore it is impossible for me to convey to you their secrets. But I will give you something by way of illustration. When Queen Elizabeth ascended the throne of the realm, the whole country was aroused with secret convulsions, and she looked with suspicion upon all secret societies, and many of these societies were disbanded, and the members forced to leave the country. She, however, took a different course; she sent for the Archbishop of Canterbury, Matthew Parker, and for two or three others, and said to them—"I wish you to become initiated in the mysteries of Masonry, not that you may tell me its secrets, but that you may tell me if they are what I may acknowledge, or such as I dismiss." The result of this was that that great man and several others became Masons, and attended shortly afterwards upon her Majesty, and their report was this—"Your Majesty asks us what Masons are; we can assure you they are the most loyal subjects your Majesty has; they are the best citizens this land boasts, and there are none more God-fearing people in the realm." The result was what you may suppose, that the Order received her patronage, but, of course, she could not be admitted into the Order. (Laughter.) You know ladies are sometimes anxious to gain secrets, and wish to know why they are not permitted to become Masons. If I may say so, this is necessarily a secret society. In the beginning, when we were something more than Speculative Masons, when we were Operative Masons, when those great buildings, our cathedrals and our churches, were the work of the Masons, it was a necessary thing that the persons employed as positive and actual Masons should be thorough masters of every branch of their art. What would it be if the persons employed did not understand the geometrical principle upon which an arch was raised, and the spire supported on those four slender

legs? We should have had, years ago, those noble buildings heaps of ruins. It was therefore necessary that Master Masons should have some decisive means of knowing if the persons they employed were competent for their duties, and therefore it was necessary that those secrets should be known, and members were known by those secret signs, and their competence acknowledged. So much as regard secrecy. I know you may ask, why not admit females? We may say, useful and ornamental as they are, we don't know that they could at all have assisted us in raising originally those vast buildings, or that they could now assist us in our more speculative feelings. And let it not be forgotten that the tender sex are more prone to communicate their knowledge than the sterner sex. (Laughter.) And if our society was so constituted, it might happen that great scandal might be attributed to us if females were admitted into our lodges. (Hear.) I thank you very much for the kind manner in which you have listened to my few remarks. I feel they have been more lengthened than they ought to have been. (No, no.)

Capt. POWER said that on the present occasion there was one toast which they ought not to forget; that was the health of a gentleman who had come forward and offered every facility for the erection of the building. The toast he had to propose was "The Health of Mr. Robert Wyndham Smith." Many thanks were due to him from the committee and directors of the Ross Corn Exchange for the assistance he had rendered them (the toast was warmly received).

Mr. SMITH briefly responded, and the company dispersed.

NORTHUMBERLAND.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of Northumberland held a meeting of emergency, in the room of the Northumberland Lodge (No. 935), Newcastle-on-Tyne, on Tuesday, March 5, 1861.

The Provincial Grand Lodge was opened in form by the D. Prov. G.M., Bro. Mark L. Jobling, in the absence of the Prov. G.M., caused by domestic affliction. Present, Bros. E. D. Davis, Past G.S.W., as D. Prov. G.M.; Wm. Punshon, Prov. G.S.W.; Wm. Berkeley, as Prov. G.J.W.; Rev. A. Atkinson, G. Chap.; John Barker, G. Treas.; Andrew Gillespie, G. Reg.; B. J. Thompson, G. Sec.; Thos. Crawford, G.S.D.; James Gibson, G.J.D.; John Popplewell, as G. Dir. Cers.; Thomas Haswell, G. Org.; Ed. Shotton, as G. Purs.; Alex. Dickson, G. Tyler.

The circular calling the meeting was then read by the G. Sec., as follows:—

1st. "To take into consideration the proceedings of the All Saints' Lodge, Wooler, No. 161, and to take such action thereon as Provincial Grand Lodge may determine."

2nd. "To discuss Bro. P.M. Barker's motion made at the last Provincial Grand Lodge on the 14th Sept. 1861."

The Wooler Lodge (No. 161) was represented by its Treasurer, who, however, was not furnished with the minute book and warrant of his lodge, as required by the peremptory summons sent to the Master.

After the Prov. G. Sec.'s report was read, and the Treas. of Lodge No. 161 not having given a satisfactory reason for the non-appearance of the W.M. with the warrant and books of the lodge, it was unanimously decided to suspend the lodge till the next regular meeting of Provincial Grand Lodge.

The next business was the Prov. G. Treasurer's motion, which the Prov. G. Sec. read as follows:—

1st. "That one perpetual governorship in one of the four Masonic Charities be annually or biennially purchased from the Fund of General Purposes, and the privileges of it given to the W.M. (for the time being) of one of the lodges of the province taken in rotation, not by *roll*, but from those making the largest and most regular returns of contributions to the two funds of the province, those lodges not contributing regularly to be excluded."

2nd. "The lodges contributing in the same year an equal amount to that granted by Provincial Grand Lodge to have the preference in the selection."

3rd. "No second governorship to be allotted to the same lodge till all in their turn have received one governorship, unless such lodge has received the previous governorship from having contributed an equal amount from its funds."

The Prov. G. Treas., Bro. JOHN BARKER, then addressed the Grand Lodge by saying: R. W. Sir,—In bringing forward the motion, of which I gave notice, at the last Provincial Grand Lodge meeting, held at Berwick in September last—I beg to premise that I am not originating anything new, that I am not desirous of lessening our operation for good, but that I only propose to follow the example set us by other provinces; and hope that our efforts in the cause of charity will strengthen the hands of other brethren, who, like myself, wish to see the good work go on, and that we in our turn may be cited as an example of what can and ought to be done in

charity—which is one of the few, but most striking, points of Freemasonry—which are alike open, and appreciated by the initiated, as well as by the world at large, who are not Masons. Besides, it will be a spur to private lodges to contribute to the funds. I shall not detain you long in quoting what other provinces have done, but I will limit myself to the two last and most recent examples. First, I take the province of Sussex, which at their meeting of the 25th August voted a sum of £20 on the motion of the G. Sec. of the province, Bro. Pocock, a brother so universally esteemed for his Masonic worth in the province, that the lodges of that province, on that day, presented him with a testimonial on vellum, accompanied by a silver cup of the value of sixty guineas, in which was contained a purse of one hundred guineas. Well, the motion of Bro. Pocock was thus conceived :—

“That two governorships for fifteen years in the Royal Masonic Benevolent Institution for aged Freemasons and their Widows be purchased from the funds of this Provincial Grand Lodge at a cost of £20, and that the privileges of one be given to the W.M. (for the time being) of the Royal York Lodge (No. 394), and of the other to the W.M. (for the time being) of the Wellington Lodge (No. 426).”—Unanimously adopted.

The next example was that of the Prov. Lodge of Hampshire, which voted that a sum of twenty guineas be allowed annually if two or more brethren accepted the office of Steward to the charities, and if only one brother accepted such office, that the sum of ten guineas should be paid him, which, added to his five guineas, and a few subscriptions from his own lodge, would give him a fair start. This plan works so well, that that year this very brother who proposed this motion was enabled to collect £100 from the province for the annuity fund during the year 1860. Now, brethren, it was entrusted to me, either as a joke or seriously I cannot say, but I rather incline to the former, that I shall be met with the response that we should keep our funds for local purposes, and not send them to London. Though this may be the line of opposition used, I beg Provincial Grand Lodge to reflect seriously before it adopts such a plea to reject my motion. In the first place, let it not be stated that a province of the standing and influence of that of Northumberland is one that contributes but little to the general charities of the Order to which all the members who, through the calamities of fortune, may be brought to require their aid for themselves or their children are eligible. Now, while we had no local fund of benevolence, it was certainly our first duty to concentrate all our efforts to create one. Thanks, however, to the initiation of such a fund by our R.W.G.M., and ably assisted by many of my colleagues and brethren here present, we have an ample and a yearly increasing fund. I don't propose to touch that fund or its resources; my proposition only goes to apportion, *whenever the fund will allow it*, part of the Fund of General Purposes. Of the ten lodges of the province, there are only four that are subscribers or governors to one or more of the charities, and those lodges are Nos. 24, 586, 624, and 706—if am wrong, the brethren present can correct me—and of these I think only two at most are governors to all the charities.

Now, R.W. Sir, from my knowledge of the Prov. G.M.'s sentiments on this point, I am convinced that nothing would have given him greater pleasure than to be able to use the words of the address of the P.G.M. of Hampshire, Admiral Sir Lucius Curtis, Bart., to his Provincial Grand Lodge :—

“That the increase of lodges, and the consequent increase of members, have led to an increase of charity, not only local, but in support of the general charities of the order: one, the Royal Masonic Benevolent Annuity Fund, received from this Province, by the liberal response of the lodges and brethren to the application of Bro. J. R. Stebbing, the Steward of this year, the large sum of £100; and it may, I trust, be confidently anticipated that the lodges and brethren will afford a similar generous support to the next Steward or Stewards who may take that honourable and truly Masonic office on the next occasion. Propositions will this day be submitted to your consideration for further aiding our brethren in acts of charity, and for disposing some of our funds for benevolent purposes; and in all which, I am sure, you will act with that liberality which has ever been conspicuous in this province.”

Now, then, having stated so much from the example of other provinces—though I could have brought you more numerous similar examples—I beg to offer a few remarks on the supposed opposition, that we should retain our funds at home, and not send them to London. Such a sentiment, I must say, does not accord with that universality that Craft Masonry glories itself to be the representative, and would ill become us, a province attached to the Grand Lodge of England; for if a similar course should be adopted by each province in England, we should soon have our noble charities collapse in their usefulness, and while ranking as the first in the land, both for means and the benefits they confer, they would almost be annihilated. Let it not be said, because these charities are located in London, therefore we in the provinces

derive no advantages; because it has been proved more than once, and even lately by a circular that was sent to all the lodges by a committee appointed in London to make up these statistics, that the provinces contributed the greatest amount of candidates for the charities, while the funds were contributed in greater proportion by the London brethren. We need not go far in our parallel of contributions to the General Charities by provinces. The Province of Durham, as a province, contributes both from its general funds as well as from the private funds of lodges and individual members, in the proportion of 5 to 1 compared with Northumberland. Let us compare the amounts contributed this year by the stewards for Northumberland and Durham. They are both very energetic brethren, who are always ready to promote the interests of Masonry, not only in the Craft degrees, but also in the other branches of the Order. Both, through their exertions, have attained high positions in the respective degrees to which they belong; both are excellent working Masons, both having given great attention to the charities of the Order; but here the parallel ceases. The fruit of their exertions towards the Royal Benevolent Institution was not equal. The Province of Durham, through their steward, presented a list of £140 to the funds of the charity; the steward of Northumberland felt that his subscription was so small in comparison to the province he represented that he did not take his subscription up, but sent it. I will not name the amount; I will leave him to state it to Grand Lodge himself, and trust that any one who may follow him in such office may meet with better success. The Province ought to do more.

The amount required to enable each lodge to be fifteen years, or a life governor, to each charity, is as follows :—

In the Royal Benevolent Institution for Aged Freemasons and their Widows, each lodge, by the payment of £10 in one or more payments in two years, constitutes the lodge a life governor—that is, *during its existence, entitling it to two votes for annuitants on the particular fund to which the subscription is paid*; and by a donation of £5, in one payment, to two votes for fifteen years.

In this charity only (each lodge has, besides three votes for each male, and one for each female annuitant to be elected, in consideration of the grants from the Grand Lodge) the donations and annual subscriptions on account of the Male Annuitant Fund are kept separate and distinct from the Widows' Fund.

In the Boys' School, donations of ten guineas in one sum, or within two years, constitute the lodge life governor; and of five guineas in one payment, governor for fifteen years.

In the Girls' School, the payment of twenty guineas in three years constitutes a lodge a life governor; and of ten guineas in one payment, fifteen years' governor.

I shall now sketch you out the scheme by which I wish to enable you to form your opinion as to the feasibility of my proposal.

The income of General Purposes averages yearly £32; the expenses £10 to £12 per annum. We have, therefore, about £20 to deal with; and lately, you know, we have used this surplus to meet such cases of distress that did not come within the rules of our Benevolent Fund; therefore, not only I do not wish to appropriate the whole of this surplus yearly, but all I desire is that we should adopt the principle, to save discussions, whenever the Grand Lodge Committee should deem it practicable to recommend the Grand Lodge to vote £10 or £20 towards the purchase of a life governorship for one of the lodges of the province from the Fund of General Purposes.

I propose that two principles shall guide the committee in the selection of the lodge—that is, to receive the grant of Prov. Grand Lodge towards the purchase of a life governorship.

1st. I propose that a roll be formed of the lodges from the amounts each has contributed to the funds of the province since 1844, the date of the foundation of the Fund of Benevolence of the province, placing the lodge that has contributed the highest amount first on the roll, and so on in succession. If I were, however, to make the roll from the regularity of payments to the Fund of General Purposes, the lodges would not stand in the same rank in the roll; but as the amounts owing to the Fund of General Purposes are small—and before a Governorship is balloted for, I have no doubt every lodge will pay up their indebtedness, in order to be eligible—I propose adopting the mode above stated. The roll, therefore, of lodges, as for the largest amounts paid by each from the year 1848 to 1860, will be as follows :—

1st, Lodge No. 624.	6th, Lodge No. 554.
2nd „ „ 793.	7th „ „ 957.
3rd „ „ 586.	8th „ „ 919.
4th „ „ 706.	9th „ „ 985.
5th „ „ 24.	10th „ „ 161.

Thus, it would follow that the first lodge to which Prov. Grand Lodge would have to allot the first Governorship to one of the Charities would be Lodge No. 624—and then the others in this rotation.

The second part of my scheme proposes that any lodge cou-

tributing an equal amount that year to a charity as the amount voted by Grand Lodge, should have the preference,—thus, supposing Lodge 24 should offer to vote ten guineas to a Charity, in addition to ten guineas voted by Grand Lodge, that lodge to have the preference in being awarded the Prov. Grand Lodge vote.

But, supposing that two or more lodges should make a similar offer, then the lodge highest in the above roll to be preferred. Thus, supposing Lodges No. 624, 24, 919, 1, 5, and 8 in the roll, offer to double the Grand Lodge vote, then Lodge No. 624 to have the preference.

After a lodge has been once voted a Governorship, no second vote to be granted till its turn in the roll should return, unless such lodge has obtained such Governorship by doubling the Grand Lodge vote. Thus, supposing Lodge 24 obtained a Governorship by doubling the Prov. Grand Lodge vote, it will still have a right to a vote when its regular turn in the above roll should arrive.

The roll will be altered every year that Grand Lodge makes a vote; thus, supposing a lodge stands No. 6 on the roll, and by irregular contributions, or by not having contributed to both funds of the province, in one or two years subsequent to the last roll being made, such lodge would be put at the foot of the roll, and the others moved a step higher. By this rule, lodges will endeavour to keep their contributions regular in order to preserve their position on the roll.

When a lodge shall have obtained a governorship by its position on the roll, at the next presentation of the roll, an asterisk will be placed against its number, and a note at foot will state that it is not eligible for a governorship, having received one in the year, say 1861, by rotation. But no such asterisk will be placed if the lodge obtained such governorship by doubling the vote of Prov. Grand Lodge.

Bro. BARKER concluded by moving the motion of which he had given notice.

The P.G. Reg., Bro. GILLESPIE, asked for some explanations, as did the P.G. Sec., the P.G.J.W., and one or two P.Ms.

The R.W.D.G.M. having also stated that he felt with the other brethren who had spoken very favourably towards the proposal, but thought with P.M. Tulloch that it would be as well to have the scheme printed for discussion by the several lodges,—and that he suggested such a course to be adopted.

Bro. BARKER, having explained and stated that his object was that the principle of his motion might only be adopted, and his motion having been favourably received, had no objection to adopt the proposed alteration, viz.: that this Prov. Grand Lodge, while adopting the principle of Bro. Barker's motion, reserves itself to adopt the scheme for its application after every lodge has had an opportunity of discussing the details of the scheme; and requested Bro. Barker, with the G. Sec., to draw out a scheme for consideration by the lodges, and to be submitted at the next regular meeting of Grand Lodge, when every lodge would be prepared, through its representatives, to entertain it.

This motion being seconded by the acting Prov. G.J.W., Bro. Berkeley, was carried unanimously.

The pressing distressing position of a brother well known and highly esteemed in the province was then named by the Prov. G.S.W.; and as, by the rules of the Fund of Benevolence, the Prov. Grand Lodge was precluded from voting any sum from that Fund, except at a regular meeting, a suggestion of the Prov. J.G.W. was adopted, by which relief was granted our brother, till his case can be brought forward in the regular way.

There being no further business, the Prov. Grand Lodge was closed in form.

STAFFORDSHIRE.

HANLEY.—*Menturia Lodge* (No. 606).—The brethren will meet at their lodge-room, Saracen's Head Hotel, Hanley, on Tuesday evening next, the 26th inst. This being the monthly meeting, it is to be hoped that there will be a good attendance.

SUSSEX.

WORTHING.—*Lodge of Friendship* (No. 1153).—The consecration of this lodge, its first meeting, and the installation of the Worshipful Master (Bro. G. E. Pocock, P.G.S.B., P.M. 338, 390), will take place at the Town Hall, Worthing, on Wednesday, April 3rd. A banquet will follow.

BRIGHTON.—*Yarborough Lodge* (No. 1113).—At the monthly meeting of this lodge, held at the Old Ship Hotel, Brighton, on Saturday evening last, the Rev. John Griffith, M.A., Principal of Brighton College, was made an E.A. In the absence of Bro. Moor (the W.M. of the lodge, who is on the continent), the ceremony was performed by Bro. P.M. Wood. Several visiting brethren were present upon the occasion.

BRIGHTON.—*Royal Brunswick Lodge* (No. 1034).—This lodge held their monthly meeting at the Ship Hotel, Brighton, on Thurs-

day, the 14th inst., under the presidency of the W.M. Bro. Martin. Messrs. Merry and C. G. Reed having been approved, were admitted into the mysteries of Freemasonry, the ceremony being performed by the W.M., in a manner showing that he had not been unmindful of the importance of the office entrusted to him.

THE MASONIC CHARITIES.—It is gratifying to learn that Bro. Pocock, of Brighton, handed in a list of upwards of £120 (the second largest amount) at the Boys' School Festival, on Wednesday sennight. Last year Bro. Pocock succeeded in collecting upwards of £150 for the Girls' School, and but a few years previously, Bro. Wood, P.M., raised about £140 for the Girls' School. This speaks well for the fraternal feeling of the brethren in Brighton and the province.

YORKSHIRE (WEST).

SHEFFIELD.—*Britannia Lodge* (No. 162).—The regular monthly meeting of this lodge took place on Thursday, the 14th inst., at the Music Hall, when there was a numerous assemblage of the brethren, including P.Ms. Eaden, Longden, Harrison, Naylor, Buxton, and Foster. Bro. Wm. White, jun., W.M., presided, and initiated into the mysteries of the Order Messrs. Robert Waterhouse, Samuel Smith, and John Kent Turner, and afterwards gave the lecture on the Tracing Board.—A lodge of emergency was held on Tuesday, the 19th inst., when the following brethren were present:—Bros. Wm. White, jun., W.M.; Danby, P.M.; Naylor, P.M.; Hay, S.W.; Arden, J.W.; Webster, Sec.; Rodgers, S.D.; Turton, J.D.; Short, I.G.; Stuart, Prov. G.O.; Primrose, Sec. No. 373; Drury, S.D. No. 373; &c. Visitors, Bros. Rev. A. F. A. Woodford, M.A., Rector of Swillington, P. Prov. G.C. of Durham, and Prov. G.C. and P. Prov. S.G.W. of West Yorkshire; J. Sherwin, P.M. No. 298, Doncaster; and S. Hayes, Manchester. Bro. Tomlinson was examined, and having given satisfactory proofs of the progress he had made in the science, was raised to the sublime degree of M.M. by the W.M.—The Rev. Bro. WOODFORD then delivered an eloquent lecture on "The Early Traces of Freemasonry," which occupied more than an hour, and displayed great learning and research. Bro. Woodford appears to have spent much time and labour in ascertaining how far our Masonic traditions may be relied upon; and his lecture contained several new and interesting facts, recently brought to light in searching the rolls of York Cathedral, &c. He alluded to the new movement in Masonry, and expressed his warm sympathy in an intellectual development, as far as was compatible, of Masonic teaching. He referred to the many attacks made on Masonic history, and deeply regretted that our own authorised Masonic calendar was so meagre and deficient. It was hopeless to expect that the inquiring mind would be content with a few dry dates, and unconnected and isolated statements. After mentioning the various theories about Freemasonry, he expressed his decided opinion that to the operative guilds originally Masonry must be traced up through many intervening centuries. A recent publication of the Sutees Society had shown the recognised existence at a very early period of a guild or fraternity of Masons, bound together by ancient forms and customs, and an inner bond of union, which that document seemed to admit. "La Loge" was a term in use in A.D. 1371, as appears by the York Fabric Rolls, and hence the probability is, that both "Mason" and "La Loge" are words of Norman French, originally taken from corrupt Latin—Mason, from *Maçonner* and "Mansio," and La Loge, from "*Logerium*," as Roquefort shows. The lecturer read a striking declaration, which was made before the Master Mason, at York Minster, by every Mason admitted to work. To our operative forefathers this country and foreign countries were indebted for those magnificent structures of religious munificence and ancient piety, at which even today we gaze in wonder and admiration. There seemed to be traces in the Trial of the Templars in France of Masonic initiation; but the earliest known admission in this country of any Speculative Mason which we have, as a clear undoubted fact, seemed to be that of Elias Ashmole, in A.D. 1646. Having alluded to many points connected with the history of the Order, the lecturer concluded by expressing his belief that we are but beginning our study of Masonic history and antiquities, whilst the announcement of new Masonic publications gives good promise for the future. Putting prejudice aside, the more we sought to realise the true history and true position of Masonry in the world, the more we ourselves should appreciate its claim to our attachment and reverence, not only as historically true, but as intrinsically excellent.—The W.M. said he had listened with great interest and pleasure to Bro. Woodford's excellent and instructive lecture, and felt assured the brethren of the Britannia Lodge would all cordially join with him in thanking their rev. brother for his great kindness in coming amongst them, and giving them so many interesting particulars of their Masonic forefathers. It was quite certain that there were many lukewarm Masons, but he felt assured there would be very few if they could all have the history of their Order and its beautiful ceremonies elucidated by such able men as the rev. lecturer. He hoped Bro. Woodford would be induced to allow his lecture to be printed, that it might

find its way into the hand of every zealous Mason, and inspire a spirit of emulation in searching for and preserving the ancient records of our noble brotherhood.—Bro. NAYLOR, P.M., said, that he had long known Bro. Woodford to be a distinguished Mason, and he had come there that evening, expecting to derive information from the lecture; but he was not prepared for so elaborate a composition, and must say that it was to him a treat of no ordinary kind; and from the great attention the brethren appeared to have given to the lecture, he had no doubt they had been equally pleased. A vote of thanks was then unanimously passed, and Bro. Woodford, in acknowledging it, said, that it had given him much pleasure to accede to the request of the W.M. to deliver a lecture to the Britannia Lodge, and he trusted it would not be his last visit. He was certain that their W.M. was taking the right plan to elevate Masonry in Sheffield, by bringing before the brethren lectures on Masonic subjects, and thereby showing them that there was a wide field for the exercise of their intellectual faculties which those who merely looked at the surface of Masonry might little suspect.

ROYAL ARCH.

YORKSHIRE (WEST).

SHEFFIELD.—*Chapter of Paradise* (No. 162).—The regular monthly convocation of this chapter was held in the Music Hall, on Monday, the 18th inst., when there were present Comps. Bartolomé, P.Z., as Z.; Danby, P.Z., as H.; Longden, P.Z., as J.; White, P.S.; Primrose, E.; Drury, A.S.; Webster, A.S.; Stuart, Treas., &c. Bro. Joseph Haywood, of the Britannia Lodge (No. 162), was exalted to this supreme degree, and the lectures were ably given by Comps. Bartolomé, Danby, and White.

KNIGHTS TEMPLAR.

YORKSHIRE (WEST).

DEWSBURY.—*Fearnley Encampment*.—This flourishing encampment, which is named after the highly-esteemed Prov. Grand Commander, held its quarterly meeting in the Masonic Hall, on Wednesday, the 13th inst., when Comps. H. Webster, J. Rodgers, and E. A. Heeley, of Sheffield, and J. Wordsworth, of Dewsbury, were ably installed by Sir Knt. Roberts, of Rochdale, P.E.C., &c. There were also present Sir Knights George Fearnley, M.D.; Prov. Grand Commander Rev. Joseph Senior, LL.D., P.E.C.; E. W. Shaw, P.E.C.; William White, jun., G. Stuart, E. Drury, Kelley, &c.

THE WEEK.

THE COURT.—We regret to have to record the death of the Duchess of Kent, which took place at Frogmore House on Saturday morning at half-past nine o'clock. Although the Duchess had been in a declining state of health for a considerable time past, yet the melancholy event at length took place somewhat suddenly. The Queen was apprised on Friday afternoon of the unfavourable change in the condition of her Royal mother which had commenced. Her Majesty, accompanied by the Prince Consort and the Princess Alice at once proceeded to Frogmore House, and remained with the Duchess during the remaining hours of her life. The sterling virtues of the lamented Duchess were universally recognised and appreciated, and the whole British nation will participate and sympathize in the grief of the Queen and Royal family for the loss of one who throughout her life adorned the domestic sphere, and imparted honour and dignity by her personal qualities to the high position in which she was placed. Her Royal Highness completed her 74th year in August last. Her Royal Highness's funeral will take place on Monday next. Her Royal Highness the Crown Princess of Prussia (the Princess Royal), attended by Comtesse de Brühl, Comtesse de Hohenthal, and Count de Fürstenstein, arrived at Windsor on Friday from Berlin. The Prince of Wales travelled with her Royal Highness from Dover, where he proceeded the previous night to meet her. By the arrival of the West India Mail we have received intelligence of the arrival of Prince Alfred at Barbadoes. The young Prince was received with unbounded enthusiasm, the people giving expression to their loyalty and good feeling in every possible way.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Thursday, the 14th inst., Lord Lyttelton moved the second reading of the Subdivision of Dioceses Bill, the object of which, he explained, was to modify the machinery of the diocesan system by assimilating it to that of the colonies, and vesting in the Ecclesiastical Commissioners the powers now residing in Parliament for extending the episcopate by the subdivision of dioceses. After some discussion, the motion was carried by 27 to 23.—On Friday a select com-

mittee on Divorce Court and Dissolution of Marriage (Scotland) Bill was nominated. The Admiralty Court Jurisdiction Bill and the Bank of England Payments' Bill were respectively read a third time and passed.—On Monday an address of condolence to the Queen, on the death of her mother, the Duchess of Kent, was agreed to. The Earl of Ellenborough called their lordships' attention to the relative position of Denmark and the Duchy of Holstein, and of the course which the German Diet had been pursuing in reference to this subject. Lord Wodehouse said, that the present position of affairs was undoubtedly critical, but that her Majesty's Government had that day received intelligence that an offer had been made to the effect that the matter in dispute had been submitted to the deliberate vote of the Estates of Holstein. Acting in concert with France and Russia her Majesty's Government had recommended that Denmark should submit to the Estates a budget on common affairs; and as Denmark had complied with the recommendation, he hoped the Prussian Government would see in this a means of arriving at a satisfactory termination of this unfortunate matter.—On Tuesday, Lord Taunton moved the second reading of the Qualification for Offices Bill. The object of the measure was to repeal the declaration hitherto taken by the holders of certain offices under the act repealing the Test and Corporation Acts, binding them not to use their offices for the purpose of injuring or impairing the Church establishment. Lord Chelmsford could not but regard this as a step in advance towards the ultimate object, which the enemies of the Established Church had in view. He therefore moved, as an amendment, that the bill be read a second time that day six months. The amendment was carried by 48 to 39.—In the HOUSE OF COMMONS on Thursday, the 14th, Mr. T. G. Baring moved the army estimates, and explained in a succinct, yet lucid manner the various details of the department. He observed that the total number of men to be voted for the year 1861-62 was 212,773, which was a decrease of 24,816 men. Of these, 93,936 men would be kept in the United Kingdom, as against 92,327 in the current financial year. Reductions had taken place in the troops in India, China, and the colonies, with the exception of New Zealand, where there was a slight increase. He was happy to say that notwithstanding the proposed reduction, no officers of regiments would be placed on half-pay, neither would any of the men be discharged. After some discussion, £3,000,000 were voted on account of the estimate. In committee of the whole House, Sir G. C. Lewis proposed a resolution with a view of continuing for a term of ten years the existing duties upon coal and wine, as now levied by the officers of the Corporation of London, to be appropriated hereafter by Parliament for the metropolitan improvements.—On Friday, in reply to a question from Sir Robert Peel, Lord John Russell said he had always protested against the injustice of punishing persons for entertaining peculiar religious opinions, but that if he had made any representations to the Spanish Government he would probably have been met with a curt refusal. Looking, however, to the great advance which Spain was making in commercial and material greatness, he hoped that in a few years a milder and more tolerant system in matters of religious opinion would be introduced into that country. Mr. Milner Gibson obtained leave to bring in a bill to facilitate the construction and improvement of harbours, by authorising loans to harbour authorities, to abolish passing tolls, and for other purposes.—On Monday, an address of condolence to the Queen was agreed to. The House then went into committee on the Bankruptcy and Insolvency Bill, and the remaining clauses having been agreed to, the bill was ordered to be reported, with amendments, to the House. In committee of ways and means, on the motion of the Chancellor of the Exchequer, it was agreed that, towards making good the supply granted to Her Majesty, the sum of £3,000,000 be granted out of the Consolidated Fund of the United Kingdom of Great Britain and Ireland. The Post-office Savings Banks' Bill was read a second time.—On Tuesday, Mr. Crawford called attention to the levy of the income-tax upon incomes and profits arising in India, which were already subject to an income-tax in that country, and moved that the matter be referred to the select committee on Income and Property Tax. After considerable discussion, the motion was withdrawn. Mr. Dunlop moved for a committee to inquire into the correspondence relative to Afghanistan, presented to the House in 1839, 1853, and 1859—complaining of the falsification of Sir Alexander Burne's despatches. The motion was negatived by 152 to 49.—On Wednesday, the House was occupied with Sir John Trelawny's County Rates and Expenditure Bill, the second reading of which the hon. baronet moved. After a lengthy discussion, it was thrown out by a majority of thirty-eight.

FOREIGN INTELLIGENCE.—At Rome, on the 18th, a consistory was held, at which the Pope had an opportunity of expressing himself upon the present position of Italy and the Papacy. He defended the Papal Government from the charge of being opposed to

civilisation, and declared that it only opposed the pretended modern civilisation which persecuted the Church and trampled justice under foot. He stated that he would himself have spontaneously granted all reasonable concessions, and would have gladly abided by the counsels of the Catholic Sovereigns, but that he could not receive the advice or submit to the unjust demands of an usurping power.—The Sardinian Chamber of Deputies having passed the law declaring Victor Emmanuel "King of Italy," the official announcement of the fact has been made in the Government organ of Turin.—The receipt of the news of the election of Victor Emmanuel as King of Italy added greatly to the excited state of the Roman people, and it was only by the display of a great military force that General Goyon was able to prevent a popular manifestation. Disappointed in their object, the following morning the people succeeded in affixing placards in every street, favourable to Victor Emmanuel, which were greeted with vociferous cheering.—According to the Milan *Perseveranza*, several Venetian towns have had popular demonstrations on the occasion of the birthday of Victor Emmanuel.—In Tuesday's sitting of the Sardinian Chamber, Count Cavour announced that the whole Ministry had tendered their resignations, and that he had advised the King to form a Ministry which should introduce representatives of the new provinces attached to the kingdom. He further stated that the Council of Lieutenantcy at Naples would be deprived of its political powers, and placed under the control of the Central Government. The great additions to the dominions of Victor Emmanuel have rendered necessary the formation of a Ministry which will embrace members from the provinces of Southern Italy, and Count Cavour appears to have felt that no time should be lost in recognising and providing for the necessity.—The *Moniteur* informs us that, notwithstanding General Fergola surrendered Messina unconditionally King Victor Emmanuel has consented to grant him the terms agreed on with the Emperor's Government before the fall of the citadel was known.—According to the *Austrian Gazette*, the Emperor of Austria has announced to the Conference of Hungarian magnates, assembled in Vienna, that he will respect the rights of the Hungarian nation, but that he will tolerate no infringement of the privileges of the Crown. The Hungarian Diet is to assemble in the first instance in Buda, and is afterwards to be held in Pesth. The Emperor is to be crowned King of Hungary in the garrison church of Buda.—The Congregation of Fiume has refused to send members to the Croatian Diet, and declared that Fiume will only belong to Hungary.—The manifesto of the Emperor of Russia, proclaiming the emancipation of the serfs, has been published. According to the terms of the proclamation, the proprietors of lauded property are to preserve the general rights attached to it, but they are to cede to the peasants, for their permanent use, the dwellings, with the ground belonging, which will be allotted to them anew by law, in consideration of certain payments to be regulated. During the period of transition, or, in other words, while the peasant is purchasing his freedom, the serf class are to be designated "tributary peasants." The peasant may, moreover, purchase, with the proprietor's consent, his dwelling and the land around it, and thus become himself a free proprietor of the soil. The new order of things is to be carried out within two years throughout the Empire.—It is rumoured that the Emperor of the French intends dissolving the Legislative Body immediately after the voting of the Address and the Budget. It is said, too, that the Emperor is extremely anxious to know what effect the debates have had upon the country.—Our Paris correspondent states that the amount required for the French army for the ensuing year is £14,880,000, showing an increase of £1,080,000 over the estimates of the preceding year. The navy estimates show an increase of £66,000.

GENERAL HOME NEWS.—The deaths in the metropolis during the week that ended Saturday last were 1226, which shows a considerable improvement in the public health. In the same period there were registered the births of 1960 children—996 boys, and 964 girls. A mean height of 29,686 inches was exhibited by the barometer, and the thermometer gave an average temperature of 42.4 degrees. There were 49 deaths in the City, against 60 births. Mr. Roebuck's constituents have passed a resolution, earnestly requesting the hon. member's presence in Sheffield, that he may furnish them with an explanation of his recent extraordinary speech in defence of Austria.—Mr. Francis Train, the tramway projector, has appeared as defendant to a summons at Marylebone Police-court, taken out by Mr. Beresford Hope, which charged him with breaking up and injuring the surface of the Uxbridge-road. The act complained of has been done for the purpose of forming a tramway, and it was urged that, when opened, the line would prove obstructive and dangerous to other traffic. Evidence having been heard as to the facts of the case, an adjournment was ordered. The tramway which runs from the Marble Arch, Hyde Park, up the Uxbridge-road, was to be opened yesterday.

UNITED STATES.—The American mail brings us the inaugural speech of the new President. Mr. Lincoln declares that no cause for secession exists, and that nothing will be attempted by his administration that will in any way interfere with the rights of the Southern states. He denies that the Union is broken; in other words, he refuses to recognise the new confederation, expresses his intention of collecting the revenues in every state, no matter what opposition he may encounter, and promises to carry the mails throughout the South, provided they be not repelled. Mr. Lincoln's tone is calm but exceedingly determined, and his speech will certainly be regarded as a declaration of war by President Davies and the new republic.

INDIA AND CHINA.—The news received by the Overland Mail from Calcutta is of no political interest. The inhabitants were principally occupied in taking measures for the relief of the sufferers from the famine. The Europeans had come forward with liberal subscriptions for that purpose, but the wealthy natives were exhibiting great lukewarmness in behalf of their starving countrymen. The journals from China report everything to be quiet at Peking, and the Chinese as generally satisfied with the treaty, and preparing, with their natural astuteness, to take advantage of all the stipulations favourable to their interests. Our troops, nearly ice-bound in their quarters at Tien-tsin, continued healthy, and were amusing themselves in skating, sledging, hawking, and shooting. Mr. Wade had gone to Peking, where a house was being prepared for the residence of Mr. Bruce. The rebels are reported to have been defeated at Ehsien and Wen Chan, but in other districts they were causing great misery and destruction of life and property. In Japan the late troubles had been settled, and a peaceful state of affairs restored. Lord Elgin had proceeded to Manilla.

NEW ZEALAND.—The natives of New Zealand have experienced a signal defeat. On the 29th December Major General Pratt with 900 men attacked them at Matarikoriko, and defeated them with great loss. The Waikatos had entrenched themselves in a very strong position at Matarikoriko, where they erected a pah, and dug numerous rifle pits and trenches. General Pratt commenced his operations by throwing up an entrenched camp, which protected his troops against the enemy's fire. Heavy firing was kept up on both sides, which, however, strange to say, was suspended on the Sunday (the 30th of December), the natives hoisting a white flag, and exhibiting no disposition to fight. On the following day, the General having obtained information that the Maories were leaving the rifle-pits, and retiring from the pah, he at once ordered his troops to occupy them. The enemy had retired into the bush, where General Pratt, of course, could not follow him. The casualties on our side were small.

AUSTRALIA.—There has been nearly another political crisis at Melbourne. The new Ministry met Parliament on the 3rd of January, and shortly found themselves in a minority in the house on their budget, which contained a proposition for the levying additional taxation in the shape of stamp duties, additional customs duties, and wharfage rates. The Ministerial scheme was so unfavourably received, that after a protracted discussion it was withdrawn, on the understanding that the expenditure of the country must be confined within the limits of the ordinary income.

TO CORRESPONDENTS.

JUNIVS.—We have no recollection of the circumstances to which you allude. Certainly we had nothing to do with it.

R. S.—Does R. S. seriously believe that we know every Mason in the United Kingdom, or is he endeavouring to play upon our vanity? **IGNORAMUS** will remain so as far as we are concerned.

K. T.—The installation of the Grand Commander of Knights Templar will take place in May. We are not aware who is likely to be appointed his Deputy, but we have heard Fra. Albert Royds.

JUSYVS.—We have no influence in obtaining Grand Office. Apply to the Grand Master, and he is sure to treat your application as it deserves.

J. W.—We have repeatedly answered that the J.W. has no such right.

MUSICVS may call upon Bro. Spencer, in Great Queen-street.

S. S.—We have not heard for some time anything about the proposed Masonic Hall for the South of London.

A YOUNG MASON.—The Boys' School is in Lordship-lane, Tottenham.

J. N. is thanked; but the subject he proposes will not suit our pages. Try the *Welcome Guest*.

CLERICVS.—The subject shall receive due attention.