

LONDON, SATURDAY, APRIL 6, 1861.

## MEMOIRS OF THE FREEMASONS OF NAPLES.

(Continued from p. 243.)

Several lodges were now established at Naples, under the Grand Lodge of Germany; and it will be necessary for us to point to one or two circumstances concerning the formation of this, as it has been represented (but unjustly) to have given rise to a political party called the *Illuminati*, such suspicion causing fresh persecutions to the Freemasons everywhere.

In 1767, a lodge, under an English constitution, was established at Berlin, under the appellation of *Le Royale York*, in honour of His Royal Highness the Duke of York, who was initiated therein while travelling on the Continent. In 1768, the brethren in Germany were authorised to hold their assemblies by a charter granted by the King of Prussia, the Elector of Saxony, and the Queen of Hungary and Bohemia, and afterwards ratified by the Emperor of Germany himself. By another charter from England in 1769, a lodge was erected at Brunswick, which, in 1770, became the Grand Lodge of that part of Germany. Its Grand Master was Prince Ferdinand of Brunswick, who, a short time afterwards, received a provincial deputation from England for superintending the lodges in Lower Saxony. In 1773, a convention was entered into between the Grand Lodge of England, under Lord Petre, and the Grand Lodge at Berlin, under the Prince of Hesse Darmstadt, which had, a few years before, been duly erected into a Grand Lodge at a meeting of Masters and Wardens of twelve regular lodges. In this compact it was stipulated that the Grand Lodge of Berlin should be acknowledged as the Grand Lodge of the whole Empire of Germany, including the dominions of his Prussian Majesty, and that the contracting parties should unite their efforts to counteract all innovations in Masonry, and particularly the proceedings of a set of Masons in Berlin, who, under the denomination of the *Stricte Observants*, had annihilated their former constitutions, erected themselves into a Grand Lodge, and sanctioned very improper innovations upon the principles and ceremonies of the Order. This contract was highly approved by the King of Prussia, who immediately erected the Grand Lodge of Berlin into a corporate body, and became, in 1777, Patron or Protector of all the Masons in Germany, Ferdinand, Duke of Brunswick and Lunenburgh, filling the office of Grand Master of all the united lodges in that country.\*

In 1775, a new secret association arose in Germany, which was supposed to have taken its rise from Freemasonry, and to have planned a conspiracy against every religious and political establishment in Europe. This was the Order of the *Illuminati*, founded by Dr. Adam Weishaupt, Professor of Canon Law in the University of Ingolstadt. In this society speculative opinions were inculcated, which were certainly inconsistent with the principles of religion and social order; but that Illuminism originated from Freemasonry, we most certainly deny. Dr. Robison, indeed, who has often used his pen against Freemasonry in a manner no way creditable to himself, affirms that Illuminism took its rise among the Freemasons, but it was totally different to Freemasonry; and, to suit his own purpose, he represents Weishaupt as an active member of the German Lodges, before he acquaints his readers that he was the founder of the *Illuminati*, for no other reason than to make them believe that Weishaupt was a Freemason before he planned his new institu-

tion. Barruel proves distinctly that Weishaupt was not a Mason till two years after the organisation of his new society, and that when he established Illuminism he was totally unacquainted with the mysteries of Freemasonry;\* and Dr. Robison himself allows that Illuminism was totally different from Freemasonry. The two institutions, therefore, were wholly unconnected; for the members of the one were never admitted into the lodges of the other without being regularly initiated into the mysteries of both. These facts we have thought necessary to relate, because the Freemasons and the *Illuminati* are so mixed up with the prosecutions against secret societies, that an unobservant reader might believe that they had amalgamated; and while we acknowledge, on the one hand, that in the new society there was much to deprecate, and that the speculative opinions inculcated were certainly inconsistent with the principles of religion and social order, on the other hand, there does not appear any proof that they ever planned any dangerous conspiracy; still, there could be no union between the one and the other. True Freemasons wish for nothing but peace and union amongst all mankind. Strict among themselves, they judge not the faults of others; regular and attentive to all necessary duties, and doing all things according to strict justice, they trust, for a life of rectitude, to enjoy happiness and peace hereafter.

Weishaupt, straining every nerve to disseminate his principles, and the better to further his purpose, in 1777 became a Freemason, and was initiated at Berlin; he then attempted to circulate his opinions among the French and German lodges, and even sent emissaries to Naples, to endeavour to inculcate his false principles into the minds of the brethren, and in these attempts he was sometimes successful. But it should be remembered by those who calumniate Freemasonry on this account, that the same objection may be urged against Christianity, because impostors have sometimes gained proselytes, and perverted the wavering minds of the multitude. These doctrines were however not merely circulated by Weishaupt in a few lodges, and taught at the assemblies of the *Illuminati*; they were published to the world in the most fascinating form by the French *Encyclopædists*, and inculcated with all the eloquence of some of the most celebrated philosophers on the Continent.

At Naples, the lodge that had latterly been established under the Grand Lodge of Germany, received the emissaries of Weishaupt, who had already been admitted into the society with enthusiasm, and others that were not Masons were here initiated. And as day by day the Neapolitan Freemasons joined the new society, the Grand Lodge of England openly discountenanced meetings where political subjects were discussed. The majority of the lodges at Naples, ceased to be connected with the English Grand Lodge, and attached themselves to Germany. We are not able to record the exact circumstances that led to this, but we conceive that if the advice, or rather order sent to them, was not acted upon, the Grand Lodge of England would, as they had often done on similar occasions, erase them from the list of lodges.

We cannot forbear giving an extract from a manuscript in our possession, to show how peremptorily the Grand Officers acted upon similar occasions at this period.†

\* *Memoirs of Jacobinism.* (Part III.)

† There were four lodges in existence in 1784, under the Grand Lodge of England.

First. No. 283, Lodge of Perfect Union, in his Sicilian Majesty's Reg. of Foot, Naples, established 1768.

Second. No. 293, Well Chosen Lodge, at Naples, 1769.

Third. No. 431, Lodge of Naples, 1780.

Fourth. No. 440, La Laggai della Verita, Naples and Reggio, 1781.

\* Vide *Laurie's History of Freemasonry.*

GRAND LODGE, APRIL 13TH, 1796.

The Grand Lodge being acquainted by the Grand Master, in the chair, that His Royal Highness Prince William of Gloucester had been initiated into Masonry in the Britannic Lodge (No. 27), it was thereupon resolved unanimously that, in testimony of the high sense the Grand Lodge entertains of the great honour conferred on the society by the initiation of Prince William of Gloucester, His Royal Highness be presented with an apron lined with blue silk, and, in all future processions, do rank as a Past Grand Master.

*Ordered*—That No. 124, the St. David's Lodge, Brook-street, be erased from the list of lodges, for having, contrary to the laws of the Grand Lodge, initiated twelve persons into the society at one meeting, and for unworthy considerations.

*Ordered also*—That the said persons, viz. (here follows the names), are not to be considered as regular Masous, or to be received or admitted into any lodge, although the smallest blame or censure is not imputable to them, the lodge, and not the individuals admitted, being culpable.

*Ordered*—That No. 350, Lodge of Rural Friendship, be discontinued on the list of lodges, being united to No. 330, the Lodge of the Nine Muses, at the Thatched House Tavern, St. James's-street.

*Ordered*—That the following lodges be erased out of the list, having ceased to meet, or neglected to conform to the laws of the society, viz:—No. 207, Star Lodge, Chester; No. 336, Impregnable Lodge, Sandwich; No. 393, St. Margaret's Lodge, Dartmouth-street, Westminster.

But we are not enabled to obtain further information from the Grand Lodge than that three out of the four lodges then existing under the Grand Lodge of England ceased to be connected with them a very few years after this, and that one only, No. 440, La Loggia della Verita (the same whose members behaved so nobly in the Calabrese catastrophe which we have previously recorded), alone remained on the books of the Grand Lodge, and it was only in the year 1812 that it ceased to exist, and for which a cause will be given hereafter.

(To be continued.)

## MASTERPIECES OF THE ARCHITECTURE OF DIFFERENT NATIONS.

By J. G. LEGRAND.

### THE ARCHITECTURE OF THE ROMANS.

(Continued from page 165.)

The artist, Cassas, in forming his collection of models, could not have been otherwise than embarrassed in a selection of the monuments of Roman Architecture. He therefore applied himself to a preference of those whose varied forms, bearing a resemblance to each other, or being quite different from those of other nations, might give the most accurate ideas of all the resources of the art of the ancient Romans in the decoration of their edifices. He preferred presenting those which were either the most noble in their forms, or were the least known, and of which a happy application could be made to modern monuments, by accommodating them to our customs and to the influences of our climate.

The Obelisk of the Vatican is constructed of Oriental rose-coloured granite. The belief is that it was executed in Egypt in the reign of Sesostius, and afterwards taken from Egypt to Rome by Caligula, who, in the third year of his reign, and the fortieth of the Christian era, had it erected in the Circus, near the site where the Vatican was afterwards built. It is the only monu-

ment of the kind that was not destroyed at Rome by the Goths. It was found only half-sunken in the ground. It is said to have had on its summit an urn, in which were deposited the ashes of Julius Cæsar.

|   |          |
|---|----------|
| The height of the pedestal is about ..... | 28 feet. |
| That of the shaft .....                   | 72 "     |
| The cross and bronze ornaments .....      | 18 "     |

Total ..... 118 feet.

All the sides are not of exactly the same proportions. The two largest sides are about 9 feet; the third side is only 8 feet 7 inches; and the fourth side, 8 feet 3 inches. It was erected by the celebrated Fontana, in the Square of St. Peter, in 1586, the second year of the pontificate of Sextus V.

A sepulchral monument, executed in the very rock, in the Valley of Josaphat, commonly called the Retreat of the Apostles, is situated near Jerusalem. The centre of it evidently bears in its treatment the Greek character, while the kinds of towers by which it is flanked have in the main a tendency to the Arabic style, and are ornamented with mouldings and decorations that were in use among the Greeks and the Romans. The place (which is still visible) of an inscription, just above the steps, has not been filled up, and leaves us in doubt as to the date of these constructions, which, from the manner in which they are executed in the very mass of the rock, have as much claim to be classed amongst sculpture as amongst architecture. Many of these grottoes seem never to have been finished or consecrated; and it is not out of the reach of probability to think that, even as statues and workers in marble kept cinerary vases and sarcophagi ready made in their shops, so artists, sculptors as well as architects, made in such parts of the rock burying-places more or less rich, and more or less varied in their forms, which persons in easy circumstances afterwards purchased for the interment of their families. The comfort and convenience, and the number and character of these sepulchres, authorise, perhaps, this supposition, in which there is nothing contrary to the customs of the inhabitants of these countries. If they bought a field, a grotto, or a cave, to make a burial-place of it, why should they not have also purchased, in the same way, a ready-made tomb, of a richness commensurate to their means?

The Tomb of Caius Cæsar, near Ems, the ancient Emesus, is to be seen in Syria, at the distance of about a quarter of a mile from the ancient Emesus, going in a westerly direction towards the river anciently known as Orontes. The name of Caius Cæsar, which is still read on one of the sides of the monument, confirms the tradition which has been transmitted to us that this tomb was dedicated to the memory of Caius Cæsar, the grandson of Augustus, born from the marriage of the celebrated Julia with Vipsanius Agrippa. It seems as if the sculpture of it was never finished. The Mosaic which forms the covering of the upper part, in the form of a pyramid, is something in common with the Oriental style, and people have discovered in the general mass some resemblance to that of the Tomb of Mausolus, which has been already described, though this has no peristyle and is not so considerable. People have also thought that they have discovered in this monument some conformity with the altars of the Sun, which was worshipped at Emesus with much more pomp than anywhere else.

The ruins of a small circular temple are met with near a village on the road from Tripoli to Baalbeck, at the foot of Mount Libanus, on the side of the last mentioned

city. The bases of the columns and the foundation on which they rest, still in good preservation, are alone remaining; all the rest is destroyed. As this monument is of the kind of those called *monoptera* by Vitruvius, of which he gives a description in the seventh chapter of his fourth book, it would not be difficult to attempt its restoration without running any risk of its not being in perfect conformity with the principles of the architecture of these sorts of temples, the form of which is exceedingly picturesque and beautiful; and though they have been so repeatedly reproduced amongst us, in gardens, in pictures, and even in theatrical scenery, there are, notwithstanding, a very few examples remaining from antiquity. This has but six columns; and it cannot, for this reason, be compared to the Choragic monument of Lysicrates, commonly called the Lantern of Demosthenes, at Athens; but it is not probable that the top of it was enriched with as much sculpture.

It is not the purity of the forms which makes the merit of this Temple of Venus at Baalbeck. It does not, on the contrary, require a severe taste to discover that there is too much freedom in them, especially on the outside. But there cannot be denied to this architecture, of the time of the last Emperors, a theatrical effect and great lightness. The two small orders which decorate the interior present an agreeable contrast to the height of the exterior columns. It is the Roman style, preserving something of the elegance of the Greeks. With respect to the crowning of the exterior niches, one can hardly conceive how so much resemblance to the modern style and the productions of Michael Angelo can be met with in a monument of antiquity. This temple, still in good preservation, is at a short distance from those of Jupiter and the Sun.

There was at Pola, in Istria, another temple, called the Temple of Augustus, exactly similar to this, which an inscription, still visible on the frieze, informs us was dedicated to Rome and to Augustus. It is not known to whom the other, of which there remain but the wall of the foundation, and very little of the walls of the *cella*, was dedicated, perhaps to Mars and to Victory. Be that as it may, the one remaining is of the kind of those which Vitruvius calls *prostyle*, from having only one portico; *tetiastyle*, from having four columns in the frontage; and, finally, *sistyle*, from having spaces of two diameters between the columns; that in the middle only is a little larger, in order that there may be more room for the door. It is built of white marble. This little monument, the diameter of the columns of which does not exceed a little more than two feet and a half, is one of the most elegant productions of architecture. The Corinthian order is employed, with the richness suitable to it, but without being overcharged with ornament. The friezes which decorate the lateral portions have much resemblance, in composition and execution, to that of the *Maison Carrée* at Nismes. It may be here observed that, on the frieze of the portico, at the beginning and at the end of the inscription, there are two little Victories, bearing crowns—ingenious details which escaped the notice of Palladio and David Leroy, who were the first to give a public description of this antiquity, of which M. Clérissieu has since taken cognisance in his work on *Dalmatia*, published in London in 1764, and lastly, M. Cassas, in his *Pictorial Travels in Istria and Dalmatia*, printed at Paris in 1802, in folio, embellished with sixty plates, to which reference may be made for a knowledge of the history and antiquities of those countries. The text of the last work was written by J. Lavalée, from the Diary of L. F. Cassas.

There is a tomb, said to be that of the Horatii, situated on the ancient Via Appia, beyond Albania, on the side

of the Levant. It has been commonly called, without any authority, the Tomb of the Horatii and the Curiatii, perhaps on account of the five truncated cones placed above its base, and because there were accidentally engraved on one stone the names of Horatius and Curiatius. It is now in a very bad state, and the greatest part of the stone covering is in ruins.

The Temple of Vesta at Rome is situated on the bank of the Tiber, at the foot of Mount Aventine. On account of its circular form, it is believed to have been possibly dedicated to the Goddess of the Earth or to the Sun. Twenty channelled Corinthian columns, of white marble, form its peristyle around the *cella* of the temple, the wall of which is built in layers of white stones, with, from distance to distance, a course of layers of marble. The entablature is entirely destroyed, and the columns are now constructed in the wall, which changes completely the effect of its composition. The capitals are sharply worked, and the sculpture not very beautiful. The present pavement conceals the square plinth of the bases; but that it is still in existence, I have convinced myself by lifting up a slab of the pavement. The foundation on which these bases rested is altogether imbedded in the earth, which, for want of historical proofs, may cause one to ascribe to it a high antiquity. It is believed to have been built by Numa Pompilius; but it is not known if it might not have been built afterwards. The plan of it, and all the details, are to be found in the work by Desgodets, but they are not rigorously correct. Details are also given of it in the *Collection of Roman Antiquities*, by Pionesi.

(To be continued.)

## ARCHITECTURE AND ARCHÆOLOGY.

### GENERAL ARCHITECTURAL INTELLIGENCE.

The preparations for erecting a new Independent Chapel in Stowmarket have been begun. Three houses in Ipswich-street have been pulled down: these and the site of the old chapel will give ground for the new building, which is to be in the Gothic style of the fourteenth century, and carried up with Kentish rag and faced with Caen stone: when completed it is to seat 1200 persons. The cost of the whole, when completed, is estimated to be nearly £5000.

The chief stone of a new parish church has been laid in Bramcote, Notts. The stone forms a part of one of the tower pillars, and on it so as to be read will be cut an inscription commemorative of the ceremonial. The church is in the Decorated style of Gothic architecture, and consists of nave, aisle, chancel, and vestry, having a tower, and spire, about 130 feet high, open to the church inside, and a porch on the south side. The stone used is Chevin for the window-tracing and principal dressings, Stanton stone inside for ashlar columns, &c., with Caen stone for pulpit, font, and inside carvings. The roof is an open-timbered one. The chancel stalls and seating generally are in deal, stained and varnished.

The parish church of Stroud having long been out of repair, and in an unwholesome condition, it has been resolved to rebuild it. The new church, retaining the old tower and spire, is estimated to cost £5000, and of this £4000 have been promised in subscriptions. A vestry meeting has (almost unanimously) adopted the designs, empowered the churchwardens to apply to the Consistory Court for a faculty to rebuild, and appointed a committee to carry out the new arrangements. The selected design was the result of a competition in which upwards of thirty designs were sent in. Of these, three,—those of Mr. Bland, Mr. Wilson, of Bath, and Messrs. Medland and Maberley, of Gloucester, were first selected, and finally the premium of £20 was awarded to the first of these. Mr. Scott was consulted: but, as he advised the removal of the tower and spire, his design

was not adopted, it being thought desirable to retain these. The edifice will accommodate 1150 persons.

A Dissenting Chapel is about to be erected in the pretty little village of Plympton, which is situate a few miles out of Plymouth. The style is Romanesque, and was selected in competition. The materials will be local limestone, with dressings of white brick from Lord Morley's fire-brick works at Lee Moor, in the neighbourhood. The colour is a warm buff. At these works, our local correspondent adds, various forms and moulded bricks are produced, the price for the plain shape being £3 per 1000 at the works.

A new Wesleyan Chapel is in course of erection at Dawlish, South Devon. The pulpit is placed in the angle at the junction of the arms. The roof will be open, and stained. Light is for the most part obtained at the ends, to relieve the blankness of the side walls consequent upon the absence of windows. Arcades are introduced.

The Wesleyans of Totnes are about to erect a new chapel, adjoining the river Dart, near the bridge. The side wall of the chapel will abut on the creek of the river. The foundation will be constructed with blue lias concrete, and masonry in blue lias mortar. The style is Lancet, and the roof will be in one span. To break it up the front of the chapel is made apsidal, with gables over each bay. The sides are also proposed to be similarly treated. The materials are local limestone, with dressings of brickwork, in colours. The roof will be half open, and trussed with iron tension rods and struts.

The foundation stone of a new Roman Catholic church has been laid at Stockport. The dimensions are as follow:—Extreme length, 105 feet; width of nave and aisles, 70 feet; height from floor to ridge, 72 feet; from floor to pannelled ceiling to the centre, 60 feet. The church will consist of a nave with an apsidal termination at the chancel or altar end. The aisles will be separated from the nave by an arcade of circular stone piers and chamfered arches. There will be a sacristy with separate entrance and chamber over, and an inner vestry for the clergy. There is an organ gallery at the west end of the nave; and a tower with a spire surmounted by a gilt orb and cross, rising to the height of 200 feet, complete the design. The style chosen is of English type, and the leading idea which the architect has kept in view is so to arrange the church that the greatest possible amount of space shall be given up for the use of the congregation, with facility for seeing and hearing, and abundance of light.

The church of St. Mary, Laister Dyke, Bradford, Yorkshire, one of the ten it is proposed to build in five years, has been consecrated by the Bishop of Ripon. The church is situate at a short distance from the Laister Dyke toll-bar. The style is Decorated Gothic. The church consists of nave and north and south aisles. The chancel and vestry are at the north, and there is a tower at the south-west corner of the nave. There are about 400 sittings. The cost is £2600.

## MASONIC NOTES AND QUERIES.

### ORDER OF THE TEMPLE.

"I" in the last number of THE FREEMASONS MAGAZINE, "Notes and Queries," makes several inquiries about the Order of the Temple, and adds that a union of Templars throughout the world would be desirable. This view is no doubt correct, but he is not the first to suggest it. In February, 1857, the Grand Commanders of several American States put forth a circular letter to all the Grand Encampments in the States, urging the same view, and they appended some remarks and observations on the history of the Order that "I" may find useful to him in his inquiries; and, as the paper in question is not to be had in this country without considerable trouble, I append the same here for his information.

The Templars seem, after the death of De Molay on the 11th March, 1314, to have become divided into at least four parties, viz:—

1. The Knights in Portugal and Italy, subsequently called Knights of the Order of Christ.

2. The followers of Peter D'Aumont. These Knights are prin-

cipally found in Sweden; and Stockholm is said to be the chief seat of their Order. They contend that Peter D'Aumont was the legitimate successor of De Molay, and produce a list of Grand Masters down to the present time. Their Grand Masters have never, we believe, been acknowledged except in the Masonic system of "*Strict Observance*."

3. The followers of John Marc Larmerius, who claim that he was the successor of James De Molay, and the founder of the present *Order of the Temple* in France. They produce a list of Grand Masters from Larmerius to the present day. But, these Grand Masters have never, it seems, been recognised as such except in France.

4. The Templars who are not embraced in either of these three divisions. And, these may again be divided into the *Scotch* and the *English*.

The Scotch Templars may be subdivided into two classes:—

1st. Those who fought for Bruce at Bannockburn.

2nd. Those who entered the Order of Knights Hospitallers.

To the first of these we are probably indebted for the Rite of *Heredom*, of 25° which was subsequently amplified into the "*Ancient and Accepted Rite*" of 33°; and to the second, for the degree of *Malta*, which is incorporated into our Ritual. A portion of the Templars in Scotland, however, at the present day, contend that they have preserved the Order in all its purity from the time of De Molay unconnected with Freemasonry.

The English Templars may be subdivided into three classes:—

1st. The Knights of Baldwin.

2nd. The Templars who allegiance to the Grand Conclave of England.

3rd. The Templars of the United States.

The *Knights of Baldwin* assert that their Encampment at Bristol, termed the *Baldwyn* Encampment, was established about the time of the return of Richard Cœur de Lion from the Holy Land; and that it has been in active operation ever since. The *Grand Conclave* of England claims to be the legitimate head of the Order in England and Wales. The *Templars of the United States* generally suppose that they derive their origin from the three original Encampments of Baldwin—at Bristol, Bath, and York, the two latter of which became extinct many years ago; though at what time, and by what authority, the Order was introduced into North America, seems to be involved in obscurity.

To elucidate the mystery which hangs over our Order since the death of De Molay, to investigate the claims of these and other (if there be any) branches of our common family to legitimacy, to unite them, if possible, as of yore, under one common head, and to ascertain the real connection between Freemasonry and Templarism, at what time it occurred, and whether it should be continued, are the great objects we have in view in recommending such a work.

No correct history of our Order, subsequent to the martyrdom of De Molay, has ever been written. Such a work, besides being a great desideratum to the literary and Masonic world, would probably be the means of accomplishing the following highly desirable objects:—

1st. It would dispel the obscurity which envelopes the second and most interesting period of the history of our Order. It would enable each Templar to give a reason for the Faith that is within him; and would convince the uninitiated of the truth of our claim to antiquity; for we should then have what we too long needed:—Facts, supported by dates. In a word, it would show in what manner the Order has been transmitted to modern times.

2nd. It would, probably, be the means of uniting under one common head, as in the days of our prosperity, the Templars of every land and of every rite. It is a well known fact that, in almost every Masonic rite, there is a degree in which the candidate is constituted a Knight Templar; and this degree is usually at or near the summit of the rite. Then would we, as in the olden time, form one mighty Brotherhood, under the auspices of one Grand Master for the *whole world*, united by the sacred tie of love and a common creed, for the purpose of recovering, not Palestine from the Infidel, but the world from the *Evil One*. Then might we hope to accomplish the holy object of our warfare:—*To benefit the human race by propagating the knowledge of Truth.*

3rd. It would, perhaps, be the means of inducing the Freemasons of the lower degrees of the various rites to unite in the practice of one uniform rite. Masonry is unfortunately, as you are, doubtless, aware, divided into different Rites or systems, as the religion of the blessed Jesus into various Sects; but, with this marked difference, however, that while a Christian can be a member of only one church, a Master Mason of one rite is not only acknowledged as such everywhere, but he may be, and indeed often is, a member of two or more rites. We hold that Ancient Craft Masonry consists of three degrees and no more:—*Entered Apprentice, Fellow Craft, and Master Mason*, including the *Supreme Order of the Holy Royal Arch*.

How did Masonic rites originate?

Though the design of Ancient Craft Masonry and its modes of recognition are the same in every country, yet having no central governing power to control the Order and to preserve uniformity in our rituals, as soon as men begun to study scientifically our symbolism, there being no scientific treatises on Masonry, they would naturally, from their peculiar habits of thought, differ concerning the interpretation to be given to certain emblems and traditions. During the last century, the obligation not to divulge the secrets of Freemasonry was construed more strictly than it is now in this enlightened age. Many things which are now in print would then, only, have been communicated within the tyled precincts of the lodge. The learned Mason of the last century, to instruct his brethren in his peculiar views concerning the true interpretation of the symbols of the *three* degrees, would compose degrees; the learned Mason of to-day, for the same purpose, writes books. Several of these degrees combined together constitute a rite. Everything beyond the *Royal Arch*, which is undoubtedly the completion of the *third* degree, should, therefore, be regarded as extraneous. The *Royal Arch* Mason, or he who has found that which was lost, is alone the *true Master Mason*: for, at this stage only, is his education completed. The superior degrees, being explanatory of the *three* inferior degrees and the *Royal Arch*, are merely superstructures reared thereon. A rite, therefore, philosophically considered, is merely the peculiar system of lectures adopted by the Masons of a country. If this be the true theory of the origin of the numerous Masonic rites now in existence, let us unite the Templars, who are at the head of each rite, and it will be an easy matter to unite the brethren of the inferior grades, not under one Grand Master (we doubt whether this would be desirable) but into one rite or system, which shall be practised throughout the civilized globe as the *true system of Masonry*. Then would brethren from every clime be able to visit our temples, and to participate in our mysteries, in all the degrees, without being first formally healed.

There is one serious error in "I's" note: he states the serving brethren to have "worn the dress of Augustinian monks (by whose rules; the Templars were guided)." This is incorrect. St. Bernard, Abbot of Clairvaux, drew up their rule, and when the Grand Master, Hugh de Payens, appeared before the Council of Troyes on the last day of January, A.D. 1128, the Council, with the Pope's legate at its head, approved the new Order, gave them a new rule, containing their own previous regulations, and some additional spiritual matters, from the Benedictine laws. This rule was confirmed both by the Pope Honorius, and the Patriarch of Jerusalem.—M.C.G.O. ✠

Perhaps the following extracts from *Secret Societies of the Middle Ages*, may interest H. H. W. H. M., J. J. J., and other readers. The work is written with great care; though how far the author's account of the ceremonies of a Secret Society is to be relied upon, the reader must be left to judge.—Δ.

The election of a Master of the Temple was as follows:—

When the Master was dead, an event which always occurred in the East, as he was bound to reside there, if it took place in the kingdom of Jerusalem, the Marshal of the Order was on the spot; he took upon him the exercise of the vacant dignity till, with the aid of the chapter and of all the bailiffs on this side of the sea (*i.e.*, in the East), he had appointed a Great Prior to represent the Master. But this election did not take place till after the funeral. Should the death of the Master have occurred in the province of Tripolis or that of Antioch, the Prior of the province took the direction of the Order till the Great Prior was appointed.

Owing to the constant state of war which prevailed in the East, and to other causes, a considerable space of time occasionally intervened between the death of one Master and the appointment of his successor. During the interregnum, the society was directed by the Great Prior, who bore the seal of the Master.

When the day appointed for the election was arrived, the Great Officers of the Order, and all the bailiffs who were invited to be present, assembled in the place selected for holding the election—generally the chapel of the Order. The Great Prior, taking several of the knights aside, consulted with them; and they then made two or three or more of the knights who were most highly esteemed retire. The Great Prior took the voices of those present on the merits of the absent knights, and he who had most in his favour was declared the Electing Prior. The knights were then called in, and the choice of the assembly notified to them. A knight possessing the same virtues of piety, love of peace, and impartiality with himself, was then assigned for an assistant to the Electing Prior, and the whole assembly withdrew, leaving the two alone in the chapel, where they passed the rest of the night in prayer.

Early next morning, after performing their usual devotion, and

hearing the Mass of the Holy Ghost, the chapter re-assembled. The Great Prior then exhorted the two electing brethren to perform their duty truly and honestly. These, then retiring, chose two other brethren; these four chose two more, and so on, till the number amounted to twelve, in honour of the Apostles. The twelve then chose a brother Chaplain to represent the person of Jesus Christ, and maintain peace and concord. It was necessary that these thirteen should be of different provinces—eight of the knights, four serving brethren, and one priest. The thirteen electors then returned to the chapter, and the Electing Prior besought all present to pray for them, as a great task had been laid on them. All then fell on their knees and prayed, and the Great Prior solemnly reminded the electors of their duty, and conjured them to perform it truly and uprightly. Having again implored the prayers of the assembly, the Electing Prior and his companions retired to the place appointed for their deliberations. If the electors, or the majority of them, declared for any knight on this or the other side of the sea, he was appointed; if they were divided into parties, the electing Prior came with one of the knights, and, informing the assembly of the circumstance, asked their prayers. All fell on their knees, and the two electors returned to their companions; if they now agreed, the person whom they chose was declared Master.

Should the object of their choice be, as was not unfrequently the case, actually present in the chapter, the thirteen came in. And the Electing Prior, speaking in their name, said: "Beloved Sirs, give praise and thanks to our Lord Jesus Christ, and to our dear Lady, and to all the Saints, that we are agreed, and have, according to your command, chosen, in the name of God, a Master of the Temple. Are ye content with what we have done?" All then replied, "In the name of God." "Do ye promise to yield him obedience as long as he lives?" "Yea, with the help of God." The Electing Prior then returned to the Great Prior, and said: "Prior, if God and we have chosen thee for the Master, wilt thou promise to obey the chapter as long as thou live, and to maintain the good morals and good usages of the Order?" And he answered, "Yea, with the aid of God." The same question was then put to some of the most distinguished knights, and if the person elected was present, the Electing Prior went up to him, and said: "In the name of the Father, the Son, and the Holy Ghost, we have chosen you brother, N.N., for Master, and do choose you." He then said: "Beloved Sirs and Brethren, give thanks unto God; behold our Master." The Chaplains then chanted aloud the *Te Deum Laudamus*; the brethren arose, and with the utmost reverence and joy, taking the new Master in their arms, carried him into the chapel, and placed him before the altar, where he continued kneeling while the brethren prayed; the Chaplains repeating *Kyrie Eleison*, *Pater Noster*, and other devotional forms.

The election of the Master of the Temple required no Papal confirmation: the choice of the chapter was conclusive. Two knights were assigned to him as his companions.

The following account of the reception of a knight is highly interesting:—

Whoever presented himself to be received as a Knight of the Order must solemnly aver that he was sprung from a knightly family, and that his father was, or might have been, a knight. He was further to prove, that he was born in lawful wedlock; for, like the church in general, the Templars excluded bastards from their society.

It was necessary that the candidate for admission among the Knights of the Temple should already be a knight; for as knight-hood was a secular honour, the Order would have regarded it as derogatory from its dignity if any of its members were to receive it.

The Hospitallers and Teutonic Knights thought differently. With them the aspirant was knighted on his admission. If the candidate Templar, therefore, had not been knighted, he was obliged to receive knight-hood, in the usual manner, from a secular knight, or a bishop, previous to taking his vows.

A novice forms an essential and reasonable part of the course of admission into the spiritual orders in general; for it is but right that a person should become in some measure acquainted with the rules and duties of a society before he enters it. But, though the original rules of the Templars enjoined a novice, it was totally neglected in practice; a matter which was afterwards made one of the charges against the Order.

The reception of a knight took place in one of the assembled Chapters of the Order, in the presence of the assembled Chapter. It was secret, not even the relatives of the candidate being allowed to be present. The ceremony commenced by the Master or prior who presided, saying, "Beloved brethren, ye see that the majority are agreed to receive this man as a brother. If there be any among you who knows anything of him, an account of which he cannot lawfully become a brother, let him say it, for it is better that this should be signified beforehand than after he is brought before us."

The aspirant, if no objection was made, was then led into a chamber near the chapter-room; and two or three reputable knights, of the oldest in the house, was sent to lay before him what it was needful for him to know. They commenced by saying, "Brother, are you desirous of being associated to the Order?" If he answered in the affirmative, they stated to him the whole rigour of the Order. Should he reply that he was willing to endure everything for the sake of God, and to be all his life long the servant and slave of the Order, they asked him if he had a wife, or was betrothed? If he had made profession or vows in any other Order? If he owed to any man in the world more than he could pay? If he was of sound body, and had no secret infirmity, and if he was the servant of any one? Should his answers be in the negative, the brethren went back to the chapter, and informed the Master or his representative of the result of the examination. The latter then asked once more if anyone knew anything to the contrary; if all were silent, he said:—"Are you willing that he should be brought in, in God's name?" The knights then said, "Let him be brought in, in God's name." Those who had been already with him then went out again, and asked him if he persisted in his resolution? If he said that he did, they instructed him in what he was to do when suing for admission. They then led him back to the chapter, where, casting himself on his knees, with folded hands before the Receptor, he said, "Sir, I am come before God, and before you and the brethren, and pray and beseech you for the sake of God and our dear Lady Mary, to admit me into your Society, and the good deeds of the Order, as one who will be all his life long the servant and slave of the Order." The Receptor then replied, "Beloved brother, you are desirous of a great matter, for you see nothing but the outward shell of our Order. It is only the outward shell when you see that we have fine horses and rich caparisons, that we eat and drink well, and are splendidly clothed. From this you conclude that you will be well off with us. But you know not the rigorous maxims which are in our interior. For it is a hard matter for you, who are your own master, to become the servant of another. You will hardly be able to perform in future what you wish yourself. For when you may wish to be on this side of the sea, you will be sent to the other side; when you wish to be in Acre, you will be sent to the district of Antioch, to Tripolis, or to Armenia, or you will be sent to Apulia, to Sicily, or to Lombardy, or to Burgundy, France, England, or any other country where we have houses or possessions; when you wish to sleep you will be ordered to watch; when you will wish to watch, then you will be ordered to bed; when you will wish to eat, then you will be ordered to do something else. And as both we and you might suffer great inconvenience from what you have mayhap concealed from us, look here on the Holy Evangelists and the Word of God, and answer the truth to the questions which we shall put to you; for if you lie you will be perjured, and may be expelled the Order, from which God keep you."

He was now asked over again by the Receptor the same questions as before, and moreover if he had made any simoniacal contract with a Templar or any other for admission. If his answers proved satisfactory, the Preceptor proceeded, "Beloved brother, take good care that you have spoken the truth to us, for should you have spoken false in any one point, you might be put out of the Order, from which God keep you; now, beloved brother, attend strictly to what we shall say unto you. Do you promise to God and our dear Lady Mary, to be all your life long obedient to the Master of the Temple, and to the Prior who shall be set over you?"—"Yea, Sir, with the help of God."

"Do you promise to God and our dear Lady Mary, to live chaste of your body all your life long?"—"Yea, Sir, with the help of God."

"Do you promise to God and our dear Lady Mary, to observe all your life long the laudable manners and customs of our Order, both those which are already in use, and those which the Master and knights may add?"—"Yea, Sir, with the help of God."

"Do you promise to God and our dear Lady Mary, that you will, with the strength and powers which God has bestowed on you, help as long as you live to conquer the holy land of Jerusalem; and that you will, with all your strength, aid to keep and guard that which the Christians possess?"—"Yea, Sir, with the help of God."

"Do you promise to God, and our dear Lady Mary, never to hold this Order for stronger or weaker, for better or worse, than with the permission of the chapter, which has the authority?"—"Yea, Sir, with the help of God."

"Do you finally promise to God and our dear Lady Mary never to be present when a Christian is unjustly and unlawfully despoiled of his heritage, and that you will never, by council or by act, take part therein?"—"Yea, Sir, with the help of God."

In the name, then, of God and our dear Lady Mary, and in the name of St. Peter of Rome, and of our father the Pope, and in the name of all the brethren of the Temple, we receive to all the good works of the Order, which have been performed from the beginning, and shall be performed to the end of you, your father, your mother,

and all of your family whom you will let have share therein. In like manner do you receive us to all the good works which you have performed and shall perform. We assure you of bread and water, and of the poor clothing of the Order, and labour and toil enow.

The Master then took the distinguishing habit of the Order—namely, the white mantle, with the red cross, and putting it about the neck of the candidate, clasped it firmly. The Chaplain then repeated the 132nd Psalm, *Ecce quam bonum*, and the prayer of the Holy Ghost, *Deus qui corda fidelium*, and each brother repeated a *Pater Noster*. The Master and the Chaplain then kissed him on the mouth, and he sat down before the Master, who delivered to him a discourse, of which the following is the substance:—"He was not to strike or wound any Christian; not to swear; not to receive any attendance from a woman without the permission of his superior; not on any account to kiss a woman, even if she was his mother or his sister; to hold no child at the baptismal font, or be a godfather; to abuse no man, or call him foul names; but to be always courteous and polite. He was to sleep in a linen shirt, drawers, and hose, and girded with a small girdle. He was to attend Divine Service punctually, and at table he was to commence and conclude with prayer. During the meal he was to preserve silence. When the Master died he was, be where he might, to repeat 200 *Paternosters* for the repose of his soul.

Each knight was supplied with clothes, arms, and equipments out of the funds of the Order. His dress was a long white tunic, nearly resembling that of priests in shape, with a red cross on the back and top of it; his girdle was under this, over his linen shirt. Over all he wore his white mantle, with its red cross of four arms (the under one being the longest) on the left breast. His head was covered by a cap or hood attached to his mantle. His arms were shield, lance, sword, and mace; and owing to the heat of the East, and the necessity of activity in combats with the Turks and Saracens, his arms and equipments, in general, were lighter than those used by the secular knights. He was allowed three horses and an esquire, who was either a serving brother of the Order, or some layman, who was hired for the purpose.

The reception of the clergy (first admitted 1162) was the same as that of the knights, with the omission of such questions as did not apply to them. They were only required to take the three vows of poverty, chastity, and obedience. The ritual of their reception was in Latin, and was almost precisely the same with that of the Benedictines. Like that of the knights, their reception was secret. When the Psalms had been sung, the Master put on the recipient the dress of the Order, and the girdle, and if he was a priest, the cap called *baret*. The habit of the Chaplain of the Order was a white, close-fitting tunic, with a red cross on the left breast.

The reception of the serving brethren was the same as that of the two higher classes, the necessary difference being made in the questions which were asked. As the Order would receive no slave into their body, the candidate was required to aver that he was a freeborn man; he was moreover obliged to declare that he was not a knight. As the more disagreeable duties of the Order probably fell to their share, the general duties and obligations were laid before them in stronger and more explicit terms than were thought necessary in the case of knights and priests. In the times of the poverty of the Order, the clothing of the serving brethren of the Order was the cast-off garments of the knights, but this custom did not long continue; and as some abuses arose from all the members of the Order being clad in white, the serving brethren were appointed to wear black or brown kirtles, with the red cross upon them, to indicate that they belonged to the Order. In battle their arms were nearly the same as the knights, but of a lighter kind, as they had frequently to jump from their horses and fight on foot. They were allowed but one horse by the Order, but the Master was empowered to lend him another, if he thought it expedient, which horse was to be afterwards returned.

After giving a list of encampments, provinces, and Prov. G. Commanders, "I" says:—"The foregoing list shows serious neglect among some of the Prov. G. Commanders, and should receive the attention of the G.M. before their re-appointment takes place." Allow me, first, to inform you that the patents of Prov. G.C. are for life, or I should say at least until some serious charge has been preferred and substantiated before the Commander of Grand Conclave, and the decision thereof referred to the Grand Master for confirmation; secondly, the late Grand Master was, it is well-known to those in office, not responsible (except in one sense) for the *laches* of his officers. It is certainly sad to contemplate that the late G.M. should, through his age and infirmities, have been recommended to make appointments without due regard to the requirements of the province;

thirdly, it may be requisite to inquire whether a Prov. G. Commander should take rank as such until he has been duly inaugurated. A bishop cannot discharge the functions of his see until he has taken the requisite oaths. I now forward you the names of the Prov. G. Commanders in order, and according to date of inauguration, as far as I can discover, leaving those Prov. G. Commanders whose dates of installation are omitted, to make the necessary correction to you, if they ever have been duly inducted into the chair of the province:—

|                           |                 | Inaugurated.     |
|---------------------------|-----------------|------------------|
| William Stewart.....      | Herts .....     | March 1, 1847.   |
| Rev. J. Huyshe .....      | Devon .....     | October 6, 1848. |
| H. J. Hinxman, M.D.....   | Kent .....      | May 19, 1856.    |
| Capt. Hugh S. Burney .... | Essex .....     | June 9, 1857.    |
| Benj. A. Kent, M.D.....   | Australia ..... | June 9, 1857.    |
| Henry J. Vernon.....      | Worcester ..... | June 10, 1857.   |
| Hugh-D. Sandeman.....     | Bengal .....    | July 15, 1857.   |

So that, as far as the above list goes, until we are further informed, only seven Prov. G. Commanders are entitled to take their seats in Grand Conclave as such, or otherwise to exercise the office. Much might be written on this subject, referring also to the subordinate officers of Grand Conclave; but, as new blood is now to be infused into the command of the Order, and we feel every confidence in our S.G.M. elect, I shall refrain from troubling you further at the present. Upon a future occasion I may again intrude. Until then I subscribe myself,  
K. T.

MASONRY IN HERCULANEUM.

Your inquirer in Notes and Queries should read *Laurie's History of Mark Masonry*. He would there find that that ancient order comprised originally the *Menstschin*, who, according to the tradition of the Craft, "were the overseers and comforters of the people in working, that were expert Master Masons," at the building of Solomon's Temple. The Marks were of three kinds, viz:—Irregular or blind marks, used by the Apprentices; regular marks, used by the Fellow Crafts or Marksmen; and official marks and numbers, used by the Foremen or Mark Masters. Travellers inform us that they have observed these marks on ruined buildings in Herculaneum, Egypt, Greece, and on the banks of the Zab, a tributary of the Tigris; also on the ancient buildings of India, France, and Germany.—R. M. HAYLEY.

ROMAN CATHOLIC CLERGY.

Could you oblige, in one of your next numbers, with a list of the names of Roman Catholic priests, prelates, bishops, archbishops, cardinals, &c., who may have belonged, or do now belong, to our Masonic institution, as well as the time at which our Order may have been acknowledged by the authorities of the Roman estates, if it have ever been so. Such an insertion will do much good, and will assist me, to diffuse Masonic light here with facility. — S. AZNAVOUR, P.M., *Constantinople*, 17th March, 1861.

GRAND SECRETARY IN GRAND LODGE.

What is the proper position of the Grand Secretary's seat in Grand Lodge, and how does it come into its present position?—F.

BRO. HENRY COPPENDALE.

I have some fragments of Masonic speeches endorsed Bro. Henry Coppendale; who was he?—PETER P.

VERIFICATION OF A QUOTATION WANTED.

Where do the following lines come from?—H. A.

In uniform each knight is drest,  
Distinguish'd all by black, red, blue;  
The Cross and Star, upon the breast,  
Adorn the heart that's just and true.

[From an old song, "At the bright Temple's awful dome," sung in old times by the Knights of Malta.]

LODGE BOOKS.

Believing our "Lodge Books" show all that "L.S.D." requires, if he thinks it worth his while to *privately* communicate with me (for which purpose I give you my address), I will explain our system, when, if he approve thereof, any respectable stationer can easily furnish him with a set of books.—TREASURER.

KING SOLOMON AND THE QUEEN OF SHEBA.

All those who have written on King Solomon and the Queen of Sheba appear to have entirely overlooked *Solomon's Temple*, an Oratorio, words by James Eyre Weeks, music by Richard Broadway, Organist of St. Patrick's Cathedral, Dublin, in which the second Act is almost exclusively devoted to King Solomon and Queen Sheba. It is as follows:—

ACT II.

MESSENGER, (*Recit.*)

Behold, attended by a numerous train,  
Queen of the South, fair *Sheba*, greets thy reign  
In admiration of thy wisdom, she  
Comes to present the bended knee.

SOLOMON TO HIRAM, (*Recit.*)

Receive her with a fair salute;  
Such as with majesty may suit.

HIRAM, (*Air.*)

When allegiance bids obey,  
We with pleasure own its sway.

(*Enter Sheba with attendants.*)

Obedient to superior greatness, see  
Our sceptre hails thy mightier majesty.

SHEBA, (*Air.*)

Thus Phœbe, queen of shade and night,  
Owning the sun's superior light;  
With feebler glory, lesser light,  
Attends the triumph of his blaze;  
Oh, all-excelling prince, receive  
The tribute due to such a king.  
Not the gift, but will, believe;  
Take the heart, not what we bring.

SOLOMON, (*Recit.*)

Let measures softly sweet  
Illustrious *Sheba's* presence greet.

(*Air.*)

Tune the lute and string the lyre,  
Equal to the fair we sing;  
Who can see and not admire  
*Sheba*, consort for a king!  
Enlivening wit and beauty join  
Melting sense and graceful air;  
Here united powers combine  
To make her brightest of the fair.

SOLOMON, (*Recit.*)

Hiram, our brother and our friend,  
Do thou the Queen with me attend.

SCENE II.—*A View of the Temple.*

HIGH PRIEST, (*Recit.*)

Sacred to Heaven, behold the dome appears!  
Lo! what august solemnity it wears!  
Angels themselves have deign'd to deck the fane,  
And beauteous *Sheba* shall report its fame.

(*Air.*)

When the Queen of the South shall return  
To the climes which acknowledge her sway,  
Where the sun's warmer beams fiercely burn,  
The princess, with transport, shall say,—  
Well worthy my journey, I've seen  
A monarch both graceful and wise;  
Deserving the love of a queen,  
And a temple well worthy the skies.

CHORUS.

Open, ye gates—receive a queen who shares,  
With equal sense, your happiness and cares.

HIRAM, (*Recit.*)

Of riches much, but more of wisdom, see  
Proportion'd workmanship, and Masonry.

(*Air.*)

Oh, charming *Sheba*! there behold  
What massy stores of burnish'd gold!  
Yet richer is our art.

Not all the orient gems that shine,  
Nor treasures of rich Ophir's mine,  
Execl the Mason's heart.

True to the fair, he honours more  
Than glitt'ring gems or brightest ore,  
The pledged pledge of love.

To every tie of honour bound,  
In love and friendship constant found,  
And favour'd from above.

SOLOMON and SHEBA. (*Duett.*)

SHEBA. } One gem beyond the rest I see,  
SOL. }  
SHEBA. } And charming Solomon is he.  
SOL. } Fairest of fair ones, thou art she.  
SHEBA. } Oh thou, surpassing all men wise,  
SOL. } And thine excelling women's eyes.

HIRAM. (*Recit.*)

Wisdom and beauty doth combine  
Our art to raise, and hearts to join.

CHORUS.

Give to MASONRY the prize,  
Where the fairest choose the wise;  
Beauty still should Wisdom love,  
Beauty and order reign above."

[The foregoing cannot be adduced as an authority on matters of fact, but it asserts two things touched upon by former querists, and one heretofore altogether new in this form. It calls Sheba "fairest of fair ones," in opposition to Bro. Passenger's "ebony Venus." It also pretty plainly intimates a *liaison* between Solomon and the Queen, and it brings Hiram on the scene after the completion of the Temple.—†\*†.]

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

A writer in the *Cornhill Magazine* for the present month, whose theme is "The Morality of Advocacy," says:—"People read newspapers, and especially the trials reported there, almost exclusively for amusement. The most important cases brought into court 'possess,' to use the reporter's phrase, 'no interest for the general public.' Mercantile causes of all kinds, questions about dispositions of property, actions between landlord and tenant, proceedings about the rights and duties of public authorities, such as corporations, questions as to rights of way, local customs, and other matters which it would be tedious to mention, are amongst the most important branches of litigation, and impose upon the advocates engaged in them their most laborious, and also their most lucrative duties; but such matters as these are naturally passed over very shortly in the columns of newspapers. The cases which are reported there at full length are matters of a slightly scandalous kind. Actions for libel, assault, seduction, or breach of promise of marriage—actions by fraudulent bill-discounters—horse causes, in which whole days are spent in complicated perjury; and, in fact, every suit which could be classed under the general title of 'Fool v. Knave,' are the cases which are reported and read, and from which the public form their notion as to what sort of people barristers are. These cases give far too low a notion of advocacy, and of those who practise it. The litigants are usually both rogues and fools; they naturally resort to a low class of attorneys, who again have a natural affinity for the lowest kind of barrister. Those who have a special turn for this kind of business, and who are supposed to be the most distinguished members of the profession by those who measure professional eminence by the frequency with which a man's name appears in the newspapers, form a class which is small, disreputable, and shut out to a great extent from really high professional distinction. After a short experience of Westminster Hall, it would be easy for any one to recognise at a glance the members of this class. The callous insensibility, the brutal indifference to the feelings of others, the hardened vulgarity which can never rise above a sort of metallic bombast, the unvarying mannerism which makes every speech upon every subject look like variations upon one tune, have almost always made their mark on the features, the tone of voice, and the very gait and gesture. It is from this small section of a noble profession that too many persons form their opinion of the whole of it; and it is not surprising that that opinion should be a low one. It is unfortunately true that there are amongst English barristers a certain number of ruffians as brutal and as false as any of their clients."

Another strange freak has been played with the bust of Shakspeare at Stratford, worse than that perpetrated by Malone. "It has been taken down from its niche in the wall of Trinity Church," says the *Athenaeum*, "scraped, painted red and black, and set up again, without a single soul out of Stratford hearing one whisper about it until all was done." The article is from the pen of Mr. Hepworth Dixon, and dated from Stratford-on-Avon, March 25th, 1861; and he continues:—"That an unknown picture-cleaner should have been suffered to take the bust from its niche,

scrape, scratch, and rub, and then to lay on colour, to daub and splash as it seemed good to him, without consulting a single person connected with Shaksperian lore, or taking the opinion of a single artist, is a fact so strange and so incredible, that I almost expect the reader to say, 'This is a dream.' It is too true. The bust is changed, and for the moment spoiled. The expression of the stone is at best a little hard and rigid, as if the face had been modelled from a cast taken after death. It is now as hideous and idiotic as any bust can be made to look with that round head and mass of brain. The mouth is made to gape. The eyes stare and squint. The cheeks are daubed a villanous red." After this, one could not be very much surprised to hear that the Stratford authorities had caused a short black pipe to be inserted in the bard's mouth.

Professor Tennant is to commence a course of lectures on geology (having especial reference to the application of the science to engineering, mining, architecture, and agriculture), commencing on Friday morning, April 12th, at King's College, London.

Eugene Verboeckhoven's great picture, "Cattle leaving the Farmyard," on which the great Flemish master has been engaged for the last three years, is to be publicly exhibited in Hanover-square, on and after Monday next.

Mr. Richard Doyle, who withdrew from *Punch* some time ago on account of its attacks upon Popery, commences his "Bird's Eye Views of Society" in the *Cornhill Magazine* for this month.

*Essays and Reviews* has already reached an eighth edition, without any reduction in the original price of half-a-guinea. In the first editions, we believe, only a thousand copies were printed at one time, but now five thousand impressions are required for each issue. Mudie's library alone has taken two thousand copies, but the demand for the work is so great, that subscribers have to "wait till they get it."

Mr. Alexander Smith, the talented secretary to the University of Edinburgh, has a new poem preparing for publication.

Mr. Edwin Arnold, M.A., has in the press two volumes on the Administration of British India under our lately deceased Bro. the Marquis of Dalhousie.

*My Own Life and Times*, by the late Rev. Thomas Somerville, D.D., Minister of Jedburgh, and one of the chaplains in ordinary to George III., is now in the press, and will be out during the current month. The work was written in the years 1813 and 1814, and the author, who was born February 26th (O.S.), 1741, died on the 16th of May, 1830, in his ninetieth year. He was the author of some historical works on the Revolution of 1688; and on the reign of Queen Anne, Lockhart, in a note to his *Life of Sir Walter Scott*, says:—"Some extracts from this venerable person's unpublished Memoirs of his own Life have been kindly sent to me by his son, the well known physician of Chelsea College; from which it appears that the reverend doctor, and more particularly still, his wife, a lady of remarkable talent and humour, had formed a high notion of Scott's future eminence at a very early period of his life. Dr. S. survived to a good old age, preserving his faculties quite entire, and I have spent many pleasant hours under his hospitable roof in company with Sir Walter. We heard him preach an excellent circuit sermon when he was upwards of ninety-two [this must be an error], and at the Judges' dinner afterwards he was among the gayest of the company." And our gifted Brother, Sir Walter, himself mentions him under date of the 20th of September, 1826, in the following terms:—"Breakfasted with the Rev. Dr. Somerville. This venerable gentleman is one of the oldest of the literary brotherhood—I suppose about eighty-seven,—and except a little deafness, quite entire. Living all his life in good society as a gentleman born—and having, besides, professional calls to make, among the poor—he must know, of course, much that is curious concerning the momentous changes which have passed under his eye. He talked of them accordingly, and has written something on the subject, but has scarce the force necessary to seize on the most striking points. The bowl that rolls easiest along the green goes farthest, and has the least clay sticking to it. I have often noticed that a kindly placid good humour is the companion of longevity



and, I suspect, frequently the leading cause of it. Quick, keen, sharp observation, with the power of contrast and illustration, disturbs this easy current of thought. My good friend, the venerable Doctor, will not, I think, die of that disease."

The number of pupils at Rugby School continues to increase under the head-mastership of the Rev. F. Temple, D.D.; there being at present 473 boys in the school.

John Paget, Esq., Barrister-at-Law, has a volume in the press, in reply to some of the statements of the late Lord Macaulay.

The Female School of Art will have an exhibition in London during the month of June.

### CORRESPONDENCE.

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

#### THE CHANNEL ISLANDS.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Having ascertained that a short communication which I forwarded to you nearly three weeks ago has been mislaid, and that the omission of it in your pages is thus accounted for, I send you another copy, as follows, that you may have an opportunity of rectifying the error, if you do not deem it too late. The matter is of some importance to the Masonic character of very many good and worthy members of the Craft here, who are naturally unwilling to allow any stigma to rest upon them.

The proceedings in Grand Lodge on the 3rd inst. relative to an appeal against two decisions of the Prov. G.M. of Jersey, and the remarks contained in your leading article, are of such a nature as to cause a risk of misapprehension in the minds of the general Masonic body in England relative to this Province, which I am sure, in common justice, you will permit me to notice, since it is desirable that any aspersions should fall on those who render themselves liable to them. You observe, and very fairly, that "We hear of strange doings in this Province, which appears to be about the worst managed of any under the English jurisdiction, and that is saying a great deal." The fact cannot be denied, and had you only put the word "managed" in italics, the cause of complaint would have been sufficiently indicated, especially in conjunction with the decision of the Grand Lodge in extenuation of the appellant, who has thus for the second time been successful in obtaining a verdict in his favour in opposition to the dictum and sentence of the Prov. G.M., a similar occurrence having taken place a few years ago, with the same result.

Since I have been acquainted with the working in this district, now several years, perhaps there has been no period when the different Lodges and the members thereof were more united, more anxious to promote the interests of Freemasonry, and more zealous in the discharge of Masonic duties, both practical and ceremonial, than the present. Notwithstanding many obstacles, and much external obloquy, arising from circumstances which the Craft as a body could not control, the number of members is rapidly increasing, for it is rarely that a lodge meets without having from one to three initiations; and I have reason to believe that every care is taken to ascertain the worthiness of the candidates. Were these difficulties removed, doubtless many gentlemen who now hold back would gladly avail themselves of our privileges and join us, while others who have temporarily withdrawn from membership would return to active duty. The lodges are well and efficiently officered; the meetings are numerously attended; a propriety and decorum are observed in the administration of the ceremonies, which are well calculated to render them impressive, and to produce the practical effects they are intended to promote; though no temple exclusively devoted to Freemasonry exists in Jersey, only one out of five lodges meets at an inn, the rest occupying rooms apart from tavern influences; and efforts are being made to secure a suitable building, which cannot long be unavailing; finally, the cry of distress is never heard without finding a due response, whether from the public funds of the lodges, or from the private resources of individual members. Under these circumstances, it would not be difficult to point out the true source of the mischief, but

any closer allusion to it would be inappropriate and premature at present, as proceedings are pending which will probably bring the matter to an issue, and tend to produce that love and harmony which ought ever to be the distinguishing characteristics of Freemasons.

Yours faithfully and fraternally,  
Jersey, March, 1861. P. M.

### CHARITY.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—Last autumn, when travelling a short distance on a railway in the South, I found myself in the company of one of Garibaldi's Hungarian Hussars, whom a wound received in a skirmish under the walls of Capua had compelled temporarily to leave the liberating army. He soon made it known to me that he was a Freemason, and a conversation, interesting to us both, in consequence, ensued, but which was brought to a sudden close by my arrival at the place of my destination. He had just asked how I accounted for *Charity* having become the great principle of modern English Freemasonry; and in alighting I promised an answer in *Die Bauhütte*, *Le Monde Maçonnique*, or the FREEMASONS MAGAZINE, all of which he informed me he occasionally sees. Will you be so obliging as, by the insertion of these few lines, to enable me to make good what I promised. It is late, but not, I hope, too late.

My answer to our brother is, the universality of charity, both as regards duty and practice.

First, as regards duty. Charity is enjoined by natural religion. The obligation affects all, independently of the particular faith or creed, be it true or be it untrue:—

"In faith I hope the world will disagree,  
But all mankind's concern is Charity."

Next, as regards practice. Charity has for its objects all the inhabitants of our earth:—

"Friend, parent, neighbour, first it will embrace;  
Our country next, and next all human race."

"Is this [thy neighbour's blessing] too little for the boundless heart?  
Extend it, let thy enemies have part;  
Grasp the whole world of reason, life, and sense,  
In one close system of benevolence."

As THE MAGAZINE has many foreign readers, it may not be superfluous to mention that all the lines cited are from *Pope's Essay on Man*.

A fuller knowledge of the foundation upon which, as I conceive, our flourishing and beneficent institution is built, would not fail to have a useful result both in German and French lodges.

Fraternally yours,  
Chateau Frampas, Montierender,  
Champagne, March 20, 1861. CHAS. PURTON COOPER.

### INSTALLATION OF THE RIGHT HONOURABLE THE EARL DE GREY AND RIFON AS RIGHT WORSHIPFUL PROVINCIAL GRAND MASTER OF WEST YORKSHIRE.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Although the Huddersfield brethren have refrained, during the past few weeks from communicating to your highly interesting and valuable journal on this important ceremonial, it has not arisen from any fear as the result of the vote to be taken at the Provincial Grand Lodge to be holden at Huddersfield on Wednesday next, the 10th instant. The promises are so overwhelming in favour of Huddersfield, that they have found it unnecessary to send deputations to the various lodges in the province, as other towns who claim the honour have done. On this important occasion his Lordship will again be the guest of Bro. Bentley Shaw, P. Prov. G.S.W., and arrangements have also been entered into by brethren in Huddersfield to entertain all distinguished brethren who honour us with a visit at this time.

Yours fraternally,

B. LOCKWOOD (No. 342)  
J. THOMAS (No. 365)  
M. BEAUMONT (No. 763) } Hon. Secs.

Huddersfield, April 3rd, 1861.

## THE MASONIC MIRROR.

### THE BOYS' SCHOOL.

The following Notices of Motion, principally based upon the Report of the Committee of Inquiry, adopted at the adjourned meeting of the General Committee, on Saturday, March 16th, 1861, will be given at the General Committee to-day, and be brought forward at the Special General Court, convened for Wednesday next, the 10th inst.

1. To amend Rule 65, by omitting the words "or be previously provided for by their friends," and adding after the words "fourteen years" the following:—"or (if their Guardians shall express a desire to that effect) until the age of fifteen years, such indulgence, however, to be regarded as a special privilege, consequent on the Reports of the Masters and Examiners."
2. To amend Rule 67, by striking out the word "Schoolmasters," and substituting the word "Head Master;" also, by adding after the words "General Committee," "The Assistant Teachers shall be appointed by the House Committee, in conjunction with the Head Master, subject to the approval of the next General Committee."
3. To amend Rule 70, by inserting after the words "paid Officers" the words "(other than those specified, as in Rule 67)," also by omitting the words "their respective," and inserting "the various."
4. To amend Rule 71, by striking out the words "One Hundred Pounds," and substituting therefor the words "Three Hundred Pounds."
5. To amend Rule 72, by omitting the words "Fifty Pounds," and inserting the words "Two Hundred Pounds."
6. To amend Rule 40, by striking out the word "six" in the fourth line, and substituting the word "three;" also, by inserting after the word "Committee," in the sixth line, the words, "They shall be assisted by a Professional Accountant, being a member of the Craft, who shall be nominated at the meeting of the General Committee in July, and elected at the following Quarterly General Court, when also the amount of his remuneration, of which notice must be similarly given, shall be determined;" also, by inserting after the word "afternoon" the words, "Or at such time and place as they may appoint;" also, by omitting the words, "Two to form a quorum."
7. To amend Rule 41, by inserting after the word "accounts," in the second line, the words, "Prior to payment."

The above Notices of Motion are given by the following Governors or Subscribers:—John Symonds, J. R. Sheen, H. J. Thompson, A. H. Hewlett, H. G. Warren.

The same brethren also give the following Notice of Motion:—  
"That, in consideration of the faithful and zealous services of Bro. Thistleton, Secretary to the Royal Masonic Institution for Boys, during a period of thirty-five years, he be allowed a retiring pension, to commence at and from Midsummer-day next, of £100 per annum, being equal to two-thirds of his present salary and gratuity of £150 per annum."  
April 6, 1861.

### METROPOLITAN.

#### GRAND STEWARDS' LODGE—PUBLIC NIGHT.

The meeting of this lodge took place in the Temple, Freemasons' Hall, on Wednesday, 27th March. The chair was taken at eight o'clock by Bro. Dr. Hinxman, W.M., supported by Bros. S. E. Nutt, S.W.; J. Meryweather, J.W.; H. G. Warren, A. H. Hewlett, and W. Watson, P.Ms.; with other members of the lodge, and a large number of visitors, including Bros. S. B. Wilson, P.G.D.; J. Udall, P.G.D.; Llewellyn Evans, P.G.S.B.; J. Symonds, J. Adlard, J. R. Sheen, &c.

The lodge having been opened in due form, the W.M. announced that Bro. H. G. Warren, P.M., would then deliver the Prestonian Lecture, for which duty he had had the honour of being nominated by the M.W. Grand Master.

Bro. WARREN, on rising, said, before entering on his task of delivering the Prestonian Lecture—or rather a portion of it, for, acting under the advice of Bro. Henderson, a brother of great experience in the working of the Craft, he should that evening confine himself to the first half of the first lecture—it might not be considered out of place if he prefaced it with a few observations explanatory of its origin, intent, and purport. They were probably all aware that the founder of the lecture was the celebrated Bro. Wm. Preston, whose *Illustrations of Freemasonry* had become the text-book of the Masonic world. It appeared, from the traditions of the

Lodge of Antiquity, of which Bro. Preston was a P.M., that he spent many years in the preparation of the lecture now bearing his name, seeking information wherever it could be found, and, assisted by many zealous and intelligent brethren, endeavouring to collect all that could be remembered of the ancient forms, illustrations, and explanations, or their rites, signs, and symbols. Believing that he had obtained a complete formulary of Masonry, Bro. Preston, at his death, bequeathed a sum of money, the interest of which was to be applied for the annual delivery of a lecture, in the words of the will, "according to the system practised by me in the Lodge of Antiquity." The first Prestonian Lecturer appointed by the then Grand Master, H.R.H. the Duke of Sussex, who was also Master of the Lodge of Antiquity, was Bro. Stephen Jones, a P.M. of that lodge, who had assisted Bro. Preston in his labours. Bro. Jones held the appointment for several years, and was succeeded by Bro. Lawrence Thompson—a most amiable brother—well-known to many then in that room, and the last surviving pupil of Bro. Preston. Bro. Thompson had only departed from amongst them some eight or nine years, up to which period the lecture was annually given, though not with that publicity which could have been desired, and which alone could make it useful to the Craft. Great care had been taken in the preservation, not only of the arrangement of the lecture, but the very words of Bro. Preston; and for the lecture as it would be delivered that evening, he (Bro. Warren) was indebted to their distinguished Bro. Henderson, P.G. Registrar, who, being a P.M. of the Lodge of Antiquity, had more than a quarter of a century since received it from the lips of Bros. Meyrick, Burckhardt, Thompson, and other brethren who had it direct from Bro. Preston. Whatever opinion might be formed of the lecture as compared with their present system, it must be remembered that it was compiled long before the union of 1813, when the form of working was regulated, though he regretted to be obliged to add it was as yet far from uniform. If the language of the lecture occasionally appeared somewhat quaint, it must be considered as due to its antiquity, there being every reason to believe that it adhered as closely as possible to that adopted by the early English fathers in the Craft, and to his thinking, added to its value. After the death of Bro. Thompson, the office of Prestonian Lecturer was in abeyance until 1857, when a brother of the Royal York Lodge (No. 7) received it, and in the following year it was bestowed first on a P.M. of the Grand Stewards' Lodge, and subsequently on the respected Secretary of the Lodge of Antiquity; and though each of those brethren endeavoured zealously to perform their duty, he believed that considerable disappointment was expressed by those who heard them, the lecture not appearing so popular in form as that to which the brethren were accustomed, and at the same time not presenting sufficient features of novelty to distinguish it from the present system. That he (Bro. Warren) should be more successful than those who had preceded him he could scarcely expect, being cramped, like them, by the necessity of delivering the words of Preston himself, and debarred from indulging in tropes or figures of his own fancy, even were he capable of doing so. Yet he trusted to their indulgence, and hoped to be enabled to show that the Preston Lecture contained beauties of its own, which it would be a misfortune were they to be lost to the Masonic world; whilst the object of it was only to place before them Masonry pure and unadorned. And now he would proceed to the discharge of that duty which was the specific object of their assembling that evening. Bro. Warren then proceeded with the lecture, rendering orally the quaint language of Preston with much fidelity, and affording manifest satisfaction to the brethren present, whose attention he occupied for somewhat longer than an hour, and concluded amid general applause.

The customary notification having been made by the W.M., Bro. F. BINCKES rose, but was reminded (not by the W.M.) that he was a little out of order; and it was evident that his sudden appearance had interfered with the purpose of Bro. S. B. Wilson, who rose immediately after him, and to whom Bro. Binckes at once expressed a wish to defer. The point of order having been easily adjusted, and Bro. Wilson not persisting, the W.M. called upon Bro. Binckes, who said: W.M., Bro. Officers, and Brethren, it may be that, in rising to propose the motion I am about to submit, I may, by some, be deemed guilty of the folly and indiscretion characteristic of those who are said to "rush in where angels fear to tread," inasmuch as, from my slight acquaintance with the Grand Stewards' Lodge, I can hardly be so qualified for the task I have set myself as many here present, whose opportunities have been larger, and whose experience is more matured. As, however, there are occasions upon which the youngest and least experienced in certain duties are called upon to officiate by becoming the spokesman on behalf of others more distinguished and more able than himself, I would ask that this may be considered as an occasion somewhat analogous, and that you will bear with me for a few minutes. Having no difficulty in the matter—especially after witnessing the general approbation

evinced by those present, my only regret is that I should have most undesignedly anticipated our Bro. Wilson, whose observations would doubtless have been much more acceptable than any which I can offer. However that may be, I anticipate an unanimous assent to the motion I am about to propose—viz., "That a vote of thanks be recorded to Bro. Henry Geo. Warren for the exceedingly able manner in which he has acquitted himself of the duty to which he has had the honour of being nominated by the M.W. Grand Master." Bro. Binckes alluded at length to the difficulties attending the delivery of the lecture which had just been listened to, in the form and manner as rendered by Bro. Warren, upon whose diligence and zeal it reflected the highest credit, and to whom he was sure they all felt very much indebted. He then continued—With regard to the Grand Stewards' Lodge, I would observe that it occupies a very distinguished, and in many respects peculiar, position. It stands prominently on our roll, without a number, at the head of all the lodges, while from the nature of its constitution it cannot initiate, pass, or raise Masons. Its members are conspicuous by a distinctive clothing—their nomination is possessed by few lodges only, the honour being a coveted one—and the particular duties of the Grand Stewards are to supervise the arrangements of our great Annual Festival, and provide for the wants and comforts of the brethren at that convivial celebration. Far, very far, am I from undervaluing their duties, but I believe I am not far wrong in stating that, formerly, the members of this distinguished lodge charged themselves with another responsibility, that, viz., of cherishing and preserving in their integrity the ritualistic forms and ceremonies of our Order. I believe also that I am not far wrong in stating that a few years since this lodge was not exactly in the position its best friends could wish, and had somewhat fallen from its high estate; and that I am perfectly right in stating that lately this lodge has recovered itself, and is now once more occupying the proud position it formerly filled. Certainly the proceedings of this evening give evidence that it is so, and I trust that whilst the Grand Stewards' never lose sight of their duties in connection with the celebration to which I have referred, the members of the Grand Stewards' Lodge will also be careful to prove themselves to be good stewards of the mysteries of our Order, and of the rites and ceremonies in connection therewith.

Bro. STEPHEN BARTON WILSON, P.G.D., said,—Worshipful Master and brethren, it had been my intention to have addressed to the lodge a few observations on what we have heard so ably rendered by our Bro. Warren; but after what has been said by Bro. Binckes, I have no alternative but simply to second the vote of thanks he has proposed, and this I do with very great pleasure.

The motion was put and carried with acclamation.

Bro. WARREN returned thanks for the handsome manifestation of the approval with which his efforts had been received, and in doing so assured the brethren, that if he had afforded any gratification to those whom he saw before him, he was more than repaid for any exertions he might have used. As he had stated at the early part of the evening, the very nature of the lecture precluded it from ever becoming generally popular; and he felt that he had that evening given them the least interesting portion of it, because it contained so much of ceremony with which they were all acquainted; but the remaining portion of the lecture, which he hoped to be enabled to deliver on another evening, being richer in illustration, he felt assured would give them greater satisfaction. Had his appointment been for twelve months, he would have endeavoured to have delivered the whole three lectures; but as the letter of the Grand Secretary, informing him of his appointment by the M.W.G. Master to deliver the lecture, stated distinctly for "this occasion only," he felt that he could at present do no more than promise them to complete the first lecture, which, he believed, could not be considered as exceeding the words under which he held his appointment. Indeed, he would have endeavoured to have given them the whole of the lecture that evening, but for the advice of Bro. Henderson, and the fear that he should, by so doing, only weary his audience. Should he ever be honoured with a re-appointment, he would do his best to place before them the second and third lectures—the latter of which had certainly not been delivered during the last dozen years, and which, he believed, presented greater differences from our present system than either of the others, and would afterwards take an opportunity of placing before them a comparison of the different systems of working. He begged again to thank them for the very numerous attendances that evening, and the kindness with which his efforts had been received.

It having been resolved, on the motion of the W.M., Bro. Hinxman, M.D., seconded by Bro. Hewlett, P.M., that a vote of thanks should be presented to the Board of General Purposes for the use of the Temple, the lodge was closed in due form.

Bro. Matthew Cooke presided at the organ, and played a voluntary prior to the opening and at the close of the lodge.

ALBION LODGE (No. 9).—The last meeting of this lodge for the season was held on Tuesday evening, April 2, at the Freemasons' Tavern; Bro. Young, W.M., presided. After the lodge had been opened in the third degree, Bro. Buller was raised to the sublime degree of M.M. Two brethren were afterwards passed to the second degree. The summer festival was then brought before the lodge, and it was agreed that it should be held at Bro. Rockstraw's, the Star and Garter, at Kew-bridge, early in June next. The brethren then retired for refreshment, and the evening was spent in a very agreeable and harmonious manner.

LODGE OF PEACE AND HARMONY (No. 72).—At a regular meeting, held on Thursday, March 28, at the London Tavern, Bishopsgate-street, Bro. Isidore Levinson, W.M., Mr. William Rawley was initiated, and another gentleman, approved of on the ballot, was unable to attend. After the disposal of the routine business, the brethren gathered around the W.M. at the banquet. On the removal of the cloth, the W.M., after paying due honour to "The Healths of Her Majesty and the M.W. the Grand Master," said, the next toast, "The D.G.M., and the rest of the Grand Officers," including, as one of that honoured body, a worthy member of the lodge—their invaluable Treasurer, Bro. J. N. Tomkins, whose long and useful service would ever be remembered. The toast was gracefully acknowledged by Bro. Tomkins.—"The Past Masters" was responded to by Bro. Gilson, the senior, who referred to his twenty-five years' membership of the lodge, and the happiness he had in attending to its duties.—Bro. Kennedy said that, as the immediate P.M., it was his duty to propose "The Health of the worthy and excellent Brother who presided over the Lodge." He had gone through many offices, had presided with high credit over another lodge, had been there rewarded and honoured. The efficient manner in which Bro. Levinson discharged the duties of the chair deserved every meed of praise.—The W.M. said he could not but feel pleased with Bro. Kennedy's kind observations. He must ever be sensible that he owed a double debt of gratitude to the lodge—first, for selecting him as its representative as a Grand Steward, and lastly, by electing him as its Master. He promised that, at the ensuing Festival, every attention should be given, and trusted that, at the close of his year of office, he should leave the chair with credit to himself, and honour to the lodge.—The W.M. then gave a cordial reception to the brother who had received the light of Masonry that evening; to which Bro. Rawley briefly responded.—The W.M. then proposed "The Visitors," and the welcome was acknowledged.—"The Healths of the Secretary, Bro. William Young," "The Treasurer," "The Wardens," and other officers having been severally proposed and acknowledged, the venerable and respected Tyler, Bro. Rice, gave the final toast to "The Poor and Distressed," and the pleasing meeting was brought to a close.

ROYAL JUBILEE LODGE (No. 85).—The monthly meeting of this lodge was held on Monday evening, April 1st, at Anderton's Hotel, Fleet Street. Bro. Lascelles, W.M., presided; Bro. James, S.W.; Bro. Bowler, J.W. There were several visitors, amongst them Bro. Farmer, Asst. G. Purst.; Bros. Price and H. Thompson (No. 206). The lodge having been duly opened, Bro. Tucker was, in due form, raised to the sublime degree of M.M., that ceremony being performed in a most able and impressive manner. The lodge was then closed, and the brethren adjourned for refreshment. The cloth having been drawn, the W.M. gave the usual formal toasts, coupling the health of the Grand Officers with the name of Bro. Farmer, who returned thanks, and remarked that he was very sorry that they were shortly about to lose the services of the Earl Dalhousie, their present D.G.M., as he understood, at the next election, the G.M. would appoint some other brother to fill his place. The cause of his retirement was the state of his health, which did not permit him to attend to the duties of the Grand Lodge. He believed that it was the intention of the G.M. to appoint their Bro. Earl De Grey, and he trusted that he would be better able to attend to the duties of the office; and he had no doubt that the other appointments which would then be made would be satisfactory to the brethren.—The W.M. said it was with peculiar pleasure he proposed to them the next toast, which was that of "The Visitors."—Bro. Farmer said he would merely return thanks on his own behalf, leaving his brother visitors to speak for themselves, and could bear his testimony to the excellent working of the W.M., which was only equalled by the hospitality at all times shown towards the visitors.—Bro. Thompson also returned thanks, expressing the pleasure he had experienced in witnessing the working of the lodge, and bore his testimony to the indefatigable exertions of the W.M., who was a frequent attendant at lodges of instruction to qualify himself for the performance of his duties, and believed that the lodge had good reason to be satisfied by having such a brother to preside over them.—Bro. Clout, P.M., proposed "The Health of the W.M."—The W.M. returned thanks for the honour conferred upon him, and said, as regarded the work-

ing of the lodge, he was indebted for what he had done mainly to lodges of instruction, where he always found brethren willing to give information to young Masons.—The W.M. next gave "The Past Masters of the Lodge," for which Bro. Clout responded. The next toast was "The Officers of the Lodge," which was acknowledged by Bro. James, S.W.—The W.M. said he had then to propose "The Health of Bro. Corfield," their secretary, who had held that office for upwards of twenty-six years. He wished him health and happiness.—Bro. Corfield said he had received a similar honour on many occasions, and could say nothing but what he had said before. He returned them his sincere thanks, and if he had discharged the duties of secretary to their satisfaction he hoped he had done so to himself.—The W.M. said there was one toast which he had pleasure in proposing before they separated, which was that of "The Masonic Press," coupling with it the name of Bro. Thompson.—Bro. Thompson responded, and said he trusted the Press would ever be found ready to advocate what was good for society in general, and for Freemasonry in particular. The Tyler's toast was then given, and the brethren separated at an early hour.

OLD CONCORD LODGE (No. 201).—The usual monthly meeting of this lodge was held on Tuesday evening, April 2, at the Freemasons' Tavern.—Bros. the Rev. J. M. Laughlin, W.M.; Waters, S.W.; Hogg, J.W. The lodge having been opened, and the minutes read, Mr. Mansfield was introduced, and in due and solemn form initiated into the mysteries of ancient Freemasonry. Some routine business was gone through, and the brethren retired for refreshment. The usual Masonic toasts were given, and duly honoured. The W.M. said he now came to the toast of the evening, which was "The Health of their newly-initiated Bro. Mansfield," who had honoured that lodge by selecting it as the one in which he was to be received into Freemasonry. From the little glimpse which he had at present had into Freemasonry, he was able to see that there was some good in it; but he could tell him that the more he saw of it, the more he would be pleased with it. He would find that the object of the members of their great, ancient, and glorious body, if they carried out their obligation, which every good Mason should do for the benefit of their species, and the glory and honour of the G.A.O.T.U. He was pleased to see Bro. Mansfield come amongst them, for Freemasons loved one another, and, being bound by one common obligation, it was their duty to do all the good they could for their brethren in Freemasonry. He trusted that Bro. Mansfield would never be in a position to require assistance at their hands, but there was no one in the world, however high his station, who did not feel the better for the sympathies of his fellow creatures. On a recent occasion it must have been most gratifying to their Gracious Queen, on her bereavement, to know that she had the sympathies of the entire nation; and if anything could alleviate her feelings in the separation of herself and her beloved parent, it was the knowledge that in every house in the empire a chord had been touched in the hearts which beat throughout the land in sympathy with her own. So it was with Freemasonry; it was made up of friends, who would stand by each other in the time of trouble, and were always ready to stretch forth the hand of good fellowship whenever they might require it. He trusted that Bro. Mansfield would never require their aid, or to enlist their sympathies; but events were at the disposal of the G.A.O.T.U., and there was no telling when misfortunes might come over them. He (Bro. Laughlin) held in the lodge a double character, and, being their Chaplain, he felt it to be his duty to say a few words. Their newly-initiated brother would, by the attendance of the clergy, have an assurance of the excellence of their noble Order; for in lodges they inculcated those principles which himself and Bro. Shaboe preached from the pulpit, which were brotherly love, strict truth, and to relieve the wants and necessities of those who might require their aid. In those days of trouble, rebuke, and calumny by those who knew nothing of their noble Order, and were not qualified to speak of it, it must be some consolation to their Bro. Mansfield to find the clergy supporting Freemasonry, which went to the depths of the heart, and by means of their mystic profession doing good things, both for time and eternity.—Bro. MANSFIELD returned thanks.—The W.M. said the next toast was one that was always well received in every lodge, and he believed that it would be received with enthusiasm in the Old Concord Lodge. The toast was that of "The Visitors." They had many visitors that evening; they were very much obliged to them for coming amongst them, and they were very glad to see them.—Bro. the Rev. D. SHABOE returned thanks, and said it was a great pleasure to see a man so much respected as their W.M., not so much as W.M. as that of their Chaplain—for great attention was paid to him whenever he spoke, and he hoped that some of that honour would reflect upon himself.—Bro. BINCKES said he was delighted to have the opportunity of reviving the recollection of many happy evenings he had spent in the society of brethren under the banner of the Old Concord Lodge, for at one time he was a frequent visitor, and therefore he was delighted when he

again had an opportunity of renewing these pleasing recollections. It was most gratifying to the W.M. in having achieved the high position which he then occupied, for it reflected credit on the lodge by the able manner in which he had discharged its duties, and it reflected equal credit on himself.—Bro. the Rev. M. MARGOLIOUTH said he had visited many lodges, and must say that he was as much pleased with the W.M. in the lodge as he was with his speech in proposing "The Health of their newly initiated Brother," and although their Bro. Binckes was opposed to having any thing stereotyped, yet he felt that it would be a great advantage to them could they have that speech stereotyped and carefully preserved. He was gratified also at the unanimity which prevailed. He had paid great attention to Freemasonry in different parts of the world, and indeed he knew as much of it as Dr. Oliver himself; and he regretted to find that a number of young men came into the Craft for the mere fun of the thing, overlooking the importance and solemnity of the science; but that lodge was conducted on very different principles, and whatever regret he might have experienced in visiting other lodges, he should never regret having visited the Old Concord. As he had said, he was pleased at the unanimity and respect to the W.M., for it was something very important, solemn, and serious, and was closely allied to religion. He wished, before he sat down, to refer to a Persian legend. The Persians were very figurative in their language, for they would make a glass or a stone to speak, to illustrate what they meant; and one day a Persian took up a handful of sand, and dropped it until it was reduced to a single grain. Apostrophising the grain of sand in his hand, he said, "Thou little thing, what art thou fit for, and what use art thou?" The grain of sand said, "It is true I am small, but I am one of a great body, who always stick close and united together, and thus prevent the sea from overflowing the land." And so it was with them, for he trusted, if they kept knitted together as men, they would be able to keep back the tide of mischief of the outer world from Freemasonry.—The W.M. gave "The Past Masters of the Lodge," which was acknowledged by Bro. EMMENS.—Bro. KENNEDY, P.M., proposed "The Health of the W.M."—The W.M. having alluded to his clerical duties, said that, as long as the G.A.O.T.U. should spare his life, he should ever be attached to that, his mother lodge, and it was highly gratifying to him that the brother who introduced him into Freemasonry should now propose his health as W.M.—The W.M. next said, one of the distinguishing features of a Mason's heart, was charity. They had been told that evening by one of their brother visitors, that the Old Concord Lodge never forgot their charities, and he trusted they never would. Bros. Dixon and Green had represented their lodge at the festivals for the support of the poor and needy, and, to maintain them, funds were absolutely necessary to be gathered in. Now, Bro. Binckes had given himself up to that work, and as they were not likely again to hear those beautiful speeches from Bro. Crew on behalf of the Girls' School, which often drew tears from their eyes, there was no member in the Craft who had more exerted himself than Bro. Binckes, and he hoped to see him in that position which would allow him to give free rein to his heart, in his desire to do good wherever he might go. He trusted that their Masonic charities might be enlarged, for he felt assured that none of the participants in those institutions would ever disgrace the name. He, therefore, gave "The Masonic Charities," coupling with them the name of Bro. Binckes. The toast was drunk with the greatest enthusiasm.—Bro. BINCKES said he had not the slightest idea that he should have had to rise a second time to offer any further observations, or be guilty of such an intrusion, especially as those who made second speeches were generally voted a bore; but the toast which had been given by the W.M. demanded more eloquence than he possessed adequately to advocate those noble charities which were the pride and the boast of their ancient institution. Their W.M. had said that they supported their Masonic Charities, and first he would refer to that for the sex most liable to temptation, and it was their glory and their boast that they gave them a good education, by which they became ornaments of their institution, and useful members of society. He wished he could describe that institution in those eloquent words which they were in the habit of hearing from Bro. Crew, but which he was afraid they would never hear again. Another of their charities was for those who were better able to fight the battle of life, and who derived the benefits of that society to which their fathers had contributed. Another of their charities sought to give a home and extend relief to those who had borne the heat and burden of the day, extending their lives, shielding them from poverty, and enabling them to enjoy those comforts to which they had been accustomed. He felt reluctance in saying a word upon another matter, and would not do so were it not that he might lay himself open to a charge of ingratitude after the manner in which the W.M. had proposed the toast. Bro. THISSILTON, who had for thirty-five years occupied the position of Secretary of the Boys' School, had resigned, and he (Bro. Binckes) was now a

candidate for that office. For some years he had been a member of the Craft, and during that time he had devoted his exertions to further the interests of the Masonic charities, and if by this election he should become Secretary of the Masonic Institution for Boys, he should achieve a position he ardently wished to occupy, and would do his best to discharge the duties efficiently. He did not expect to do so merely by his own exertions, but by the support of men with hearts to act like those he saw around him; and then the road would be as broad and smooth as he could wish it. He should then be enabled to enlarge his own inclination, and should ever remember, amongst the warmest supporters of that institution, the brethren of the Old Concord Lodge.—The W.M. then gave “The Officers of the Old Concord Lodge,” for which Bro. WATERS, S.W., returned thanks.—The W.M. said, as a member of the New Concord Lodge, he could do no less than wish it prosperity, although he was not able to attend it as often as he could wish, on account of the distance he was from it. Bro. Emmens was the parent of that lodge, but in consequence of his connection with it, he had not lost any of his affection for the Old Concord Lodge. He had been present at the New Concord Lodge when honours were heaped upon Bro. Emmens on his leaving the chair, and he thought that there would be no end to them, which was a thing most gratifying to the members of the Old Concord Lodge. He called upon them to drink “Prosperity to the New Concord Lodge”—their daughter—and “The Health of Bro. Emmens, P.M. and Secretary.” The toast was cordially received.—Bro. EMMENS, P.M., said it was with great pleasure that he responded to the toast, and with as much as he proposed the Old Concord Lodge in the New. The success of the New Concord Lodge had been most extraordinary, for although, when he was solicited to obtain a warrant for a lodge in that neighbourhood, several expressed their willingness to advance each £100 towards its establishment, no individual would be called upon to contribute a single farthing, as all expenses had been paid, and there was still a balance in the Treasurer’s hands. Its success had been most unprecedented, for during his year of office he had initiated thirty-nine members into the Craft. The Old Concord Lodge was a standing toast in the New Concord Lodge, and he was gratified to find those sentiments were reiterated and mutual in both lodges. He sincerely thanked them for the manner in which the toast had been received. The W.M. gave the parting toast, and the brethren soon after separated.

PERCY LODGE (No. 234).—An emergency meeting was held on Thursday evening, 28th of March, at the Ship and Turtle, Leadenhall-street, for the double purpose of conferring the third degree on Bro. Weeks, Commander of the *Amazon* steamer, and of presenting Bro. Edward Burrell with a testimonial for past services during a considerable period. Bro. J. R. Warren, P.M., presided. The Hon. Sec., Bro. George Lambert, stated that the lodge had been called together in order to confer the third degree on Bro. Weeks, who had just arrived in England, and was about to start for Spain. The ceremony was ably performed.—The W.M. then stated, that as Bro. Burrell had not been able to attend at the last regular meeting of the lodge to receive the jewel which had been voted to him, and notice of its presentation having been given on the summons, and as the worthy brother was present, it was the intention of the lodge then to deliver it to him. Bro. J. R. Warren, then, with some complimentary observations, which must have been very flattering to Bro. Burrell, and noticing the fact of his having been on two occasions unanimously elected to the chair in which he so efficiently presided, said the lodge, in recognition of his services, had, by acclamation, voted the elegant jewel which it was his (Bro. Warren’s) pleasing duty to place on the worthy brother’s breast.—Bro. THORN requested to be allowed to add a few remarks, to the effect that, in the Percy Lodge, a Past Master’s jewel was not given as a matter of course, but only to those worthy of high reward; believing that Bro. Burrell fully merited it, and pleased to see his services thus acknowledged, he sincerely wished he might live many years, and continue a member of the Percy Lodge. The jewel is of the regular Percy pattern, and bears the following inscription:—“Presented to Bro. Edward Burrell, P.M., by the unanimous vote of the brethren, for his zeal, constantly manifested, for the Percy Lodge (No. 234), and his ability displayed in the chair during his Masterships in the years 1850 and 1858.”—Bro. BURRELL rose and said:—“I sincerely thank you from my heart for this manifestation of your kindness towards me; the complimentary observations of Bros. Warren and Thorn prevent me from expressing all I feel on this occasion. This is my mother-lodge; I was initiated on the introduction of our worthy Bro. Dr. Cross, whom I am delighted to see now present; and it is true I have passed through the chair of the lodge on two occasions, and the lodge is pleased to express itself satisfied with my exertions on its behalf. As to working the ceremonies, I must acknowledge I am entirely indebted to the private instruction of our worthy P.M., Bro. Key, who was a favoured pupil of the late Bro. Gilkes, and who now wears the 100 guinea jewel given to that

worthy preceptor. I believe Bro. Key adheres as nearly as possible to Bro. Gilkes’ system, than which there never was a better standard. Bro. Burrell then went on to say that he had joined other lodges, taken other degrees in Masonry, and received other honours; but they could not obliterate the pleasing, friendly feeling he had for the Percy Lodge. He had already been amply rewarded for doing what was no more than his duty, and did not consider anything he had done, or could do, deserving of the jewel presented to him. There were many pleasing circumstances in connection with the Percy Lodge; it had done much for him, and acquaintances formed in Masonry had ripened into friendships of long standing. He trusted that such firm friendships might ever continue with the members of the lodge. He concluded by again thanking the lodge for its elegant present, saying, “the Percy, as my mother-lodge, must always in Masonry be uppermost in my heart; and I hope I shall always feel and act in the truest Masonic spirit with all its members, so long as the G. A. O. T. U. shall preserve me to do so.”—The lodge was then closed, and the brethren adjourned to supper, at which Bro. Burrell presided; and, in the course of the evening, Bro. Weeks, in an amusing and agreeable manner, gave them a short epitome of what Masonry had done for him during the brief period he had been a member. He gave also an animated sketch of his interview with Garibaldi, of whose manner, habits, conversation, and character he furnished a lively portraiture. “The Healths of the Visitors, Bros. Dr. Cross and How,” were acknowledged by the former.

UNITED PILGRIMS’ LODGE (No. 745).—The anniversary and installation meeting of this lodge was held on Wednesday evening, March 27, at the Manor House, Walworth. Bro. Webb, W.M. presided, supported by Bros. Geider, S.W. (and W.M. elect); Clarke, J.W.; and P.Ms. Cooke, Pritchell, Thomas, Batley, and Farmer. The lodge having been opened, a brother was passed to the second degree. The W.M. having vacated, the chair was taken by Bro. John Thomas, P.M. and Secretary, who was appointed to perform the ceremony of installation, and in a very impressive manner proceeded to install Bro. Geider into the chair. The W.M. then proceeded to invest his officers as follows:—Bros. Clarke, S.W.; Murr, J.W.; Collis, S.D.; Ball, J.D.; and Robertson, I.G. Bros. Farmer and Thomas were reinvested as Treasurer and Secretary, who severally returned thanks for the renewed confidence the brethren had placed in them. There being nothing further before the brethren for the good of Freemasonry, the lodge was closed, and an adjournment for refreshment took place. This having been disposed of, and the cloth drawn, the W.M. gave the usual loyal and Masonic toasts.—Bro. Farmer, P.M. and Grand Pursuivant, returned thanks for the health of the Earl of Dalhousie, and said he believed that it would be the last time that the lodge would have an opportunity of drinking that toast, as he understood that the Earl of Dalhousie was about to retire from the office of Deputy Grand Master; but, wherever he might be, he felt assured that his heart would be with Freemasonry. He (Bro. Farmer) thanked them sincerely for drinking the health of the Grand Officers, and although he knew not whether he should be again appointed, yet he could assure them that, whether wearing the purple or the blue,—he should always have especially the welfare of the United Pilgrims’ Lodge at heart.—The W.M. next gave “The Health of the Visiting Brethren,” for which Bro. Sharp, W.M. of the Eastern Star, Bro. Church, of the Temple, and Bro. Reed of the Crystal Palace Lodges, severally returned thanks.—Bro. Cooke, P.M., proposed “The Health of Bro. Geider, W.M.,” and said, from the manner in which he had conducted the business of the evening, he had no doubt he would prove a most excellent Master of the United Pilgrims’ Lodge. The W.M. returned his sincere thanks for the honour conferred upon him, and hoped to go through the duties of the office with satisfaction to the brethren and credit to himself.—The W.M. next gave “The P.Ms. of the Lodge,” and said he was honoured by the presence of some of the oldest of them that evening.—Bro. Batley, P.M., said they were extremely gratified by the kind sentiments that the W.M. had expressed towards them, and thanked the brethren for the very cordial manner in which they had responded to the toast.—The next toast was “The Officers of the Lodge,” for which Bro. Murr, J.W., returned thanks. Bro. Rice gave the Tyler’s toast, which brought a truly harmonious meeting to a close.

FIRZROY LODGE (No. 830).—An emergency meeting of this lodge was held on Tuesday evening, the 26th ult., at the Head Quarters of the Honourable Artillery Company, City-road. Bro. J. W. Figg, W.M., presided; Bro. Eglese, P.M. (*pro tem.*), S.W., and Bro. Jackson, J.W. The lodge having been opened, the minutes of the last lodge were read and confirmed. Mr. Joseph Arch, of the 8th Company of the Honourable Artillery was then introduced, and in due form initiated into the mysteries of Ancient Freemasonry. Two gentlemen were proposed for initiation at the next meeting, the concluding one of the season, and the lodge was closed in due form. The brethren then retired for refreshment,

which, having been disposed of, they returned to the lodge-room, the W.M. presiding. The loyal and Masonic formal toasts having been given, Bro. PETER MATTHEWS, P.M., said he was most delighted to see so many smiling faces around him, and while they were in that happy vein of good humour, and in possession of such pleasant feelings, he thought they could not do better than pay a debt of gratitude which they owed to their present W.M. Now, he was one of the most retiring and modest men in the lodge, except himself (laughter); but, nevertheless, whatever he undertook he did well, for his feelings were truly Masonic. It was most gratifying to see him amongst them, for he looked like a *paterfamilias* presiding over his own family, from his great knowledge of the duties of Freemasonry. As they were approaching the close of the season he thought they ought to cheer him up a little, and during the recess he had on doubt that he would go into good training to fit him for the duties of the forthcoming year. He did not mean to say that he was not in good training then, for he was one of the best officers they ever possessed. He would therefore give them "The W.M.'s good Health; long might he preside over them, and God bless him."—The W.M. briefly acknowledged the kind reference which their Brother, P.M. Matthews, had made to him, thanking them for their kindness, and he would at all times endeavour to promote the interests of the lodge. The W.M. said the next toast he had to propose was "The Health of their Brother Initiate." It was always pleasing to them to add to the number of the institution to which they belonged, as it taught nothing but their duty to God and man, and he believed that their brother initiate would carry out those principles.—Bro. ARCH returned thanks for the compliment which had been paid to him.—Bro. MATTHEWS said, by the permission of the W.M., he had now to propose what he might call the toast of the evening. It was always most gratifying to them to see their brother visitors, and when they had once visited the lodge they were always glad to come again, which was a sign that they were not very unhappy whilst they were amongst them, and he supposed it was because they liked their military points. (Loud laughter.) For his part, he felt happy at such reunions; as, by visiting lodges, pleasant things occurred, and there was always something to be learned. If there was nothing to be learned from the working, they could at any rate glean from the intellectual qualities of those present. Those qualities were equally represented in the spirit as in the inward man, and from which they were enabled to cull and glean from the sweets of intellect. It was a great delight to him, as he had said, to see the visitors around them; some had been there before, and those who had not before honoured them, from what they had seen that evening, he hoped they would be induced to repeat their visits. He referred to the visitors, and said, amongst them were two reverend brothers. It was a source of pride to them as Masons, that the clergy of the Established Church were patrons of their mysteries, and graced their assemblies, as they preached those truths which were always put before candidates, as the rule and guide of their conduct. The Fitzroy Lodge greeted all their visitors with pleasure; they were proud to see them, and, if they were satisfied with their welcome, he hoped they would come again many times.—Bro. the Rev. J. M. LAUGHLIN, W.M. 201, responded for the visitors; and, in the course of his address, after adverting to the excellent working of the lodge, said that Bro. Matthews had made some observations on the clergy of the Established Church, in reference to Freemasonry. Now, there was a class of persons who were very ready to come forward and condemn Freemasonry; but those observations generally came from the most ignorant people, who knew nothing about it, and were not qualified to speak upon it—much on the same principle that an empty barrel made the loudest noise. Now, he (Bro. Laughlin) had been a Mason for seven years, and during the whole of that time he had found nothing in it which was in the slightest degree inconsistent with those views and principles which were laid down for their guidance in the Sacred Law. He preached the principles of Masonry every Sunday, certainly not in the language of their ceremonies, but in those terms which should convey the great truths upon which their Order was founded. Both himself and his Rev. Bro. Shaboe preached from the pulpit the truths of the Sacred Law, and they would act inconsistently if they did not do all that lay in their power to induce others to follow them, and kneel at the footstool of grace. Masonry, under the blessing of God, carried out the principles of the Sacred Law; that sacred volume lay open before their candidates, and in whatever country Masonry was practised, there was inculcated the doctrines of revealed religion. He thought it was a most important thing that the charge they had heard that evening from the W.M. should be given, so that it might be borne in mind by all to abstain from every topic of political or religious discussion, which might introduce an element into the lodge to disturb its harmony. He also exhorted them to pay a willing obedience to the government, wherever they might happen to live, and not

to attempt to disturb the existing order of things, although a time might arise when it would become the duty of every man to rise against tyranny. Their newly initiated brother had that night taken a good step, and one which he would never regret, and he hoped he would copy the example of those lights in Freemasonry, who had made the Sacred Volume the rule of their conduct, which would lead to their welfare here, and give them hopes for the future.—Bro. STAFFNER, of New York, also returned thanks, and gave a history of the progress of Freemasonry in America, which at the present time was most successful.—The W.M. next gave "The Health of the Past Masters of the Lodge, Bros. P. Matthews and Eglese."—Bro. EGLESE, in returning thanks, said he would do his best to promote the interests of the lodge, and there was no difficulty in the Past Masters contributing their share of knowledge. He should do so to the best of his ability, for, as he had said, the Past Masters were like so many old books placed in a case, to be referred to on all occasions. In the Fitzroy Lodge they were a happy band, and he trusted that the same feeling would stimulate them throughout the corps. He hoped that they would meet in the same harmony as they did in the lodge, and in greater numbers. He thanked the brethren for drinking the health of the Past Masters.—The W.M. next gave "The Officers of the Lodge."—Bro. JACKSON returned thanks, and said the officers had endeavoured to discharge their duties to the best of their ability.—Bro. MATTHEWS said there was a matter which he wished to refer to as one of interest that evening, and in doing so he should have to refer to things in years gone by. He recollected the time when they met in their lodges, and everything which took place there was kept completely secret, so that those beautiful speeches which tended to the proper estimation of their Order, and the information of the brethren, never went forth out of the lodge. He recollected the Grand Master, the Duke of Sussex, prohibiting and putting a veto against the dissemination of what was going on in Masonry, so that they were unable to read it at their homes. Now they found a Grand Master who acceded to the request that what took place in the Grand Lodge should be taken down, and, by means of the press, circulated and disseminated amongst the Craft. Masonry was now a very different thing to what it was in the time to which he had referred, for their principles were worthy of being made known, to be read even by their wives and children; and, therefore, he was proud to find that their proceedings were reported. He had been highly gratified, at eight o'clock in the morning, by reading what had occurred in the Houses of Parliament on the previous evening; but on that occasion he was induced to bring under the notice of the brethren a publication devoted to Masonry, THE FREEMASONS MAGAZINE, in which were reported and recorded an account of their business, and their beautiful speeches were taken down while they came from their mouths. By this aid the brethren who were unable to be present became acquainted with each others' sentiments; they were brought nearer to each other, and their differences were healed. The press faithfully disseminated their views; it recorded their sentiments, and it gladdened the heart of mankind. He gave them "The Press," coupling with it "The Health of Bro. Thompson."—Bro. THOMPSON responded for the honour conferred upon him by associating his name with that of the press, and said that he believed that Bro. Matthews had not overrated its importance or influence.—The Tyler's toast was then given, and the brethren separated at eleven o'clock, highly gratified at the proceedings of the evening.

RANELAGH LODGE (No. 1136).—An emergency meeting of this flourishing lodge was held at the Windsor Castle Hotel, King-street, Hammersmith, on Tuesday, 26th March, when the following brethren were raised to the sublime degree of M.M.:—Bros. Monsell, Tilling, Allsopp, and Taplin; Bros. Crouch, Fitzwater, Coat, Meacock, Tanner, and J. Fitzwater, were passed to the second degree; Mr. C. C. Green, Alfred Cubitt Bean, J. L. Smith, and J. C. Green, were initiated into the secrets and mysteries of the Order. The lodge was called off at seven o'clock, and the brethren retired to banquet. The usual toasts having been given, the W.M. proposed "The Health of the Initiates," which was responded to by Bro. Smith and also by Bro. Bean, who expressed his ideas of Masonry in a very feeling manner, giving great satisfaction to every one present.—Bro. P.M. Watson then proposed "The Health of the W.M., Bro. Purbrook," highly complimenting him for the extraordinary amount of success that attended his efforts in Masonry. He felt proud to acknowledge him as one of his pupils, when he told them he had not yet been a Mason four years, and had successfully passed the chair of another lodge; was the founder of the Ranelagh Lodge; and had, in the short space of four months, initiated the unprecedented number of nineteen into the Craft.—The W.M. replied, thanking them for the complimentary manner in which his health had been proposed and responded to; and, at the same time, thanking Bro. Watson for the kind attention he had at all times received from him, assured the brethren they need not make the excuse that they had no one to teach them Masonry, for they would, at all times, find brothers

who were more willing to sacrifice their time than they were to learn. In reply to the health of Bro. P.M. Watson, he gave the brethren a beautiful description of Masonry from its earliest period to the present time, for which every brother appeared highly delighted.—“The Health of the Officers” having been given, Bro. Rowley replied, expressing himself in a very feeling manner, urging his fellow-officers to fit themselves in every way to fill the Master’s chair, and in such a manner as would bring success to the lodge.—“The W.M. Elect” was proposed and responded to in a very nice speech.—The lodge was then called on, and closed in due form and solemn prayer, every one appearing delighted with the happy evening they had spent in Masonry.

### PROVINCIAL.

#### DEVONSHIRE.

PLYMOUTH.—*St. John’s Lodge* (No. 83).—This lodge held its usual monthly meeting at the St. John’s Masonic Hall, Courtenay-street, on Tuesday, the 2nd inst. Amongst the members we noticed Bros. F. P. Holmes, W.M.; Harfoot, S.W.; Dupre, P.M.; Ash, P.M., P. Prov. G.A.D.C.; Gover, P.M., Prov. G.S.; Maynard, P.M., P. Prov. G. Treas.; Thomas, P.M., P. Prov. G. Supt. of Works; Brewer, P.M. Sec.; Pinemore, S.D.; Tarratt, J.D.; Hawke, S.; Dyer, Hooper, Condy, Avery, Martin, O’Dogherty, with several visiting brethren from Lodges 8, 182, 238, &c. The minutes having been confirmed, the lodge was passed to the second degree, when Bro. O’Dogherty was examined, and having been found proficient therein, the lodge was raised to the third degree, and he was admitted to the mysteries restricted to this sublime and solemn rite. Having resumed the first degree, Messrs. Fey and Matthews, who had been elected unanimously, were duly initiated into the mysteries and privileges of Masonry. We have pleasure in recording how well these ceremonies were conducted by the Worshipful Bro. Holmes and his assistants; evidently their hearts are enlisted in the service, and where this is the case, good working cannot fail to follow. The brethren were afterwards employed in the work of charity, and some routine business having been disposed of, the lodge was finally closed with solemn and accustomed prayer. Having adjourned to refreshment, “The Queen,” “The M.W.G.M.,” “The R.W. Prov. G.M.,” and “The R.W.D. Prov.G.M.” were duly honoured.—Bro. Thomas, P.M., P. Prov. G. Supt. of Works, proposed, in a short but effective speech, “The Health of the W.M. Bro. Holmes.”—The W.M. returned thanks, and said, he always had endeavoured first to know his duty, and then to carry it out efficiently. His energies had been and would be devoted to the best interests of the lodge, and whilst he thus strove, for their mutual benefit, to do his utmost, and could command such valuable assistance from his officers, such courtesy and kindly feeling from his brethren, he did not think he should fail.—Bro. GOVER, P.M., proposed the healths of two brethren, whose Masonic careers might be measured by minutes—“The newly-initiated Candidates.” He was perfectly satisfied that they were good men, and trusted therefore they would become good Masons. He would remind them that they had as yet seen or heard very little of the beauties of the Order, but which they would have many opportunities of learning, and they would best consult their own interests by studying deeply the important truths of Masonry—bearing always in mind that the ceremonies and symbols used therein, beautiful as they are, were after all but the key to a knowledge far more important. They had taken a step that evening which, for weal or woe, must make an impression on the future course of their existence. If they were actuated by a true and sincere desire to improve themselves, to benefit their fellow man, to live as they were taught in that volume which is never closed in a Masons’ lodge, then Masonry would be for them a great fact. But if they were influenced by unworthy motives, such as social enjoyments, or an idea that their business pursuits would be benefited thereby, then Masonry would be for them a sham, a delusion, and a snare. He trusted that they did and always would appreciate the dignity and high importance of the institution, and was very sure that the more they saw of it the better they would like it.—Bro. MATTHEWS thanked the brethren for the honour they had done him. He was highly gratified at what he had seen and heard, and would do everything in his power to acquire Masonic knowledge, and endeavour so to act that they might never regret admitting him.—Bro. FEY was very much pleased with the Order. It would be his study to live according to its precepts, and he also thanked the lodge for receiving him amongst them.—Bro. ASH, P.M., P. Prov. G.A.D.C., proposed “The Healths of the S.W. Bro. Harford and Bro. Phillips, J.W.”—The W.M. proposed “The Visitors;” the lodge were never happier than when there were many, and he trusted they had been sufficiently pleased to come again, and come often.—Bro. WATTS and EMMETT responded.—Bro. GOVER proposed “The Healths of Bros. Maynard, P.M.; and Ash, P.M.” The lodge owed a great deal to these brethren; in fact,

their present success, their present comfort, might be mainly attributed to their exertions. He was very sure the brethren would be only too gratified to join him in this mark of respect to two brethren, who had done so much, and had deserved so well.—Bro. MAYNARD, P.M., P. Prov. G.T., returned thanks for the honour; he was always happy when he could be of service, and was glad the brethren were pleased with what he had been enabled to do.—Bro. ASH, P.M., P. Prov. G.A.D.C., also thanked the brethren, and assured them that his had always been pleasurable duties, performed for this, his mother lodge for a long series of years.—The health of Bro. Hawke, and the best thanks of the lodge, for a very handsome and unexpected present, followed, which was suitably acknowledged by Bro. Hawke. The sympathetic toast closed the proceedings of a very pleasant meeting.

#### DURHAM.

GATESHEAD.—*Lodge of Industry* (No. 56).—Monday, March 25, being the day for installing the new W.M., the lodge was opened by the W.M., Bro. John Dobson, and his officers. After the minutes had been confirmed, the W.M. elect, Bro. Wm. Bryden, S.W., was presented by P.M. Jno. Dobson and P.M. A. Gillespie to Bro. C. J. Banister, P.M. 56, and P. Prov. G.S.D., who performed the ceremony of installation in his usual earnest manner; after which the following officers were invested; Bros. R. J. Banning, M.D., S.W.; J. Ward, J.W.; F. P. Ionn, Treas.; J. Heaward, Sec.; Temperly, S.D.; Bagnall, J.D.; Buckhan, I.G.; A. Dixon, Tyler. Four proposals for candidates were received, the lodge was closed, and the brethren adjourned to the banquet, which was most excellent. The usual loyal and Masonic toasts were given by the W.M., and responded to in true Masonic style, and the brethren separated at ten o’clock.

#### HAMPSHIRE.

WINCHESTER.—*Lodge of Economy* (No. 90).—The monthly meeting of this lodge took place on the 27th ult., at the Masonic Rooms, adjoining the Black Swan Hotel. There was a good attendance, the following brethren being present:—Bro. J. L. Halesham, W.M.; Bros. A. Smith and H. Huggins, S.W. and J.W.; Bros. P.Ms. La Croix, Durant, Sherry, Naish, Everitt, Jacob, Biggs, Russ; and Bros. Adamson, Mundy, Higgs, Sheppard, Butcher, Waterman, and E. Carter. Bro. E. Carter, F.C., was raised to the sublime degree of a Master Mason, the ceremony being most correctly worked by the W.M. Some correspondence from Manchester and London, the latter through Bro. F. Binckes, was read, treating on benevolent objects, and the necessary business thereon transacted.—The W.M. then introduced his motion (according to notice) for establishing a permanent Fund of Benevolence in connection with Lodge No. 90, for the benefit of members, their widows, and orphans; and submitted a series of rules and regulations for the management of the same. The W.M. only intended this as a preliminary introduction of the subject, as he wished the brethren to peruse the suggested rules and regulations, and express their opinions thereon at a future meeting. It was resolved that copies of the proposed rules should be printed for circulation among the members, and the matter was then adjourned.—While on the subject of charity, Bro. C. SHERRY, P.M., introduced a matter *apropos*. He communicated to the lodge that, upon reading the report of the Grand Lodge Meeting in the FREEMASONS MAGAZINE of the 9th March, he much regretted that the highly-esteemed and deservedly-respected M.W.G.M. had expressed a wish, while speaking of the motion proposed by Bro. Smith, P.G.P., for voting from the Fund of Benevolence (which had now reached to no less a sum than £20,000), £4000, to be equally divided between the Masonic Charitable Institutions. The M.W.G.M. had said “he hoped Grand Lodge would negative the motion by a large majority,” on the ground that he believed it would be throwing cold water on the spontaneous efforts of the brethren. Now, looking at the assembly as a legislative body, and the M.W. sitting on the throne as President, he (Bro. Sherry) thought it would have been better if the matter had been fully discussed, and Grand Lodge had divided without so strongly expressed an opinion from the chair. He differed very much with his lordship in the view he had taken of the matter. He believed, although the committees had not asked for it, the charities required the money; and he believed that if Grand Lodge had been so liberal as to have voted it, they would have found the Masonic body generally more energetic, and more liberal in their contributions, and that the charities would be raised to a far higher standing. Bro. Symonds remarked he was strongly opposed to the motion, as it was ill-timed; the charities had not asked for it, as they had entered upon a career of unexampled prosperity.” He (Bro. Sherry) thought a spontaneous vote of £4000 could not have been ill-timed, especially when there were ample means now at Grand Lodge’s disposal to free the lists of candidates for the charities, and make their unexampled prosperity still more prosperous. The Benevolent Fund had increased on an average

£1000 a year during the last ten years, and liberal sums had been taken from it for worthy, but distressed brethren, who applied for relief. Then why not give some of it to the charities? He (Bro. Sherry) thought Bro. Stebbing entertained erroneous notions on the matter, when he proposed in some measure to stop supplies from the Benevolent Fund until it reached £100,000. Bro. Stebbing could not have maturely considered the question, but expressed an opinion on the spur of the moment; for if, as he says, at some future time there will be a greater number of claimants, by the same rule, there will be a great number of members added to the Order, which would increase the funds. He (Bro. Sherry) did not agree with the doctrine that they ought to accumulate very large funds for future generations, whilst the money was wanted to increase the number of annuitants on the Aged Institution. In the Boys' School only seven out of fourteen candidates could be elected in April, for want of means; surely it could not be right to hoard up the money for Freemasons yet unborn, whilst in our own time so many were in want. He hoped Bro. J. Smith would again try the question in Grand Lodge, when he thought it very likely the decision lately come to might be reversed.—In accordance with a Notice of Motion duly given, Bro. W. BIGGS, P.M., then proposed, "That, as a slight acknowledgment of the valuable services rendered to the Lodge of Economy by Bro. J. Rankin Stebbing, P. Prov. G.S.W. of the Province, the thanks of the brethren be recorded on the minutes, and that he be elected an honorary member of the lodge." Bro. Biggs said, he had very great pleasure in proposing this motion. He regarded the position of honorary member as a privilege which Bro. Stebbing would estimate as the highest honour and compliment they could convey; and it was only on rare occasions of high services or labours done that the honour was generally bestowed. (Hear.) Bro. Stebbing had rendered them very great service from time to time, and especially lately, when they set about establishing their claim to hold a Centenary Festival. A deputation was appointed to go to London, and ascertain how the lodge stood on the books of Grand Lodge. Considerable labour and application had been necessary, in consequence of a peculiar difficulty which had arisen. The original warrant of the Lodge of Economy appeared to have been accidentally destroyed in a fire which occurred in the city, and a renewal of the warrant was granted in 1801. No books or documents being forthcoming in reference to the lodge, from 1761 to 1801, the difficulty was to afford satisfactory proof of the connection between the lodge and Grand Lodge during that interval; but the lodge having nothing more than the renewed warrant itself to show this, they could not at first succeed in establishing their claim. Their representatives came back from London chafallen, and almost gave up their hopes as lost. Bro. Stebbing, in that difficulty, had come to their rescue; arming himself with a copy of the renewed warrant, and such evidence as he could raise on the emergency, he went up to the Board of General Purposes, and specially argued their claims and their rights. It was then that the zeal, talent, and ability which Bro. Stebbing displayed on their behalf became so effective, and he succeeded in establishing for them that which they had failed in establishing themselves. (Hear.) The Board acknowledged the lodge's claim by an unanimous vote, and the celebration of their Centenary Festival had duly followed, with that prominent success they all now so well knew and appreciated. He (Bro. Biggs) and others had thought it consistent that they should confer on Bro. Stebbing some mark of their gratitude and esteem, and the proposition of electing him an honorary member of the lodge was accepted as a suitable way of expressing their feelings. He had no occasion to speak of Bro. Stebbing's Masonic character; it was well-known how high in estimation he stood at Grand Lodge, and elsewhere in the Masonic world. He was confident that Bro. Stebbing would receive the proposed compliment with pleasure and satisfaction, and he therefore called upon the lodge to show their grateful feelings by passing the resolution before them. (Hear and applause.)—Bro. SHERRY seconded the motion. He knew that Bro. Stebbing had done a great deal of work for them; and had it not been for him, they would never have satisfactorily established the date of the original warrant of their lodge. By the zeal and ability of Bro. Stebbing only had they secured that honourable distinction they now enjoyed.—A conversation then occurred, in the cause of which Bro. Jacob doubted whether the intended honour would be sufficient to meet the merits of the case, looking upon the presentation of an honorary membership as an empty honour, and suggested an adjournment of the motion until the next meeting.—Bro. SMITH said they knew, from Bro. Stebbing's own lips, that an honorary membership would be received as the greatest honour they could confer upon him. This statement made the lodge perfectly unanimous on the point, and the motion was carried by acclamation.—Bro. DURANT, senior P.M., then moved the following special resolution, as prepared by Bro. Smith:—"That the brethren of the Lodge of Economy, No. 90, Winchester, deeply regret the removal, by death, of

their much respected and highly-valued Brother, William Cowen, P.M. That the lodge is under the greatest obligation to the departed brother for his unwearied exertions on behalf of the Craft, and more particularly for the care and attention with which he discharged the laborious and responsible duties of Secretary of the lodge during the long period of eighteen years. That Bro. Cowen's zeal in behalf of the interests of the lodge, his spotless character and unblemished integrity, his meek and unobtrusive behaviour, and his distinguished excellence in all Masonic virtues, will ever render his memory dear to every brother in the lodge. That a copy of this resolution be forwarded to the widow of Bro. Cowen, to whom the brethren tender the expression of their warmest sympathy."—The resolution was seconded by Bro. NAISH, P.M., who remarked that he had for many years watched the conduct of Bro. Cowen with pleasure and satisfaction, and most true was it of their lost brother, that nothing defamatory could be said of him.—Bro. EVERITT, P.M., supported the resolution, and observed that the deceased was a most kind-hearted, simple, and good man, and one from whom he had often received excellent advice. He was sure the widow of Bro. Cowen would receive such an expression of opinion from the lodge with the greatest satisfaction. The resolution was carried without a division.—The W.M. then appointed and formally invested Bro. H. Huggins as Secretary of the lodge, in the room of Bro. Cowen, deceased. The lodge closed at an early hour, after the whole of the business had been transacted; the brethren shortly afterwards re-assembled at their quarterly banquet, and passed a few hours in that happy conviviality peculiar to the ancient fraternity.

#### LANCASHIRE (EAST).

BURY.—*Lodge of Relief* (No. 850).—The monthly gathering of this ancient and well-conducted lodge met for the execution of business, and the good of Freemasonry, at their lodge room, Hare and Hounds, on Thursday evening, the 28th inst.; when Mr. Robert Barlow and Mr. John Hamer were balloted for, and admitted into the light of Masonry; Bros. Thomas Mitchell, crafted, and Samuel Jackson raised to the degree of M.M. The arduous task of making, raising, and crafting devolved on, and was effectively rendered by, our veteran Bros. Redfern and Binns. Upwards of thirty members of Lodge 50, and half a dozen visiting brethren, were present, who appeared highly pleased with the proceedings. After labour came refreshment, in the form of a good dinner; but, it being the eve of Good Friday, the mental recreations turned out Lenten entertainment.

#### MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 536).—This flourishing lodge held a meeting on Good Friday, at the Chequers Hotel, Uxbridge. The trains from London running as on Sundays, induced many brethren to take advantage of the quaint invitation issued by Bro. Newall, the W.M., and leave Paddington at ten o'clock. On arriving at Uxbridge, the brethren repaired to some of the prettiest walks about the town, and thoroughly enjoyed their day out, Bro. Claisen, in one direction, making some very good rifle practice. Luncheon was provided at one o'clock, and, to use an old term, which appeared not to have lost any of its significance, after the return of many, they each did good suit and service, being "as hungry as hunters." Lodge was opened at three o'clock, a reinforcement of brethren having just arrived by the only other train, and the business consisted in adopting the revised by-laws, raising Bros. Pilcher, Line, and Brown; passing Bros. Wesley, Carter, Hawkins, Knapps, and Browning; and initiating Mr. Charles Herring and Mr. James Henry Gaball, the printer of this MAGAZINE.—All the foregoing work was speedily, steadily, and admirably performed by the W.M., who, in addition, presented a jewel to the immediate P.M., accompanying the same with some very complimentary and happy remarks. The jewel bore the following inscription:—"Presented by the Royal Union Lodge (No. 536) to Past Master Bro. Alfred Pratt, in commemoration of the fact that he resuscitated the lodge and discharged the duties of W.M. during the year 1860, right heartily." The success attending the lodge will be readily inferred from the fact that, in the course of the day, no less than seven distinguished working Masons gave in their names as joining members. The proper business being concluded the lodge was called off and proceeded to dinner, when the following visitors took their places, viz.:—Bros. M. Levinson, P.M. 19; Le Gassick, P.M. 25; Artus, P.M. 40; Booser and Isaacs, 53; Platt, W.M. 168; Simpson, S.W., and Sedgwick, Sec. 211; Carpenter and Queely, P.Ms. 219; Cowdry, S.W. 276; Gawthrop, P.M. 294; Barnshaw, W.M., and Copus, P.M. 752; Browning, 985; Durham, Gibson, Stewart, and Temple, 1051; Rowland, S.W. and Treas., 1090, &c. After dinner the W.M., Bro. Newall, gave "The Queen and the Craft," well knowing, as he said, it always was received in every Freemasons' Lodge with a loyal and hearty response. Next came the toast of "The M.W.G.M. the Earl of Zetland," who, the W.M., had



always heard of as being one of the hardest working Masons amongst them. His lordship was an excellent ruler, and much beloved.—Bro. NEWALL said it afforded him a great pleasure to be present when initiates came into their lodge, but on the occasion he had increased the pleasure by initiating Bro. Herring, formerly one of the choir boys of Westminster Abbey, and Bro. Gaball, the printer of that useful periodical, THE FREEMASONS MAGAZINE. At all times initiates received the heartiest welcome, and he thought it right they should do so, for it was an event in life, and one that could not be repeated; therefore he had the gratification to propose "The Health of Bros. Herring and Gaball." Bro. HERRING thanked them, for himself and Bro. Gaball, for the very kind manner in which they had been received into such an ancient and honourable society. He deeply felt the words "to be a Mason was to be a good man," and they were about the first he had heard in Masonry, and would make an impression on his mind, for he had the will and desire to work hard to come up to that standard of excellence.—The W.M. was happy to say, what no one would doubt that visitors were always cordially welcomed in the Royal Union Lodge. In Masonry there was much good feeling, and round him were so many of eminence and ability in the craft that he took it as no slight personal compliment and respect. He thought visiting lodges to be a very useful practice, for they imbibed many notions and much proficiency by so doing. On that occasion there were no less than twenty visiting brethren present, and as he could not, from the shortness of their time, ask all to speak, he would couple with the toast the name of Bro. M. Levinson.—Bro. M. LEVINSON said he had had the honour of visiting No. 536 on a previous occasion, when it had been but recently resuscitated. Its present working, and the brotherly feeling existing amongst its members, left nothing to be desired, and he was, in common with the other visitors, delighted to be there, and should take every opportunity of repeating his visit. In the name of the visiting brethren, he desired to express their thanks and satisfaction at all they had seen, and they wished the Royal Union a long career of such success as now attended it. The working was a very great credit to every officer, and if its example was followed by other lodges, it would redound to the honour of the Craft.—Bro. WEEDEN, P.M. and Sec., was quite convinced that all knew and valued the efficiency of their W.M., Bro. Newall. For himself, he had been a member of that lodge thirty years, and during that period had only been absent fourteen times. He had passed the chair in it three times, but he never heard any one in the Royal Union Lodge perform his duties so ably as their present W.M. (Hear, hear.) He was sure their W.M. would be well supported, and he was also certain that Bro. Newall was too good a Mason ever to neglect them after he had passed that chair. As a P.M., he called upon them to drink their W.M.'s health, and might he live long to see No. 536 flourish, as it had begun to do under his rule. (Hear, hear.)—The W.M. was very much obliged for the hearty manner in which his health had been received, as well as ably proposed by Bro. Weeden. He yielded to no one in interest in No. 536, and though he was not ambitious enough to be ranked as first in that lodge, he was anxious to be looked upon as not second to any one. His intentions were to do his best, and where he failed, he should feel obliged to others to help him.—The W.M. gave "The P.M.s. of 536." Their immediate P.M. was entirely knocked up by his professional duties, and had left them after lodge; others were absent, but they still had Bro. Weeden amongst them, and he should couple his name with the toast.—Bro. WEEDEN, P.M., had before told them how long he had been connected with the lodge. In his case it was "live and learn," and that day he had learned, and was never better pleased in his life. He had seen all the three degrees worked so well, that he began to question the utility of the P.M.s. in his own mind; but as they were a kind of moral support to the W.M., he begged to assure the brethren that they would ever be found ready to aid their W.M. in any way which he could point out.—The W.M. said that the Master of a lodge might, or might not, happen to be a good worker, but it would avail him but little, however able he might be, unless he was favoured by having good officers. What he termed good officers, were brethren industrious, energetic, regular, and punctual; and in his present position it was a source of great pleasure to say his officers were all that he could desire, and ably supported him on every occasion. He then gave "The Healths of the Officers of No. 536," coupling the same with the name of Bro. W. Smith, S.W.—The S.W., Bro. W. SMITH, C.E., said, it afforded him great pleasure to return thanks for the officers. The efforts recently made to render their lodge prosperous had been highly successful, and that day's meeting would greatly tend to make it a permanent success. As time was short, they must take the will for the deed, and imagine a due response made for all the kind things that had been said of them.—The W.M. then gave the toast of the joining members, Bros. Cobham, Exall, and Miles, for which Bro. Exall, in a few neat sentences, returned thanks. "The Masonic Charities," and "The Masonic

Press," were the next toasts, followed by that of "Lodges No. 1010 and 1090," which were united with them as petitioners to form the outlying Middlesex lodges into a province. The W.M. coupled the toast with the name of Bro. Rowland, S.W. and Treas. of 1090.—Bro. ROWLAND could do no more than reiterate the remarks of Bro. Levinson, and he hoped the three lodges would always work together with as much harmony and good feeling as it was evident existed in No. 536. The toasts of "The Musical Brethren," and "Success to 536," brought the meeting to a close, and all returned to town highly delighted with the day's proceedings, and an expressed determination to carry out, to its fullest extent, the admirable example set them by their excellent W.M., Bro. Newall.

#### WILTSHIRE.

TROWBRIDGE.—*Lodge of Concord* (No. 915).—This lodge met at the Court Hall, Trowbridge, on Tuesday, the 26th ult., for the installation of the W.M. elect., Bro. John Allen. The ceremony was duly performed by the retiring W.M., Bro. Levander, assisted by the following P.M.s.:—Bro. Webber, 915, P. Pro. G.S.D. Wilts; Bro. Burt, W.M. 909, P. Pro. G.J.D. Wilts; Bro. Goodall, 961, P.M. 386; Bro. Oliver, 61, 420, Prov. G.S.W. Somerset; Bro. Milsom, 420, P. Pro. G.J.W. Somerset; Bro. Commans, W.M. 61, P. Pro. G.S.D. Wilts; Bro. Marshall, W.M. 420, Prov. G.S.D. Wilts. The W.M. then invested Bro. Levander with the P.M.'s collar, and appointed the following brethren as officers of the lodge:—Stancombe, S.W.; Abye, J.W.; Hayward, Treas.; Lawson, Sec.; Grimes, S.D.; Saxty, J.D.; Reddrop, I.G.; Bailey, Tyler. A vote of thanks having been unanimously passed to Bro. Levander, for the efficient manner in which he had performed the ceremony of installation, and for his careful attention to all the duties of the chair during the two years in which he had held office, the lodge was closed, and the brethren adjourned for refreshment.

#### YORKSHIRE (WEST).

HOLMFIRTH.—*Holme Valley Lodge* (No. 937).—The monthly meeting of this lodge was held at the Victoria Hotel on Good Friday, at four o'clock in the afternoon. The lodge was opened in due form by the W.M., Bro. John Moorhouse Woodhead, assisted by his officers and the brethren present. The minutes of the last regular lodge, and also of a lodge of emergency, were read and confirmed, which comprised, among other business, the adoption of a code of by-laws for the government of the lodge, and a series of resolutions constituting a Fund of Benevolence. Bro. Charles Taylor, P.M. of this lodge, then gave a beautiful illustration of the lodge furniture.—The W.M. then laid before the brethren a number of circulars which had been forwarded to him for circulation among the brethren by the Installation Committee of the Leeds lodges, soliciting the votes of the brethren and active support at the approaching meeting of Prov. G. Lodge, to be held at Huddersfield, the 10th of April, in securing the selection of Leeds as the place of installation for the Right Hon. the Earl de Grey and Ripon as R.W. Prov. G.M. of West Yorkshire. This led to an explanation by the W.M. and brethren acting with him of the result of meetings they had attended at Huddersfield, under the direction of this lodge, and that they were of opinion the honour should be secured to Huddersfield, not only on the ground that it is centrally situate, and is the town appointed for holding the annual provincial lodge meetings, and may be said to be the present residence of Prov. Grand Lodge; but also because it is, Masonically speaking, the birthplace of our noble Bro., the Right Hon. the Earl de Grey and Ripon, and, with its vicinity, contains a larger number of subscribing brethren than any other town in the province; and although Huddersfield cannot boast of a town-hall, yet it can boast of large public buildings, with ample accommodation for conducting the ceremonial and its festivities with becoming dignity. In this opinion all the brethren present cordially concurred, and pledged their attendance and support at the meeting of Prov. G. Lodge, to be held on the 10th inst. Labour being ended, the lodge was closed in ancient form, and the brethren adjourned to an exceedingly well served repast, to which they did ample justice. In the course of a very pleasant evening "The Health of the R.W. Prov. G.M. Elect" was put by Bro. Charles Taylor, P.M., in very appropriate terms, and enthusiastically responded to.

#### ROYAL ARCH.

ROBERT BURNS CHAPTER (No. 25).—This chapter held a convocation on Monday, March 25th, at the Freemasons' Tavern, London, for the purpose of installing the three Principals and appointment of officers. The chapter was numerously attended by the Companions:—Comp. Harrison, M.E.Z.; Comp. Guest, H.; Comp. Collard, J.; each of the Principals installed his successor, a fact seldom or ever done in any Chapter. Among the P.Z's. present were

Comps. Watson, Blackburn, Newton, Robinson, Kirby, Carpenter, Allen, and Hewlett (the immediate P.Z.). Among the visitors were Comps. Horsley, Manico, Bryant, Maney, R. M. Smith, Fairburn, Webber, Norman, &c. There was one exaltation (Bro. Tripp). The business of the Chapter being concluded, the Comps. adjourned to an excellent banquet.—Comp. HORSLEY, in returning thanks for the visitors, said that he had never seen such excellent working in any chapter; that all the officers, from the highest to the lowest, were most efficient, and should very much like to see the same efficiency in his own chapter.—Comp. Fairburn (1122) said the working could not be excelled.—Comp. HARRISON, M.E.Z., in returning thanks, said he had now attained the summit of his ambition—that of being elected M.E.Z. of so excellent and numerous a chapter as the Robert Burns, and that he would endeavour during his rule to maintain the position the chapter then held in the Order; and he hoped the Comps. would, at the end of twelve months, say the work was well done and that the Robert Burns Royal Arch Chapter would hold the proud position of being one of the best working R. A. Chapter.—Comp. HEWLETT, P.Z., on behalf of the P.Z.'s., said that he was, with the other P.Zs., in the sere and yellow leaf, but hoped he should live to see the present M.E.Z. one of the additional yellow leaves; but the M.E.Z. might depend upon him for any assistance at any time if he required it, although they were sure that his excellent knowledge of R. A. Masonry was such that very little would be required of them.—Comp. WATSON, P.Z., stated that he had been a member seventeen years that day, and that this was the eighteenth installation he had witnessed in the chapter, Comp. Tomblason being the father of the chapter, and he the eldest son; and this was the only installation but one that the Principals had installed their successors, which of course was a source of great gratification to him.—The Rev. Comp. LAUGHLIN said, although a minister of the gospel, he had the good of Freemasonry very much at heart, and paid as much attention to it as he could, and pleaded no excuse to attend save sickness; and he could not see anything in Freemasonry that he would not inculcate to any of his flock, and he felt he never should. This was one of the most delightful evenings the Robert Burns Chapter ever had, and it was very much enhanced by the excellent singing of Comps. Genge, Ransford, Shoubridge, and others.

DOMATIC CHAPTER (No. 206).—On Thursday, the 28th ult., the companions of this chapter met at the Falcon Tavern, Fetter-lane. The business before the convocation was that of installing the Principals, investing the Officers, and exalting two brethren. Comp. Suter was placed in the chair of M.E.Z.; Tyrrell, H.; Brett, J.; Buss, E.; Cottebrune, N.; and the P. Soj. left open. The visitors were, Comps. W. Watson, H. Potter, H. Garrod, Queely, B. P. Todd, and Jas. W. Adams. The brethren exalted were Comps. Goldstandt and Serle. By the unanimous vote of the chapter a jewel was presented to Comp. Joseph Smith, P. First Principal and Treas., bearing the following inscription:—"Presented to Comp. Joseph Smith, by the Domatic Chapter (No. 206), in testimony of its appreciation of the zeal and ability displayed by him as M.E.Z. during the year ending March 27th, 1861." No other business being before the chapter, the same was closed, and the Comps. adjourned to dinner. After the cloth was removed, the usual loyal and peculiar toasts of the Order were given; and, in the course of proposing that of "The Grand H. and other Grand Officers," the M.E.Z. said, he feared he should not do justice to the toast; but he gave "The Health of the Grand Officers," coupling it with the name of Comp. Joseph Smith, their immediate Past First Principal and Treasurer.—Comp. JOSEPH SMITH said, the very handsome jewel with which he had been invested that evening was the last he had received from his brother Masons, and he fully appreciated it as an earnest of their good opinion. He might be allowed to say that he had got used to that sort of thing, for he had received so many honours that it was nothing new to him; still, in that case, it was a novelty, because, although he had served the office of a First Principal before, that was the first jewel he had received from his Royal Arch Companions, it being the custom not to give a jewel in the other chapter to which he belonged, and he therefore felt very proud of the unanimous vote that had caused the decoration in question to be awarded to him. He had always done his best for the chapter, and always should; and as they had marked their estimate of his endeavours in the way they had, so it would give him the greatest pleasure always to wear their gift, and remember that it took precedence as his first Royal Arch jewel. He returned thanks to all the companions for the present to himself, and also on behalf of the toast proposed.—The M.E.Z. had been unable to perform the ceremony of exaltation that night, and Comp. T. A. Adams had kindly officiated for him; but he felt that no one could give a heartier welcome to their two newly-exalted Comps., Goldstandt and Serle, than himself, and he then called upon the members present to drink their health.—Comp. Goldstandt returned thanks.—Comp. JOSEPH SMITH said, it was his duty to propose the health of their newly installed M.E.Z., and the duty of

the Comps. to respond. He could say that he was a good Mason and did his duty in his lodge, and he felt sure they would not regret elevating him to the highest position in the chapter.—The M.E.Z. returned thanks in a few words.—The M.E.Z. next said, their visitors, Comps. Watson, Potter, Queely, Garrod, Todd, and J.W. Adams, demanded, and he was sure would receive, a hearty welcome, for they were each, and all, proud to see them.—Comp. WATSON, on behalf of all, tendered their best thanks. For himself, he had great pleasure in keeping up his intimacy with them, considering that he first visited the Domatic Chapter twenty years ago, and the only member of it remaining now was their Past Principal and Janitor, Comp. Blount. At all times he was ready to take part in assisting to perform a ceremony, and he knew that every visitor would vie with him in wishing the chapter its long and accustomed prosperity.—The M.E.Z. then proceeded to propose the health of the Past Principals, coupling the same with the name of Comp. Carpenter.—Comp. CARPENTER, in a very humorous manner, said, he did not know why he should be fixed upon to return thanks, but supposed it was upon the principle that the worst-looking man in that rank should do all the hard work, as it was impossible to spoil his beauty, and might damage the appearance of his more fortunate associates. Whatever was the reason, he could assure them the Past Principals were a very efficient body, and could do something, and they were willing, and ready, to do all that became men. Their modesty prevented him alluding more particularly to their capabilities, or to enumerate their special and collective virtues; so they were quite content to leave their characters in the hands of the companions, and only desired to drink the health of the M.E.Z., his officers, and that of everybody else connected with the chapter. The M.E.Z. then gave the toast of "The H. and J. of the Chapter." The H., Comp. Tyrrell, had been compelled to leave immediately after the installation, and Comp. T. A. Adams, who had performed his duties, would respond.—Comp. T. A. ADAMS rose on behalf of Comp. Tyrrell, H., and Brett, J., to return thanks. The former had pressing business, which precluded him from remaining, but they were all aware of his zeal and ability. Their J., Comp. Brett, could take his duties quite as easy as himself, and he felt proud to see him so able. He had also to return thanks for their liberal contribution to the Watson Testimonial Fund, as well as for putting their donation down in his, the No. 1, book; and he hoped they would all live long, and be ready to do such generous acts for the future.—The M.E.Z. next gave "The Officers of the Chapter, and Comp. Cottebrune, N."—Comp. COTTEBRUNE, on behalf of the officers and himself, returned his most sincere thanks. They would all endeavour to do their duty, and try to rival the Past Principals in working the subordinate offices to the best of their ability.—The M.E.Z. next gave "The Companions not in Office, coupling the same with the name of Comp. Matthew Cooke," who acknowledged the compliment.—Comp. Joseph Smith proposed "The Health of Comp. Ireland."—Comp. IRELAND said, Comp. Smith first brought a lodge to his house, and he hoped his brother Masons would continue to be there for many years to come. He thanked them for the kind way in which Mrs. Ireland's and his own health had been proposed and received. The Janitor's toast brought the meeting to an end.

#### KNIGHTS TEMPLAR.

NEWCASTLE-UPON-TYNE.—*Royal Kent Encampment.*—An encampment of emergency was held on Friday, March 22. Present: the E.C., Sir Knt. A. Gillespie; P.E.C., H. Hotham; H. G. Ludwig, and the rest of the officers. Comps. Rosenberg and Popplewell, who had been approved of on the ballot, were in attendance, and severally installed as Knights of this illustrious Order, P.E.C. Sir Knt. John Barker, 1st Past G. Capt., acting as Expert for Comp. Popplewell, and Sir Knt. C. J. Banister, E.C. of the Jaques de Molay Encampment, as Expert to Comp. Rosenberg. When the encampment was closed, the brethren adjourned to refreshment, and spent a happy evening. Friday, the 29th of March, being the regular day for installing the E.C. elect, the conclave was opened in due form by E.C. Alexander Gillespie, assisted by a large number of P.E.Cs. and Sir Knts., members of this encampment. The minutes of two preceding meetings having been read and confirmed, the E.C. elect, Sir Knt. Henry Gabriel Ludwig was presented for installation in ancient form, and he was duly installed by Sir Knt. John Barker, P.E.C., and 1st P. Grand Captain. The E.C. appointed his officers for the ensuing year:—Sir Knts. Andrew Gillespie, P.E.C.; William Punsdon, Prior; William Dalziel, Sub-Prior; William Berkeley, Prelate; John Barker, Chancellor; Chas. J. Banister, 1st Capt.; John Rutta, 2nd Capt.; Rev. W. Atkinson, Vice-Chancellor and Registrar; J. King, Expert; J. T. Hoyle, Almoner; H. H. Hammerboim, Capt. of Lines; Henry Hotham, Treas.; John Popplewell and W. Rosenberg, Heralds; J. T. Trotter, Equerry. Alms were collected and ordered to be given to a deserving Frater in much distress. There

being no further business, the encampment was closed. On the same day, a meeting of the Council of the Grand Cross was held, presided over by the Grand Master, Sir Knt. William Berkeley, when Sir Knts. Comps. C. J. Banister and H. G. Ludwig were installed Knts. Grand Crosses of the H.T. of J. by the Grand Master, and took their seats at the Council.

**PLYMOUTH.**—*Loyal Brunswick Encampment.*—The regular quarterly convocation of the above encampment was held in the Freemasons' Chapter-room, St. George's Hall, on Wednesday, the 27th March, 1861. Present, the following Sir Knts., Dowse, E.C.; Triscott, 1st Capt.; Thomas, 2nd Capt. (*pro. tem.*); Lord Graves, Prelate (*pro. tem.*); Merrifield, Capt. of Lines (*pro. tem.*); Rodd, Expert, and Blight, Registrar (*pro. tem.*) The encampment was opened in due form at four o'clock, p.m., and after the minutes of the former meeting were confirmed, Sir Knt. Thomas, P.E.C. of Veteran Encampment, presented the E.C. elect, Sir Knt. Lord Graves, for the benefit of installation to the chair. The imposing and solemn ceremony was ably performed by E. Sir Knight Dowse, after which the E.C. appointed and invested the following Sir Knts. to offices in the encampment for the ensuing year. Triscott, 1st Capt.; Rodd, 2nd Capt. of Cols.; Merrifield, Prelate; Ridley, Expert; Mills, Capt. of Lines; Thomas, Registrar; Narracott, Almoner; and Rogers, Equerry. At the close of the ceremony the E.C. proceeded to carry into effect the unanimous resolution of the Sir Knts. at the last meeting by presenting Sir Knt. Dowse with a Past Commander's jewel, as a mark of their esteem and appreciation of his services to the Order in this neighbourhood, by reviving the Loyal Brunswick Encampment after it had been in abeyance for eight years and upwards, and for his unwearying exertions in bringing it to its present condition of efficiency and prosperity. Sir Knt. Dowse acknowledged this mark of their kind consideration of his services in a suitable and complimentary manner. The encampment was then closed in solemn form at six o'clock.

**ST. GEORGE'S ENCAMPMENT.**—This encampment held its quarterly meeting on Friday, the 15th inst., at Radley's Hotel. This being the day appointed for installing Sir Knt. Dr. Harcourt as Eminent Commander for the present year, that ceremony was performed very efficiently by Sir Knt. R. Costa, P.C. After the usual proclamation, the E.C. appointed the following Sir Knights as his officers: R. Costa, P.C., Prelate; W. Blenkin, 1st Capt.; Wm. J. O'Donnovan, 2nd Capt.; R. Spencer, P.C., Reg. and Treas.; Col. Thos. Goddard, Expert; A. Sisson, 1st S.B.; Wm. Smith, 2nd S.B.; A. M. Moore, P.C., Almoner; Wm. Lyons, Capt. of Lines; Dr. W. C. Hood, 1st Herald; and Dr. E. S. Willett, 2nd Herald. The E.C. addressed each officer on his appointment, and trusted they would be at their post and be regular in their attendance at the usual meetings of the encampment, during his year of office. The E.C. then proceeded with the ceremony of installing into the K.T. degree, which he went through most effectually, two R.A. Companions, H. J. Sparks, and T. Giubilei, both members of the Chapter of Fidelity, No. 3, who, on the finish of the ceremony, were proclaimed in the customary manner. The visitors on this occasion were, Dr. Jones, of St. George Aboyne Encampment, Aberdeen, and Jas. G. Smith, P.E.C. of the Encampment of Observance, No. 1, who expressed much gratification at the working of this old encampment. The pleasure of the meeting was greatly enhanced by a visit from an old P.C. of the encampment, Sir Knt. Col. G. A. Vernon, Prov. G.C. for Staffordshire, whose duties as P.G.M. as well as P.G.C. have taken up nearly the whole of his time, preventing his attendance in London, which he much regretted, it severing him from several old and valued friends. We must not omit to mention that their respected P.C., Michael Costa, was present on this occasion. The newly installed Sir Knights expressed their acknowledgments (after their healths had been drunk) at having joined so old and flourishing an encampment.

#### CHANNEL ISLANDS.

**JERSEY.**—*Lodge La Césarée (No. 860).*—The regular meeting was held on Thursday, March 28th. In the absence of the W.M., who was in England, the lodge was opened in the first degree by Bro. Schmitt, P.M.; Bro. Le Cruz, P.M., acting as S.W., and the chair of J.W. being occupied by the proper officer, Bro. Perrot. The minutes of the previous meeting were read and confirmed. The lodge having been opened, Bro. Edward De La Perralle underwent examination as to his progress, which having been satisfactorily terminated, he was duly raised to the rank of a Master Mason. The lodge was then resumed, and Bro. Le Gros, having proved his proficiency, was passed to the rank of a Fellow Craft. A long discussion ensued, in which many of the brethren took part, relative to the arrangements entered upon some months previously, for the purchase of a property to be exclusively devoted to Masonic purposes. From this the following resolution resulted:—"That Bros. H. L. Manuel, Charles

Hocquard, and Philip Binet be deputed to wait upon the Minister, or such other person or persons as represent the proprietors and congregation of the Independent Chapel in Grove-street, and to state to the said Minister or others, who are duly authorised, that the members of Lodge La Césarée desire to be informed, at the latest on Tuesday next, if the legal representatives of the proprietors and congregation will be ready to pass the contract for the sale of the said chapel to this lodge on the following Saturday; and the said brethren are moreover commissioned to inform the proper parties, that, in case of refusal to pass the contract on the day named, and also in case an affirmative reply be not received on Tuesday next by the said brethren, the lodge will consider the negotiations at an end, and itself freed from all engagements with the proprietors and congregation of the Independent Chapel, or their representatives, and will act accordingly." A conversation took place relative to an inquiry which the W.M. had been requested to make relative to the name of the lodge. The acting W.M. reported that no satisfactory reply had been received, on which another resolution, similar to the former one, but expressed in stronger terms, was agreed upon, urging him to pursue the question with a view to a favourable termination. Bro. Schmitt was requested to confer with the W.M's. of the other lodges, as to the appointment of a general meeting of the members of the Craft in the province, to receive a statement of a plan which is considered very feasible, for the purchase of a plot of ground in David-place, suitable for the erection of a Masonic Temple, which it is proposed to effect by the issue of shares, of course subject to the reply from the proprietors of the Independent Chapel. The lodge was then closed, and the brethren partook of a light refreshment.

**SAMARES LODGE (No. 818).**—This lodge met at the Masonic rooms, in Museum-street, on Tuesday, March 26th, at three p.m., the regular quarterly day of meeting for the business which ought to have been transacted by adjournment on January 22nd, but which had been necessarily postponed, owing to the suspension of the W.M. (by the Prov. G.M.), whose case was brought forward by appeal before Grand Lodge, as will be found on reference to the proceedings, as recorded in THE FREEMASONS MAGAZINE of March 9th. The lodge was opened in the first degree by the W.M., Bro. Du Jardin; the chair in the west was occupied by the S.W., the Rev. Bro. Marett; and that in the south by Bro. Parkes, acting as J.W. The minutes of the last two meetings were read and confirmed. The W.M. entered into a long explanation of the circumstances which had prevented the holding of a lodge on January 22, in conformity with a resolution which had been passed on January 8, namely, that he had been suspended from all Masonic functions by the Prov. G.M., under an evident misapprehension of his own powers, and of the arrangements provided in the *Book of Constitutions* for the government of a lodge by the last installed Master until a due election and installation of his successor. He read the correspondence on both sides, detailing the circumstances which had led to that suspension. He then stated that, under a full conviction of the correctness of his own views, and a sense of the injustice which had been exercised towards him, he had felt it a duty to himself, to the lodge over which he ruled, and to the province, to enter an appeal against the decision to the Grand Lodge of England, and read the documents presented to that body both by himself and the Prov. G.M. He further stated that he had been to London for the purpose of enforcing his claims to consideration, and of entering into any explanation that might be required; that, after a careful examination of the case by the Board of General Purposes, a recommendation favourable to his claims had been presented to about 300 members of Grand Lodge assembled at the Quarterly Communication; that, consequently, by a unanimous vote, the decision of the Prov. G.M. had been reversed, and he himself publicly restored to his Masonic position with every mark of respect. At the conclusion of these statements, Bro. the Rev. C. Marett proposed, Bro. Sullivan seconded, and it was carried unanimously, "That the whole of the documents now read in reference to the suspension of the W.M. be recorded in the minutes of the lodge." At the recommendation of the W.M., on the proposition of Bro. Miller, seconded by Bro. the Rev. C. Marett, it was resolved—"That, subject to the arrangements required by the *Constitutions*, the name of the lodge be changed from 'Samares' to 'Zetland.'" The ballot was then taken for the election of a W.M., which resulted in the appointment of Bro. the Rev. C. Marett. Bro. Miller was re-elected to the office of Treasurer. The following brethren were proposed as joining members of the lodge by the W.M.:—Bros. Blood, M.D.; Henry Vatcher, Geo. Vickery, Thos. Saumarez, R.N.; Eugene Arnold, John G. Stevens, Francis Prosser, H. R. Hugo. On the proposition of Bro. Sullivan, seconded by Bro. Sparkes, it was resolved—"That, if conformable with the *Constitutions*, a special meeting be held on the last Tuesday in April for the installation of the W.M., and the revision of the By-laws." The lodge was then closed with the usual ceremonies, and the brethren adjourned to the Union Hotel, to celebrate, by a banquet, the restoration of the W.M. to

his Masonic rank and privileges. Among the visitors present were Bros. Schmitt, P.M. No. 860; Le Conteur, P.M. No. 722; Dr. Hopkins, No. 860, and P.M. No. 51; F. Marett, S.W. No. 860.

### Obituary.

#### BRO. RICHARD TAPPOLET.

On the 15th of March, at his residence in Coleford-road, in his 45th year, Bro. Richard Tappolet, leaving a widow and five children to bewail their irreparable loss. As a manufacturer of gold lace and Masonic regalia in Little Britain, Bro. Tappolet was well-known and respected by the fraternity. He was initiated in the Lodge of Temperance (No. 198), of which he became the W.M. He afterwards joined the Lion and Lamb Lodge, and was elected to the chair of that lodge in 1858, discharging the duties to the satisfaction of the brethren. He was exalted to the Royal Arch Degree in the Mount Zion Chapter (No. 169).

### THE WEEK.

**THE COURT.**—Her Majesty and family still remain in comparative retirement. On Tuesday morning the Princess Royal, attended by her Ladies in Waiting, left Windsor, on her return to Berlin. The Prince of Wales accompanied his sister as far as Dover, whence she embarked for the Continent in that beautiful vessel the *John Penn*. According to the last advices from the West Indies, Prince Alfred had left Barbadoes, after experiencing the most enthusiastic reception, for St. Vincent, from which island he intended to make a tour of the northern islands, terminating at Jamaica.

**GENERAL HOME NEWS.**—In the metropolis last week there were 1236 deaths, exhibiting a tolerably satisfactory state of the public health when compared with the usual rate of mortality. The births of 1974 children were recorded, 1031 boys, and 943 girls. At the Royal Observatory an average height of 29.526 inches was shown by the barometer, whilst the thermometer registered a mean temperature for the week of 46.2 degrees.—The cold, bleak, and drenching weather of Monday seriously interfered with and marred the out-door pleasures of the metropolitan holiday-makers, who were fain to seek amusement in the public exhibitions and institutions, especially in the Crystal Palace, where the torrents of rain would not interfere with their comfort. At Brighton, however, the sham fight appears to have been a great success, the fineness of the day, the beauty of the scenery, and the proficiency of the volunteers, combining to afford to the visitors a spectacle such as is rarely witnessed in England. About 8500 men of all ranks were present—one account states the number at 9800, and the other at 7600—and the evolutions were performed with great precision, and within the hours originally specified. The volunteers who assembled at Wimbledon were not so fortunate as their comrades at Brighton; the weather, indeed, was so unpropitious that it sadly marred the proceedings. Both volunteers and spectators were wet through several times in the course of the day, and the ground was so saturated, that it was reduced to a complete state of mud and slush, and seriously interfered with the movements of the troops, which, however, were gone through with great hardihood and energy by both officers and men.—A statement has been published of the revenue for the quarters and years ending March 31, 1860 and 1861. The deficiency on the last quarter amounts to £805,995, arising principally from two causes: First, the reduction of our import duties; and secondly, the bad harvest. It is too early yet to predicate anything with respect to the next harvest.—On Wednesday, Mr. Yardley, the magistrate at the Marylebone police-court, gave his decision on the charge of obstruction preferred by Mr. Beresford Hope, against Mr. G. F. Train, in connection with the Marble Arch street railway. The magistrate's judgment was unfavourable to Mr. Train, and he, accordingly, imposed a nominal fine of one shilling; but he was careful to explain that the question would really have to be decided by a superior court. Notice of appeal was given on behalf of Mr. Train. Immediately afterwards a person was fined ten shillings and costs for obstructing the line.—A meeting worthy of the City of London has been held at the Mansion House to devise measures for the alleviation of the distress which the famine has occasioned in India. The Lord Mayor presided, and was supported by many influential merchants and members of Parliament, not a few of whom were connected with our Eastern possessions. The speech of the day was delivered by Mr. Gladstone, who, with his usual commanding eloquence, pleaded the cause of our famine-stricken fellow subjects. Towards the close of the meeting Sir H. Edwards made some very pertinent remarks on the disgrace which would have been inflicted upon the English name if it had gone forth to the world that we refused to

stretch out a hand to save the starving myriads of India. The mail of Wednesday took out £20,000.

**FOREIGN INTELLIGENCE.**—On Tuesday, the remains of the first Napoleon were deposited, with befitting ceremonial, in the tomb prepared for their reception, under the dome of the Invalides.—The question of Francis Joseph's title to call himself King of Hungary is being now broadly raised throughout that country, and some of the representatives elected to the Diet have openly pledged themselves to introduce the subject there, and to maintain that the choice of a king still rests in the hands of the Hungarian people. The act of abdication of Ferdinand, late Emperor of Austria, is now distinctly stated to refer only to the provinces which constitute the empire, and to make no reference whatever to the Kingdom of Hungary, or to Transylvania, Croatia, or Slavonia.—The impression that a war between Austria and Italy, backed by France, is imminent, daily gains ground. The *Perseveranza* of Milan says the movements of the Austrian army continue, and urgent orders have been given for the adding additional works to the fortifications of Pola.—The *Opinione* of Turin publishes an article on the Roman question, which reiterates the declaration of Count Cavour, that the guarantee of the Pope's safety and the freedom of the Church on the part of Italy, will render the stay of French troops in Rome unnecessary, and will terminate the mission of French occupation. The same paper announces that the Marquis D'Azeglio, Sardinian Minister in England, had received intimation on the part of the Queen that her Majesty will receive him in the capacity of Minister of the King of Italy. The Federal Council of Switzerland are represented to have made an announcement of the same nature to the Sardinian Minister at Berne.—General Garibaldi has arrived at Turin from Caprera, and had a long interview with King Victor Emmanuel. The subject of the conference is not known, but the proceeding will certainly be received as another proof of war being imminent.—A telegram from Constantinople states that the representatives of the Powers had insisted on the Porte sending a mixed commission to the Herzegovina, in consequence of an invasion of Spitz, in Albania, by persons who are described, for what reason we cannot comprehend, as Garibaldians. It is also stated that the Porte had declined to submit its scheme of intended reforms to the Powers previous to promulgation, under the apprehension that Russia might again bring forward the project of a permanent Conference at Constantinople. The Powers are represented to have insisted that their demand must be complied with.—Telegrams from Spain bring rumours of spreading discontent, and even of risings in several parts of Portugal, in consequence of alleged inequality in the distribution of taxation.

**AMERICA.**—The news from America is becoming more and more pacific. Mr. Lincoln's administration, it is stated, were still labouring in the interests of peace, and it was even said that Messrs. Seward and Chase (the two most influential members of the Cabinet) were disposed to favour a peaceful separation, as the most practicable solution of the existing difficulties. We have also an item of intelligence especially interesting to this country. Our readers will remember the San Juan dispute, which was at one time made to assume such serious proportions. The negotiations which have been going on since this dispute broke out have hitherto had no practical result, but the Senate Committee on Foreign Relations, under the chairmanship of Mr. Charles Sumner, have recommended that the dispute between Great Britain and the United States should be referred to the arbitration of Switzerland. The Hon. Charles Francis Adams, the new Minister to England, is the son of John Quincy Adams, a former President of the United States, and one of the purest and most eminent of American Statesmen. According to the latest accounts, three Southern Commissioners would sail for Europe on March 31st, to endeavour to get the Southern Confederation acknowledged by England and France.

**AFRICA.**—Interesting news of the enterprising Dr. Livingstone has been received at the Cape through a Mr. Baldwin, who encountered the Doctor at a Kaffir village, with his band of 70 Makololos. The whole party was in excellent health, and Dr. Livingstone would appear to have been most successful in his present expedition, having penetrated as far as lat. 14° 1' S, where he found soil and climate suited for all kinds of tropical produce.

### TO CORRESPONDENTS.

Bro. WM. MARTIN is thanked.

STYLUS shall be attended to.

J.W.—We have no reason to believe that the brother named will receive Grand Office this year—and we see no reason why he should.

P.M.—A centenary jewel is never refused to a lodge which has completed its hundred years of existence.

Bro. SOUTHALL's communication arrived too late.