

LONDON, SATURDAY, APRIL 14, 1866.

RECOLLECTIONS OF THE LODGE OF
FREEMASONS AT THORNHILL.

By D. MURRAY LYON, *one of the Grand Stewards in the
Grand Lodge of Scotland.*

No. II.

As the founders of St. John's, No. 252; have long since left time's level, little is known of how the movement came about which resulted in the planting of the acacia among the villages of Thornhill. . . . February 7, 1814: the lodge was placed on the roll of Daughter Lodges by the "name, stile, and title of St. John's Lodge, Thornhill (No. 328)"—a clause in the charter setting forth that the Grand Lodge of Scotland have in the erection of the Lodge of Thornhill "assigned, transferred, and made over" to it the dormant Charter No. 256. Seeing that the "transference" to Thornhill of the dormant charter here alluded to conferred no special privilege as to precedence, the lodge to which it was given being placed at the bottom of Grand Lodge Roll, a reason may be asked for the appearance of the clause in question on the face of what was to all intents and purposes a new charter. In 1799 an Act was passed for the Suppression of Secret Societies, and as by the legal construction of certain of its sections Grand Lodges were prevented from granting new charters, the Grand Lodge of Scotland, after several ineffectual attempts to have the objectionable clauses remodelled, agreed in 1806 to adopt the practice of the Grand Lodge of England, viz., to assign to new lodges the charters of dormant lodges; but, that no undue preference should be obtained in point of seniority, the dates of such transfers were to be regulated according to the date of the application to Grand Lodge. This arrangement being in force at the period of the Thornhill Lodge's erection, accounts for the insertion in its charter of the clause to which we have directed attention.

In regard to the original number held by the lodge there is a discrepancy between that noted in its charter and that borne upon the published roll of lodges holding under the Grand Lodge of Scotland—the former showing 328, and the latter 323, to have been the original number assigned to Thornhill. No. 328 was subsequently given to St. Andrew, Glenkindy (West Province of Aberdeenshire), St. John's number was afterwards

altered to 256 (originally assigned to St. John, Muthel), and again to 252, that formerly held by St. Fergus, Wick, expunged from Roll of Grand Lodge in 1848.

His Royal Highness the Prince Regent was Grand Master and Patron of the Order in Scotland in the year in which St. John's was constituted—the Right Hon. Robert, Viscount Duncan, whose signature the charter bears, being Acting Grand Master. And it may serve as another landmark to state that the union of the two then existing Grand Lodges of England—the "Free and Accepted Masons of England, under the old Institution." presided over by His Royal Highness the Duke of Kent, and the "Free and Accepted Masons under the Constitution of England" governed by His Royal Highness the Duke of Sussex—was consummated on the Festival of St. John the Evangelist immediately preceding the Grand Lodge Quarterly Communication at which the charter to Thornhill was granted.

Though, as has been shown, authority for the establishment of the lodge was given in February, 1814, it was not till St. John's Day of the same year that it was formally proclaimed as having been constituted a regular lodge of Free and Accepted Masons, empowered to exercise all its rights and privileges, agreeably to the tenure of its charter, the laws of the Grand Lodge, and the ancient usages of the Fraternity. The lodge does not seem, however, to have been idle during the period that elapsed between its birth and its confirmation; for, what with initiations, and the accomplishment of other labour peculiar to its special circumstances, no fewer than fourteen communications were held within the time specified.

The work of the Middle Chamber was that in which the lodge was first called to engage—Thomas M'Lachlan and Thomas Dickson, brethren who had under another than the Thornhill charter been conducted to the foot of the Winding Stairs, being the candidates for further instruction in the Mystic Art. The second and third degrees having, on the evening of the 21st March, 1814, been conferred upon the brethren named, the lodge on retiring from the Sanctum was requested to resume the gavel and assist in breaking off the corners of four rough ashlar which had been presented as fitting material for the builders' use—Thomas M'Lean, mason, Gilbert M'Lachlan, mason, Robert Horne, carrier, and John Muir, innkeeper, being the first neophytes who were

entered as sons of St. John's, Thornhill. The lodge, it may be stated, was then, and for nine months afterwards, working under a dispensation, granted until its charter could be prepared;—and by virtue of such authority twenty-two candidates were entered, passed, and raised; two of the constituting members received the degrees F.C. and M.M.; and one M.M. was affiliated.

The first meeting of the lodge was opened and closed "with solemn prayer," a custom by which it has ever since been characterised—praise being in certain cases offered previous to business being transacted. The universality of a Mason's religious faith is by many urged as a reason for the exclusion of the name of the Saviour from the prayers of a lodge of Freemasons. But on all occasions when, as lodge, the members of No. 252 address the Deity, they crave to be heard and answered in the name, and for the sake of Jesus Christ;—and their practice in this respect agrees with that of the most ancient of Scottish lodges whose records afford indubitable evidence of the Christian religion having been that which, within as well as without the lodge, was professed by its members: indeed such profession seems to have been a *sine qua non* to the candidate's admission to the mystic circle. The following extract from our "Notes on Mother Kilwinning," which have appeared in this MAGAZINE, may serve to show how far the practice of Thornhill St. John's accords with that of the ancient Craft Lodges in respect to their formal profession of the Christian faith:—

"Theism is said to be the religion of Freemasonry. Theoretically this may be so; but in practice, the Kilwinning Fraternity ignore this cosmopolitan characteristic of the Order, and substitute in its stead a feature (not, however, till after the novitiate has crossed the threshold of the lodge) which effectually debar Turk or Jew from a full participation in their work. We are led to this remark from a glance at the grounds upon which the first recorded honorary member of Mother Kilwinning was selected for that Masonic distinction. In recording the minutes of the meeting, December 20, 1766, the secretary writes: . . . Mr. Alexander Gillies, preacher of the Gospel, formerly entered in another lodge, having this day preached before the brethren in the Church of Kilwinning, to their great edification, and with universal applause, the brethren in consideration of the learning, sobriety, and sound divinity of the said Mr. Gillies, do unanimously

admit him as an honorary member of the Lodge of Kilwinning.' In conferring this honorary rank upon a Protestant clergyman in consideration of his said 'sound divinity,' the Lodge of Kilwinning not only cast a reproach upon the faith of those of their brethren belonging to another sect of Christians, but committed themselves to the expression of belief in a creed repugnant alike to the feelings of brethren of the Jewish persuasion, Mahomedans, and all others to whom the religion of the Cross is a 'stumbling block, and rock of offence.' In unison with this profession of faith on the part of the descendants of the Craftsmen whose zeal for the Roman Catholic religion led them to devote time and talent in the construction of the Abbey and Monastery of St. Winning, the prayers of the mother lodge continue to be presented to T.G.A.O.T.U. through 'our Lord and Saviour Jesus Christ.' Looking at the statutes and charges by which our ancient Scottish brethren were bound to regulate their lives, the Kilwinning Fraternity of the present time cannot, in thus ignoring the universality of faith claimed for Masonry, be chargeable with a narrow-mindedness peculiar to themselves, nor with the obliteration or removal of the landmarks indicating their relation, as Masons, to the religion of the country in which their lodge has for so many centuries existed. According to the Eglington MSS., Wardens of lodges were held answerable to the Presbytery for 'all offensis' committed by the 'maissonis subject to the ludgeis' over which they were placed; and to the Deacon and Warden of Kilwinning was it 'given . . . to put forth of their societie and cumpany . . . all personis dissobedient ather ta Kirk, Craft, Counsall,' etc.;—at the period in which these statutes were penned in connection with the Ordinance issued for 'ye guid ordour keeping' of the lodge of Kilwinning, the Presbyterian Kirk of Scotland was that to which the Scottish Craft were amenable for offences against religion and morality;—an old MS. 'Narration of the Founding of the Craft of Masonry,' still preserved in the archives of the lodge of Kilwinning, opens with a prayer which could only be offered by Christian Masons: 'O Lord God! the Father of Heaven, with the power of His glorious Son, and the Holy Ghost, which are Three Persons in one Godhead, be with us at our beginning, and give us grace so to govern us in our living that we may come to the bliss that never shall have an ending. Amen. So mote it

be;—and the following sentence in the Charges to Prentices embraced in the same MS. clearly shows the Roman Catholic faith to have been that of the Craftsmen to whom the Mason oath was administered prior to the Reformation:— . . . that you shall be a true man to God and the Holy Church, and that you use no heresy nor error, to your understanding, or discredit man's teaching. . . . So help me God, and the Holy Dame.'”

[Again, in an extract from a formula of Masonic tests, which the learned and venerable Bro. Dr. Oliver supposes to have been in use during the Grand Mastership of Bishop Chicheley, in the time of Henry VI., we find the question “Are you a Mason!” put “in the name of the king and Holy Church.” And, alluding to the Christian elements impregnating the “Craft Lectures” in the early part of the eighteenth century, a writer in this magazine of July 18th, 1863, instances the recognition by Grand Lodge of England (1732) of an amplification of the Andersonian system of lectures, “essentially Christian, recognizing the Trinity, the institution of our Sunday, and the ecclesiastical symbolism attached to the numbers three, five, and seven.” But to return to the matter of prayer; in our own day the example of the highest Masonic authority in Scotland, as shown in its published Transactions, sometimes coincides with the Christian usage of presenting our supplications to God in the name of the Redeemer. Speaking from personal observation, the prayers of the Grand Lodge of Scotland do not seem to be framed upon any fixed principle; for while at one time these are of a thoroughly Christian character—at another, they practically ignore Christianity.—D. M. L.]

THE DOCTRINES OF JESUITISM.

We continue to publish the instructions upon which the members of the Society of Jesus have been acting for the last three hundred years, with greater or less intermission, in glaring opposition to the principles enunciated by him who died on Golgotha. manifold observations and various objections have reached us from some quarters, with reference to these *Monita*. The propriety of publishing and commenting on the “tenets of a religious sect,” in an organ specially devoted to the interests of Masonry, has been questioned. To this we may reply that the real interests of our Society cannot be promoted and maintained better

than by exposing the machinations of its inveterate antagonists, not against our own Fraternity alone, but against the peace, order, and security of Christian society at large. Our adversaries have long since departed from the use of weapons admissible in legitimate warfare; slander, calumny, and denigration have ever been their favourite resources on which they fell back whenever the ground was wanting under their feet. Nay, as recently as last March, they have again exhumed from their arsenal their traditional weapons of poison, arson, and assassination, and once more heaped up those piles to which they had not dared to resort since their *suspension* by Pope Clement XIV. By laying open the tricks and infamies of that “dangerous sect” upon *prima facie* evidence, by “convicting that wicked servant out of his own mouth,” we have thought of furnishing our readers with the most efficient handle and the most striking instrument in their endeavours to render our antagonists innocuous to our cause and to that of humanity.

On the other hand, some expressions used in our impression of last week have been strangely misinterpreted by some of our brethren of the Roman Catholic persuasion. It is alleged that by speaking “disrespectfully” of the head of their Church and “reviling” the doings of his legitimate and acknowledged organs, we have “embarked in unfair polemics against their creed, and thus infringed the principle of equality maintained by the Craft in its position with respect to all religious tenets and beliefs.” Doubtless, equality of all men, irrespective of creed, is one of the corner stones of the edifice of Masonry; but should this principle debar us from opposing *our* enemies and contradicting *our* revilers, whenever and wherever we find them? We are at a loss to imagine how the interpellant can possibly be in earnest in his objections to our mode of dealing with the Pope as the protector and safeguard of the Order of Jesuits. Far be it from us to speak disrespectfully of any honest belief or its ministers; but if the acknowledged organs of such belief attempt to “strike and lacerate by a condemnatory sentence as with a sword” our Order, which had never done the least injury to them, it becomes our undoubted duty to employ all legitimate means in self-defence. *Auf groben Klotz ein grober Keil* (on a rough timber a rough hatchet), says Göthe; and, forsooth, what modes of defence are there to which less exception could be taken by any thinking

man than that chosen by us, which consists in nothing but *exhibiting* the weapons used by our adversaries.

A last word to our interpellant. He urges objections and puts questions to us; but may we be allowed to ask *him* this question—How can he reconcile in his conscience his advocating and upholding the sayings and doings of the *infallible* Sovereign Pontiff, who censures and condemns Masonry, and still styling himself “A Brother Mason?”

We shall continue in future numbers to publish the *Monita Secreta*, and reply with great pleasure to all questions that may be raised and all objections that may be urged, in a fair and fraternal spirit.

MONITA SECRETA SOCIETAS JESU.

SECRET INJUNCTIONS OF THE SOCIETY OF JESUS.

(Continued from page 263.)

CHAPTER II.

How the Fathers of the Society are to behave in order to make themselves acceptable, and secure the friendship (acquirent et conservabant familiaritatem) of princes, noblemen, and men of distinction.

1. From the outset all efforts should tend towards scouring everywhere the ears and minds of princes and men of distinction, to prevent anyone rising against us, and cause everybody to feel himself dependent on us.

2. As experience teaches us that princes and noblemen are chiefly attached to such ecclesiastics as wink at their misdeeds, and put a favourable construction upon them—for instance, their contracting marriage with near relations, or persons of their own blood, or such like—those who indulge in such practices are to be chiefly encouraged, and hopes held out of easily procuring, through our instrumentality, special dispensations from the Sovereign Pontiff, who would grant them if the reasons were stated, examples adduced as precedents, and sentiments propounded, by which it would appear that such actions are calculated to promote the good of the community and the glory of God, which is the aim and scope of the Society.

3. The same is to be observed if a prince undertakes to do anything that might not be equally agreeable to all his nobility. His mind should then be encouraged and his doings countenanced, and the others should at the same time be persuaded to acquiesce in the designs of the prince, and not oppose him. But in such cases the views of the Society should be uttered only in general terms, and it should not descend to particulars, so that an eventual failure in the enterprise may not be attributed to the Society; and if such action should happen to be disapproved of, admonitions to the contrary, altogether opposing it, may be produced, and some fathers who are not acquainted with the present “injunctions” be employed as witnesses to affirm an oath that the imputations that might be cast on the Society in such occurrences are barefaced calumnies.

4. In order to secure the goodwill of princes, it will be very useful also if members of our Order manage with dexterity, and through the agency of third parties, to introduce themselves (creep into, *se insinuant*) into honorary and well-adapted embassies, to represent them at the courts of foreign kings or princes, especially the

Pope and great monarchs. By such means they will be able to recommend themselves and the Society, and, therefore, those only who are the most zealous and most experienced in the practices of our Order shall be employed for such services.

5. The minions (*alumni*) of princes and those of their servants with whom they are on the most familiar terms, are to be gained chiefly by little presents and various offices of piety, to induce them to keep our associates well informed with reference to the humours and propensities of princes and noblemen, and by this means the Society will easily accommodate itself to them.

6. Experience has also taught us what benefit the Society might derive in the houses of Austria and other kingdoms such as France, Poland, &c., from conducting the negotiations preliminary to the contracting of matrimonial alliances amongst princes. Therefore, persons specially selected, who might be connected or friendly to parents or relations of our members, are to be judiciously proposed for such marriages.

7. Princesses are very easily gained (to our cause) through the agency chiefly of women of their bed-chambers. The latter must, therefore, be fostered (*foventur*) in every possible manner, and thus an easy access opened to us in families to all things, even the most hidden.

8. As regards the management of the consciences of great men, confessors of our Order are to follow the views of those authors who allow an ample margin to conscience, as opposed to the opinion of members of other religious orders; and by this means those operated upon are to be induced to abandon the latter, and resort exclusively to our guidance and advice.

9. Princes as well as prelates, and such others as are in a position to be of special service to the Society, are to be allowed to partake of all the good things (*meritorum*) of the Society, after having been made fully conscious of the momentous importance of this highest of all privileges.

10. The very great powers of the Society for granting absolution in reserved cases, in which other priests and monks are debarred from ministering, should be ventilated and made use of (*insinuanda*) cautiously and judiciously; the same as regards dispensation in fasts, the discharge of debts or realisation of claims, the impediments to the contracting of marriages and other affairs of the same character, to cause the largest possible number of persons to resort and become attached to us (*obstringantur*).

11. They are to be invited to sermons, meetings, orations, recitals, declamations, &c.; to be honoured at these occasions by songs and dissertations. They may also, if it be thought expedient, be entertained at banquets, and treated to all sorts of speeches.

12. Care should be taken that enmities and dissensions amongst the great be appeased by us. By this means we shall be able to penetrate gradually into, and become acquainted with, their intricacies and secrets, and render either party favourable to us.

13. If any one rather averse to the Society be in the service of a monarch or prince, the greatest exertion should be made (*incogitandum*) to induce him either through the agency of associates of ours, or, much rather, through some other parties, to become friendly and intimate with the Society; and for that purpose promises shall be made to procure favours or preferments for him from his prince or monarch.

14. Those who have, for whatever reason it may be, left the Society, but more particularly those who have seceded from it of their own accord, are not by any means to be recommended or admitted to any preferment, for however they may dissimulate their real sentiments, they always entertain an irreconcilable hatred towards the Society.

15. Lastly, the efforts of all our members should tend

towards rendering favourable to our cause princes, noblemen, and magistrates of every locality, to such extent that, whenever the occasion offers, they may strenuously and faithfully take our part against those of their own blood, their kindred, and their friends.

CHAPTER III.

How the Society is to manage those who are possessed of high authority in a commonwealth, and how they may be made useful, even if they are not rich.

1. Besides that which has been said heretofore, and all of which may be applied, in a certain measure, to this class of persons, their special goodwill is to be enlisted also in opposition to our adversaries.

2. Their authority, sagacity, and advice should also be made useful, with a view to facilitate the acquisition by the Society of real estate and various endowments (*numeraum*), and under the shield of their name our temporal possessions should be silently and in secret increased, provided sufficient reliance may be placed in them.

3. They should also be employed to appease and keep down inferior people and the masses that are inimical to our Society.

4. Of bishops, prelates, and other ecclesiastics of distinction, such things as may be thought profitable are to be asked, and various reasons alleged to that effect, according to the favour or disfavour with which they eye us.

5. In some countries it would be sufficient to induce prelates and clergymen to influence in our favour those who are under their authority, and forbear from opposing our ministrations; but in countries in which they are more powerful, as in Germany, Poland, &c., the very greatest veneration should be paid to them (*sacro sancto colendi*), to enable us, through the agency of their authority and that of princes, to get hold of monasteries, parishes, priories, patronages, charitable institutions, and pious foundations; and we shall easily succeed in such endeavours in districts where the Catholics are mixed up with an heretical or schismatical population. By such means the prelates should be convinced that, from these changes, immense utility and benefit may be derived, which could never be expected if priests, whether secular or non-secular, were invested with the same offices; and if they comply with our desires, high encomium should be paid to their zeal in public, and even in writing, and the remembrance of their actions perpetuated.

6. Such prelates should be induced to employ members of our Order as much as possible as confessors and councillors; and if they are desirous, or in hope of preferment or promotion to higher degrees, all our influence with the See of Rome, and all efforts of our friends should be employed to aid them in the attainment of their object.

7. Our associates should also avail themselves of their influence with bishops and princes, whenever new colleges or parochial churches are founded, to procure for the Society the power of appointing a vicar, to have spiritual authority over the flock, and the resident "superior" for the time being should himself be appointed incumbent, so that we obtain a complete sway over the management of the church, that all parishioners be exclusively subject to us, and we may be able to do anything we like with them (*quidvis ab illis impetretur*).

8. Wherever the members of academies are antagonistic to us, or citizens, whether Catholics or heretics, oppose our foundations, it should be contrived, through the agency of the prelates, that the chief pulpits in churches be occupied by members of our Order; and thus the Society be enabled to set forth, at least occasionally, its wants and requirements.

9. But the greatest efforts should be exercised on the prelates of the Church, whenever the beatification or canonisation of one of ours is at stake; and in such cases

recommendations advocating and promoting our cause with the Apostolic See should be procured from noblemen and princes through all available means.

10. Whenever it happens that prelates or chief magistrates appoint any embassy, great efforts should be made to prevent members of other religious orders that compete with us being employed, for they might transfer their affection to the latter, and these be introduced into provinces or cities in which members of our Order are resident. If ambassadors thus appointed by our influence pass through those provinces or cities in which the Society has branches, they are to be received with great honour and distinction, and entertained in such manner as religious modesty may permit.

(To be continued.)

MISSION OF FREEMASONRY.

Perhaps a chief mission of Freemasonry in the present age is to keep alive the truth that man lives not by bread alone; to prevent the vast mechanical achievements of the age seducing us into mechanical life; to teach our wealthy young men that they are not honoured by ignoring their family history, and painting a coat of arms to cover up the leather aprons of their grandfathers; and to declare that the mechanic in profession should be not a mere machine in soul, not working exclusively in a dead system, but always the architect of a living ideal. Freemasonry is almost alone as an effective agent here. Christianity teaches this, and many Christians also. But the Church organisations, under the desire of successful competition, pleasing the rich and the influential, making distinctions in the house of God, and falling in with the spirit of the age instead of controlling and directing it, are fearfully at fault towards the poor and the humble. They must lose their hold of the poor, or they must cease their patronising charities, and fully acknowledge the brotherhood in Christ of the outcast and the despised. This mechanical progress will prove our ruin if separated from that which secures equal moral and spiritual progress. Moral earnestness and Christian charity must keep pace with mechanical improvement.

How boldly does Freemasonry proclaim man to be separate from, and superior to, machinery, whether of peace or of war. Upon the practical recognition of this truth depends just action between capitalists and labourers, between officers and soldiers. No man is adapted to use well the talent of capital, who does not realise divinity in the humblest humanity, that man is greater than any achievement of mechanism and any interest of capital. War tends to degrade the

moral and spiritual, and elevate the animal and physical. Since the close of the war how have our ears been pained with the reports from all parts of the country of wrong and outrage, and disregard of the sacredness of life. Masonry has a great work before her, to hold up right ideas of the sacredness of life, and the value of personal liberty. The telegraph, and steamship, and mechanical improvements must be made to subserve liberty, brotherhood, and Masonic influence. Everything, even our late war, must be made in due time to evolve the incalculable issues of human welfare, and universal brotherhood, truth, and charity.—*National Freemason.*

AN ORDNANCE SURVEY OF JERUSALEM.

Colonel Sir Henry James, *R.E., F.R.S., &c.*, recently read at the Royal Institution, a paper embodying the results of the survey of Jerusalem made under his direction with the permission of the Secretary of State for War. The paper containing several points of interest to the Craft, we have here given the substance of it for the benefit of our readers:—

The speaker stated that the permission of the Secretary of State for War was obtained in compliance with the request of the Dean of Westminster, who, on the part of a number of gentlemen interested in endeavouring to improve the sanitary state of the city, undertook to pay the cost of the survey. He also stated, that the Councils of the Royal Society and of the Royal Geographical Society had placed the necessary funds at his disposal to cover the cost of levelling from the Mediterranean to the Dead Sea; and that the Syrian Improvement Society had also contributed the funds required to cover the cost of levelling from Jerusalem to the Pools of Solomon, and for investigating the nature and extent of the present and former supplies of water to the city.

For the execution of these duties Sir Henry selected Captain Wilson, *R.E.*, and a party of Royal Engineers from the Ordnance Survey, including a good surveyor and photographer, Sergeant McDonald, *R.E.*, to take views of the most interesting places in and about the city.

For the illustration of the lecture a plan of the city, on the scale of 25in. to the mile, with plans of the Haram and Church of the Holy Sepulchre, on the scale of 120in. to a mile, were exhibited on the wall of the lecture-room, and also plans and sections of the line levelled from the Mediterranean to the Dead Sea, and from Jerusalem to the Pools of Solomon; and several of the photographs were projected by electric light upon a screen, by Dr. Tyndall.

Sir Henry first described the route taken in levelling from Jaffa, by Jerusalem, to the Dead Sea near Jericho; and stated the highest point passed over was at Mount Scopus, which was 2,724ft. above the level of the sea; whilst the height of the Mount of Olives was 2,665ft., of Mount Zion 2,550ft., and Mount Moriah 2,440ft. The level of the Mediterranean was crossed on the road from Jerusalem by Bethany, at $3\frac{3}{4}$ miles beyond Khan Haddur. At about one mile from Jericho, the line was carried across the plain to a point on the shore of the Dead Sea opposite the small island there.

The depression of the Dead Sea below the Mediterranean was found to be 1,292ft. on the 12th March, 1865; but at certain seasons of the year the water fell 6ft. lower, making the greatest depression 1,298ft. The depression, as ascertained by Lieutenant Symonds, *R.E.*, in 1841, was 1,312·2ft. Sir Henry then pointed out the importance of being able to connect the levels of the Jerusalem survey with that of the Mediterranean, and of having a line of bench marks, cut on permanent objects, along the whole line levelled, for any future surveys in Palestine, such as those contemplated by the society which has since been formed for the accurate investigation of the Topography, Geology, and Physical Geography, &c., of the Holy Land for Biblical illustration.

The geological structure of the country was described as consisting of a single great anticlinal fold of strata, of the age of the chalk and lower tertiaries of this country. Specimens of the rocks, with the characteristic fossils, Ammonites, Hippurites, and Baculites of the chalk, with the Nummulites and other tertiary fossils, were exhibited on the table, and also specimens of the highly bituminous limestone found in the crataceous strata on the eastern slope towards the Dead Sea; the decomposition of which, and the constant flowing up of the bitumen on the surface of that sea, was the probable cause of its having been formerly called the Lake Asphaltitis.

It was then pointed out that the physical or geographical axis of the country between the two seas, which was at Jerusalem itself, from whence the rivers flowed east and west, did not correspond with the geological anticlinal axis, which was at Ain-Jifna and eight miles west of the city; and that all the strata at Jerusalem dipped to the south-east at an angle of about 12°.

The geological plan and section of the ground upon which the city is built was then described. The nummulitic or foraminiferous limestone, locally known under the name of "Cakooli," caps the hills to the east and south of the city, and forms the summits of Mount Scopus, the Mount of Olives, and of the Mount of Evil Counsel, and is 290ft. thick, composed of a soft white limestone with bands of flints.

This formation is succeeded by the crataceous strata, the uppermost of which is a hard siliceous

chalk, called Missæ, about 70ft. thick; it is upon this that the city itself is built. This is succeeded by a white soft limestone, or indurated chalk called Malaki, about 40ft. thick. Under this the red indurated chalk, called Santa Croce marble, is found, but of an unknown thickness. It is from this last formation, which has been largely exposed by denudation at the Convent of the Cross, and in the bottom of the valley of the Kedron at Jacob's fountain, that the marble casing to the Holy Sepulchre and the shafts of the beautiful columns in the Mosque el Aksa, and most of the ornamental stones used in the buildings of the city were taken. The older portions of the wall of the Haram es Sherif have been taken from the Missæ and Malaki beds whilst the later additions have been taken from the Cakooli.

The topography of the city was then described.

The city is bounded on the west and south by the valley of Hinnom, and on the east by the deep valley of the Kedron, or the valley of Jehoshaphat; these valleys unite at the Fountain of Joab, about half-a-mile to the south of the city, from whence, under the name of the Kedron, the water-course in it descends to the Dead Sea.

The western portion of the promontory thus formed is cut off from the eastern by a valley, which runs southward through the city to join the valley of the Kedron at the Pool of Siloam.

This is the Tyropean valley, or valley of the Cheesemongers, a branch of which runs westward to the citadel.

Another small valley to the north of the Haram es Sherif, entered the valley of the Kedron from the north-west, at St. Stephen's gate.

The ground is thus formed into two spurs, which run out from the higher ground to the north-west of the city, the western and highest of which is the Mount Zion of the Bible, and the Upper city of Josephus; whilst the eastern is Mount Moriah, upon which the temple formerly stood, and the Mosque of Omar, or Dome of the Rock, at present stands.

The citadel occupies the narrow neck of ground between the valley of Hinnom and the Tyropean valley, and barred the only level approach to the ancient city; for that part of the city which lies to the north of the citadel, and west of the main street from the Zion to the Damascus gate, is, comparatively speaking, a modern addition.

The citadel, therefore, was the key of a very strong position for a small city.

A.C. 1048.—“David and all Israel went to Jerusalem, which is Jebus. David took the castle of Zion, which is the city of David, and David dwelt in the castle, therefore they called it the city of David.”—1st. Chronicles, xi.

“David took the stronghold of Zion, the same is the city of David.”

“So David dwelt in the fort, and called it the city of David.”—2nd Samuel, v.

“David began the siege of Jerusalem, and he took the lower city (Acra) by force, but the citadel held out still. When David had cast the Jebusites out of the citadel, he also rebuilt Jerusalem, and named it the city of David, and abode there all the time of his reign.”—Josephus's “Antiquities of the Jews,” Book vii., chap 3.

“Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king.”—Psalm, xlviii.

There can therefore be no doubt but that this hill is Mount Zion; it has been so called in all subsequent histories, and is so called at present.

From the 21st chapter of 1st Chronicles we learn that David bought the threshing-floor of Ornan the Jebusite, and “built there an altar unto the Lord.”

Then David said (1st Chronicles xvii.), “This is the house of the Lord God, and this is the altar of the burnt offering for Israel.”

“Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, in the place that David had prepared in the threshing floor of Ornan the Jebusite.”—2nd Chronicles, iii.

No one has ever questioned that the temple formerly stood within the Haram es Sherif; and therefore there can be no doubt but that the hill on which it stands has been properly named Mount Moriah.

The city is of an irregular lozenge shape, the longest side facing the north-west, being three-quarters of a mile long, and the shorter sides half a mile. It occupies a space exactly equal to the area included between Oxford-street and Piccadilly, and between Bond-street and Park-lane. It is surrounded by high walls with flanking towers, in which there are five gates.

It is intersected from north to south by its principal street, which is three-fifths of a mile long, and runs from the Damascus gate to Zion gate. It is about the length of the street running from St. James's Palace along Pall Mall to St. Martin's Church.

From this principal street the others, with the exception of that from the Damascus gate down the Tyropean valley, generally run east and west at right angles to it; amongst these is the Via Dolorosa along the north of the Haram, in which is the Roman archway called Ecce Homo.

The city is divided into quarters, which are occupied by the different religious sects.

The boundaries of these quarters are defined by the intersection of the principal street, and that which crosses it at right angles from the Jaffa gate to the gate of the Haram, called Bab as Silsilè or gate of the Chain.

The Christians occupy the western half of the city, the northern portion of which is called the Christian quarter, and contains the Church of the Holy Sepulchre; the southern portion is the Armenian Quarter, having the citadel at its north-west angle.

The Mahometan quarter occupies the north-east portion of the city, and includes the Haram es Sherif. The Jewish quarter is on the south, between the Armenian Quarter and the Haram.

Sir Henry then described the present and the ancient means of supplying the city with water. Of the drainage of the city, he said, there is none in our acceptation of the word, as there is not a single drain leading from the city; and the present water supply is derived principally from the cisterns in which the rain water is collected, and from Joab's fountain, from whence it is brought in skins on the backs of donkeys, and sold in the city. The water from the Pool of Siloam, although described by Josephus as sweet and in great plenty, is now extremely impure and in small quantity. The ancient conduits for the supply of water were remarkable as engineering works, and rivalled those which have been most recently executed in this country by our most skilful engineers, such as those executed for supplying the city of Glasgow. Two conduits were described and distinguished as the high level and the low level conduits. The low level conduit was brought from a great distance by the Wady Urtas to below the lowest of the three Pools of Solomon, and from thence passing through two tunnels, was led round the lower Pool of Gihon, and round the south end of Mount Zion into the city at the west side of Tyropean valley, at an altitude of 2,420 feet. The high level conduit was brought from a valley to the south of the Pools of Solomon, and led, after passing through a tunnel, above the uppermost of the pools; and from thence by Rachel's Tomb, crossing a valley by means of a syphon made of stone, in lengths of about 5 feet, and having collar and socket joints to connect them, it was led round the upper Pool of Gihon into the Citadel at an altitude of 2,528ft. or 108ft. above the level at which the lower conduit entered the city, and at a sufficient height to supply every house in the city with water. By this arrangement the lower conduit could be supplied with water either through the Pools of Solomon or through pipes in the city. The low level conduit was supposed to be that which is referred to by Josephus in his "Antiquities of the Jews," Book xviii., chap. 3, where he says:—"Pilate, the Procurator of Judea, undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of 200 furlongs."

In the Tyropean valley there are three beautiful fountains, which are referred to by Moryson, who visited Jerusalem in 1596, who says, when describing this part of the city, "Here I did see pleasant fountains of waters;" but there is no water to supply them now.

His Royal Highness Prince Arthur examined a stone syphon, similar to that described near Patara, in Lycia, of which a sketch by Major Elphinstone,

R.E., was exhibited, as well as models of portions of the two syphons.

The Holy Sepulchre was described as a small chamber or crypt, about 6ft. square and 9ft. high, having on the east side so very low an entrance as to oblige people to stoop down in going in or out. It lies exactly east and west, and has a bench on the north side, and to the right of the entrance, on which the body of our Saviour was laid.

This was originally a tomb cut out of the solid rock in the side of the hill, but the Emperor Constantine, A.D. 333, had the rock around it cut away, so as to leave the tomb standing out by itself. He then encased the tomb with marble, and richly ornamented it, and surrounded it with a large open court, paved with marble, and built the Church of the Holy Sepulchre to the east of it. An examination of the ground fully sustains the descriptions which have been given by the contemporary writers, Eusebius and Jerome, and by the Pilgrim of Bordeaux, both as to the Sepulchre itself and its site.

The Sepulchre is surrounded by a handsome circular building, with a dome open at the top; but it much needs the repairs which the Empress of the French is exerting herself to obtain the funds to effect. The Greek church, the principal of the many grouped round the sepulchre, is immediately to the east of the sepulchre, and in the position of the one built by Constantine.

Calvary is 140ft. S.E. of the sepulchre.

The Haram es Sherif, or Noble Sanctuary, was described as a quadrilateral enclosure of 35 acres, and nearly one mile in circuit, the northern side being 1,042ft. long, the eastern 1,530, the southern 922, and the western 1,601.

The magnificent Dome of the Rock or Mosque of Omar, as it is commonly called, stands on a platform a little to the west of the centre of the area, and was built A.D. 688 to 691, and restored in the 16th century by Soliman the Magnificent; it is erected over and around the Sakhrah. The Sakhrah is a portion of the natural rock—in fact, the summit of Mount Moriah, the highest portion of which is 4ft. 9½in. above the marble floor of the mosque, and it is 2,440ft. above the level of the sea.

Beneath the Sakhrah there is a cave which is entered by descending some steps on the south-east side. The cave itself is about 9ft. high in the highest part, and 22ft. 6in. square; a hole has been cut through from the upper surface of the rock into the chamber beneath, and there is a corresponding hole immediately under it, which leads to a drain down to the valley of the Kedron. The hole is supposed to have been made for the purpose of carrying off the blood of the animals sacrificed on the rock, when it was the altar of burnt-offerings to the Temple.

The Mosque, a splendid specimen of Saracenic architecture, consists of a very elegantly-shaped

dome, supported on four piers standing in the circumference of a circle 85ft. in diameter; between each of the piers are three pillars, from the capitals of which spring slightly elliptical arches, which assist in carrying the tambour of the dome. This circle is surrounded by an octagonal screen, containing eight piers and sixteen pillars, which carry an entablature, above which are discharging arches, slightly elliptical in shape.

There is a peculiar feature in the entablature of the screen, that over the intercolumnar spaces the architrave is entirely omitted, and over the pillars is represented by a square block cased with marble.

The pillars are of the Corinthian order, averaging 5ft. 11in. in circumference for the screen, and 5ft. 10in. for the inner circle; are of various coloured beautiful marbles, and serpentine.

Outside the screen is the main building, also octagonal, composed of the best Malaki stone, finely chiselled with close heads and joints, and having on each side seven recessed spaces or bays with plain semicircular heads.

The exterior of the Mosque is richly decorated with marble and fayence. The casing of various coloured marbles reaches from the ground to nearly the foot of the windows.

The whole internal surface of the dome and tambour is covered with arabesques in mosaic, which, though in some places peeling off, in others retain much of the original freshness of colouring.

The windows are remarkable for the beauty of the tracery, no less than for the brilliancy of the colouring, and the admirable way in which the different colours are blended, producing harmony in the whole.

The Mosque El Aksa, on the south side of the Haram, is a Mahometan place of worship, which has been built upon vaults to bring up a level surface for it.

The Crusaders took Jerusalem in A.D. 1099, and called the Dome of the Rock the "Temple of the Lord," and the Mosque El Aksa, the "Palace of Solomon;" and it was here that King Baldwin founded the celebrated order of Knights Templar.

In discussing the question as to whether the present area of the Haram es Sherif corresponded with the area of the temple as it was built by Herod, Sir Henry said that a careful examination of this question had led him to the conclusion that there could be no doubt but that it was identically the same.

The northern front is described by Josephus as having the tower of Antonia built on a precipice at the north-west angle; this precipice, in part cut away, still existed, and on the same spot a guard was always now stationed, as it was at the time when the city was occupied by the Romans; this side terminates at the valley of the Kedron, and "was built over it, on which account the depth was frightful," as Josephus also says; and we have in the Pool of Bethesda the immense fosse, and in the small valley previously referred to, the

ravine which Titus found such difficulty in procuring materials to fill up, in front of this side. The south side is described by the same author as reaching "in length from the east valley unto that on the west, for it was impossible it should reach any farther;" and this description, with the manner in which the south-east angle is supported on arches, is exactly confirmed by what we now see. Then turning to the architecture of the enclosing walls, we find that, as Josephus says, "both the largeness of the square edifice and its altitudes were immense, and that the vastness of the stones in the front was plainly visible," and this description exactly applies to the lowest, and therefore the most ancient parts of the walls which still remain, as seen at the north-east angle, the south-east, and south-west angles, and at numerous intervening points in which there are immense stones, some of which range from 24ft. to 40ft. in length, and of proportional depth and width.

The architecture of these parts of the walls is moreover distinguished by the broad "marginal drafts" round them, giving a bold and peculiar character to the joints, which have been improperly called "bevelled joints;" and again by the peculiar manner in which the "batter" of the walls was obtained, viz., by setting back the courses of stones 4in. or 5in. as they were carried up at the angle.

These facts prove that these remaining portions of the old walls formed part of one design and one work; and when we find a portion of the arch (Robinson's) built in as part of the wall itself, and know that this was one of the arches of the bridge across the Tyropean valley, which was built by Herod to lead to the royal cloisters along the south side of the enclosure—for its position exactly accords with the dimensions given by Josephus—the conclusion is inevitable, that the whole enclosure is identically the same as that of the temple of Herod. The history, the topography, and the architecture are all in accord upon this point.

Sir Henry then described the ancient doorway or postern still existing in the southern portion of the west wall, the lintel of which was 24ft. long in one stone, and the Wailing place of the Jews a little to the north of it, the only part of the wall which is within the Jews' quarter to which they are permitted to have access, and also the great arch having a span of 42ft. and a width of 43ft., covering the cistern "El Barak," which was discovered by Captain Wilson, and first recognised by him as forming part of one of the four ancient approaches to the temple enclosure on the west side.

The western wall of the enclosure was described as being perfectly straight throughout its length; but from Wilson's arch northwards there is an accumulation of 72ft. of rubbish against it; upon which the modern houses of the Mahometans are built too close together to admit of excavations being made, and which on account of the tombs

of the Turkisk Effendis, would not be permitted, even if there was room. This portion of the wall is therefore entirely hid, but there is no reason to doubt, but that it would be of the same character as the rest, if it could be examined.

The piers of the arches supporting the Haram in the south-east angle are found to range precisely as they should do to support the triple cloister on the south side, and a double cloister on the east side; and if they are not those originally built for that purpose, the present piers must occupy the exact same positions as the original ones did.

After the capture of the city by Titus, A.D. 70, Josephus tells us that he ordered the city to be entirely demolished and its walls to be overthrown, but that the citadel should be preserved as a monument of his good fortune. The citadel had been rebuilt by Herod, and from the description given by Josephus of the towers built by him—viz. that the character of the architecture, which corresponds with that found all round the Haram, there seems no doubt that the tower, called the Tower of David, is one of those built by Herod.

Sir Henry concluded by observing that “notwithstanding the very opposite views with respect to the sites of the holy places which have been brought forward in this lecture room, I feel firmly convinced that the traditional sites are the true sites of the Holy Sepulchre, the Temple, Mount Zion, and Mount Moriah.”

MASONIC NOTES AND QUERIES.

THE MORAL LAW AND FREEMASONRY.

In Freemasonry as a “universal institution,” as a “world-wide association” (terms taken from the letters of two correspondents, and already used in my communications), the main reason is the source of the moral law. Our reason tells us that we have a duty to perform; such duty is to do what is right, and not to do what is wrong, and the same reason, moreover, tells us what is right, and it tells us what is wrong. A correspondent suggests that our reason is sometimes perplexed in coming to a conclusion in this last matter, that sometimes it is difficult satisfactorily to distinguish between what is right and what is wrong. This cannot be disputed, but the case is very rare indeed. Much has been written on this point. The Kantian philosophy supplies the test to which, as I believe, recourse is now generally had for the solution of questions of this kind. Books of Kantian philosophy are no longer in my possession; they will, however, be found to teach that “*Agis de telle sorte que le motif de ton action puisse toujours être érigé en loi universelle pour tous les êtres raisonnables*” is the infallible criterion of the morality of an action, that is to say, the criterion by which we may judge whether it be right or whether it be wrong.—CHARLES PURTON COOPER.

THE TRUE, THE BEAUTIFUL, THE GOOD.

An “Entered Apprentice,” in a very sensible paper just placed in my hands, makes inquiry respecting

the signification of the “aspiration towards all that is divine, *i.e.*, the True, the Beautiful, the Good,” in the “Platform of the German Reformers,” printed vol. xiii., p. 382, of the FREEMASONS’ MAGAZINE. That our brother should doubt does not surprise me. He should read Monsieur Victor Cousin’s treatise “*Du Vrai, du Beau, et du Bien*,” first published, if I mistake not, in 1853. A copy, once mine, has lately been added to Lincoln’s Inn Library, to which, I presume from a passage in his paper, our brother has access as a student of the Society.—CHARLES PURTON COOPER.

JACOB LAMBALL.

Was Bro. Jacob Lamball, the first J.G.W., a member of the Carpenters’ Company, and can he have been a carpenter employed on St. Paul’s? Some one connected with the Company may be able to inform us.—L.

THE ORDER OF KING CHARLES XIII. OF SWEDEN.

K. T. asks if it is correct that the Knights of this Order are, and must be, Freemasons.—[The Order was instituted on May 11th, 1811, by King Charles XIII. of Sweden, who, in the original statutes instituting the Order, says:—“To give to this Society (the Masonic) an evidence of our gracious sentiments toward it, we will and ordain that its first dignitaries, to the number which we may determine, shall in future be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity.” The King of Sweden is the perpetual Grand Master, and the number of Knights is limited to twenty-seven. Knights can be installed only on January 28th.]

CORRESPONDENCE.

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

REFORM IN MASONRY.

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

DEAR SIR AND BROTHER,—During frequent journeys through countries of the Levant, I have observed that the numerical extension of our Society was very considerable; but if, laying my hand on my heart, I may be permitted to express my thoughts openly, I should wish to see a greater spiritual activity developed, to go hand in hand with the external spread of our “building sheds.” For I have noticed with regret that many excellent workmen, having once received the degree of M.M., retired from all further pursuits, because “Masonry offers them too little mental edification, requires too much time and money to be expended on external matters which, in the long run, tend to exhaust heart and mind, and thus our Fraternity descends to the rank of an association of good-natured people, who are fond of a good dinner, and afflicted (*beschweren*) each other with titles and distinctions that are devoid of meaning in every other society,” &c. No doubt, much truth is to be found in these sentiments, and I have not failed to frequently speak my own mind on these subjects, with a view to bring about an improvement through the joint efforts of all zealous brethren in the East. I regret to say these endeavours of mine have called forth some ill-feeling, and accusations against me have not been

wanting in this direction; but fortunately, on the other hand, many thinking brethren coincided with me in my aspirations, and they begin to see that the intellectual stagnation complained of ought to be counteracted. But I must say this: the narrow-mindedness with which some individual brethren continue to oppose every appeal for a reform, in conformity with the spirit of the age, is unpardonable, for, notwithstanding their attachment to and predilection for traditional rituals, Freemasonry is undergoing radical changes in its forms from day to day. Thus, *e.g.*, the oath tells us that anything relating to Masonry "you shall never put in writing, directly or indirectly; you shall keep all from woman or child, stock or stone," &c.; and still the constitutions may be bought in booksellers' shops; Masonic signs and emblems are displayed in shop windows to attract customers, and on envelopes, in printed letters of invitation—nay, in publications such as the FREEMASONS' MAGAZINE itself, which may be read by any one, things Masonic are publicly treated of, written, printed, engraved, &c. Is there not much inconsistency in all this? The ancient oath is contrary to all education and refinement, and was drawn up only for persons of very little instruction.

Our Confederation is a community of all good men, who meet without any regard to nationality, creed, or social standing, merely as children of the same human family; therefore, everything that is in contradiction to a universal human spirit (*allgemeinmenschlicher Geist*) ought to be discarded from our proceedings. Now, I was present, at one occasion, when a non-Protestant W.M. was required at his installation to kiss the open Bible, and I must say such compulsion is calculated to call forth a strong ill-feeling, and is an open aggression on the religious belief of the individual member; for, why should an Ottoman be compelled to kiss the New Testament? If so, the lodges would become Associations for Protestant Proselytism. Would it not be far more just and more in keeping with our doctrines to do away with the opening and kissing of the Bible, but merely lay it on the table, closed, as a symbol of religious faith, along with the square and compasses, as is usual in most lodges of Germany? In French, Italian, and other lodges the General Regulations of the Order are laid on the table, in lieu of the Bible; would it not be worth while to examine this question? Surely, you as a Protestant would not think of such a thing as kissing the Koran, without the application of outward force (*Waffenzwang*), and would evidently consider such compulsion to be in glaring contradiction to the principle of liberty of conscience; and I should think the same justice is due to other creeds, for, if once we commence in the lodges to give the Bible a title of favour, as compared to the Koran, we cease to belong to the *one* religion in which *all good men* agree, and become a religious sect. These sentiments I uttered repeatedly in conversation with English brethren, and the ill-feeling they produced on the hearers is utterly unintelligible to me as a German.

Furthermore, I am of opinion that no promotion to any degree should take place without the previous hearing by the candidate of the lecture on the symbols of the respective degree, and his having shown in an examination meeting, either in writing or by word of mouth, that he is fully possessed of that

knowledge which alone should entitle him to be advanced to the next degree; and every brother, on being initiated, should have a little manual, such as the pamphlet "Adhuc Stat," or any other, handed to him for study, for there are but few brethren who are acquainted with the history of our Fraternity. Besides, I am opposed to the system of payment of fees incidental to promotion. On joining the Order, the candidate should be subjected to an initiation fee of, say £5 or £10, once for all; but promotion should be considered as an honour, to be awarded to brethren by the functionaries of the lodge. By this, emulation and assiduity would also be fostered; the payment of the annual subscription alone should be made compulsory subsequent to the initiation.

Lastly, I would suggest to render all signs, watch-words, and grips uniform in all countries; for it requires a more than common strength of memory to remember those usual amongst brethren in the various parts of the globe.

I submit these various suggestions to your kind consideration and impartial examination, and subscribe myself,

Yours fraternally,

A GERMAN MASON IN TURKEY.

Constantinople, March, 1866.

THE GLAMORGAN LODGE.

Referring to the letter which appeared from our correspondent "Anti-Tout" in our issue of the 7th inst., the following postscript was received by us from him too late for insertion until this week's number:—

"P.S.—In proof of the gross absurdity of regarding the second, or *mock* trial, as an adjournment of the first, I find from analysis of the signature book that with a total attendance of 35 members (besides the Master and the *persecuted*), 15 attended both lodges, whilst 20 attended only one."

A MOONLESS MONTH.—The month of February, 1866 was marked in the astronomical calendar as the month which had no full moon. January had two full moons, and March had two, but February had none. Of course this peculiar conjuncture of periods that makes the full moon show her face but a few hours before the month comes in, and again a few hours after the month goes out, is a rare thing in nature. It has not occurred since the creation of the world, unless that be placed back some myriads of years; but it will not occur again, according to the computation of astronomers, for two millions and a half of years.

MASONIC LAW.—The rules which are laid down for the regulation of our conduct as Masons are embraced in the term Masonic law. These rules are either written or unwritten; they are either general or local. Some are of universal obligation and some are not. The former govern the Craft wheresoever dispersed; the latter govern only in particular territories, districts, or lodges; but no local law or rule can be passed which is repugnant to the universal or common law of Masonry. The moral law is a universal law, and is the foundation of Masonic ethics. Dictated by God Himself, it is of superior obligation. It is binding over all the globe, at all times, and in all lodges. None of the laws of the Order are of any validity if they conflict with it; and such of them that are valid derive all their force and all their authority, mediately or immediately, from this original.

It is not what people gain, but what they save, that makes them rich.

THE MASONIC MIRROR.

** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

Just before going to press we are enabled to announce through the courtesy of Bro. E. H. Patten, Secretary to the Institution, the result of the election of the 12th inst., which is as follows:—Winter, Ellen Lockwood, 630; Gillard, Eliza Alice, 572; Lumley, Elizabeth Minnie, 494; Buck, Priscilla Sarah, 492; Stansfield, Clara, 421; Woodcock, Sarah Ann, 409; Reeds, Ada Maria, 325; Sewell, Florence, 320; West, Mary Jane Elizabeth, 301; Osborne, Maria Susannah, 262; Hutchinson, Elizabeth, 249; Freer, Elizabeth Smith, 248; Jones, Florence Gertrude, 230; Witherwick, Mary Jane, 134; and Brookes, Emma Jane, 59.

MASONIC MEM.

EGYPT.—Petitions have been sent forward to the M.W.G.M. for a Greek lodge to be holden at Cairo under the English Constitution. The proposed W.M. is Bro. Verde, who has founded three lodges in Egypt.

METROPOLITAN.

NEW WANDSWORTH LODGE (No. 1,014).—This highly flourishing lodge had its installation meeting on the 4th April, at the Freemasons' Hotel, Wandsworth. The lodge was opened in the first degree, and the minutes of the previous meeting and of the audit committee held the 23th ult., were read and confirmed. The M.W.G.M. has been graciously pleased to grant a dispensation authorising the installation of Bro. Collard, notwithstanding his period of Mastership in the Strawberry Hill Lodge (No. 946) has not expired, dated March 23, 1866. The lodge was opened in the 2nd degree, when Bro. Collard, W.M. elect, was duly presented for installation, and the lodge was opened in the 3rd degree, when he was duly installed by Bro. Watson, P.M. The W.M. then appointed and invested his officers as follows:—Bros. Spooner, S.W.; Ord, J.W.; Wilson, P.M., Treas.; Trotter, Sec.; Wall, S.D.; Daly, J.D.; Dawson, I.G.; and Moonish, Wine Steward. Bros. Evershed and Bell, were raised to the sublime degree of M.M., and Bro. Kewing, passed to the degree of F.C. The lodge was then resumed to the first degree, and several gentlemen were proposed as candidates for initiation. A very handsome gold Past Masters jewel subscribed for by the members, and manufactured by Bros. A. D. Loewenstark and Sons, of Devereux-court, Strand, was presented to Bro. H. Wilson, I.P.M., as a mark of esteem and in appreciation of his valuable services. All business being concluded the brethren adjourned to refreshment, and partook of an excellent banquet provided by Bro. Robertson. Amongst the visitors we noticed Bros. F. Walters, P.M. 73; Levander, P.M.; Stevens, P.M.; Pearson, P.M.

PROVINCIAL.

DORSETSHIRE.

WAREHAM.—Lodge of Unity (No. 386).—On Thursday, the 5th inst., a meeting of this highly prosperous lodge, which is spreading extensively through this district and the Isle of Purbeck, was held at the Town-hall. No less than ten gentlemen from the Isle of Purbeck have lately been added to its

number. On this occasion two ceremonies were performed impressively by the W.M., that of initiation and passing. The meeting was more interesting on account of a Past Master's jewel being presented to Bro. C. B. Barfoot, P.M. At the previous monthly meeting it was proposed by Bro. the Rev. Dr. Burrowes, W.M., and agreed to unanimously, that in recognition of the services rendered by Bro. Barfoot, P.M., during his term of office as a W.M., that a Past Master's jewel be presented to him. The W.M. in presenting the jewel on this occasion observed that it gave him infinite pleasure to present the well-merited jewel. To Bro. Barfoot the lodge owed its present prosperous condition, and after many other complimentary remarks, placed the jewel on his breast. On the reverse side is engraved, "Presented to Bro. C. B. Barfoot, P.M., by the brethren of the Lodge of Unity, No. 386, for valuable services rendered by him to the lodge during his year of office as a W.M., January 1866." Bro. Barfoot, P.M., in returning thanks, said, he felt that the Worshipful Master had flattered him in his remarks for the little good that he had been enabled to do to the lodge. He was beginning to feel himself a somewhat old Mason, having been a regular attendant at the meetings for the past ten or twelve years. He must express the pleasure it afforded him at all times in being present, and in rendering his services for the furtherance of the regular working of the ceremonies. He believed the testimonial was given him from the perfect brotherly feeling that existed amongst them, and he hoped that good feeling would ever be predominant. He assured them he should continue to take the deepest interest in all that concerned the welfare of the lodge. He would thank them for their kindness in presenting him with the testimonial, which he should ever prize. The lodge being closed in due form, the brethren adjourned to the banquet, and thus a very pleasant evening was spent in the most fraternal way.

DURHAM.

HARTLEPOOL.—St. Helen's Lodge (No. 531).—On Thursday the 5th inst., about sixteen of the members of this lodge assembled in the Masonic Hall to hold the usual monthly meeting. Bro. Nathan, W.M., occupied the chair, and was supported by Bros. S. Armstrong, P.M.; Stonier Leigh, S.W. and Sec.; L. M. Hill, S.W.; T. Forbes, Treas.; &c. The first business after the confirmation of the minutes was to ballot for Bro. S. Lindhard as a joining member and for Mr. Percival Richardson, who were both unanimously accepted. Previous to the admission of the candidate the W.M. having read a letter he had received from the Inner Guard, begging to be allowed to resign his office and requesting that another might be appointed in his room, called Bro. G. Carter to the dais and invested him with the insignia of that office for the remainder of the year. The candidate was then introduced and initiated in ancient form, the W.M. giving the usual charge and explaining the working tools. After the lodge was opened in the second degree, Bro. Roome, who had shown a satisfactory knowledge of the former, was passed to the degree of F.C., Bro. James Armstrong efficiently performing the duties of Deacon in both degrees. The lodge was then closed down to the first degree, when the report of a committee of the P.M.'s and Wardens with two or three alterations of the by-laws, suggested by the R.W. Prov. G.M. was read, and after some discussion several resolutions were passed. The only change made that was of any consequence was that the election of the W.M. should take place on the first Thursday in December instead of November as heretofore; for, it being the custom of the lodge always to install the W.M. elect and hold the annual festival on St. John's day, a lodge meeting at which the minutes were confirmed intervened between the day of election and the day of installation, contrary to the Book of Constitutions. Hearty good wishes were then proposed and the lodge having been closed with solemn prayer the brethren adjourned to the anteroom to spend a short time at the usual refreshment.

DURHAM.—Marquis of Granby Lodge (No. 124).—On Tuesday evening, the 3rd instant, the regular meeting of this old and flourishing lodge was held in the Masonic Hall. Bro. W. R. Fitzgerald, W.M. presided, supported by Bros. W. Stoker, P.M., P. Prov. S.G.W.; W. Brignall, P.M., P. Prov. G. Reg.; W. C. Blackett, S.W.; J. Young, J.W.; Rev. G. R. Bulman, Chap.; T. Sarsfield, Sec.; T. W. Hearon, S.D.; W. Brignall, jun., J.D.; G. Greenwell, Steward, Prov. G. Steward; C. J. Stimpson, Org.; T. C. Ebdy, I.G.; J. Carter, Tyler. The brethren had the honour of a visit from the R.W. J.G.W. of England, Bro. Victor H. Williamson. Bro. R. Cooke having been examined

in the usual manner and shown his proficiency retired for preparation. In the meantime the lodge was opened in the third degree, when the R.W.J.G. Warden entered the lodge and was received with the usual and customary honours due to an officer of his exalted rank. Bro. Cooke was then re-admitted and raised to the sublime degree of M.M. The W.M. then closed the lodge in due form and with solemn prayer, when the brethren adjourned to refreshment, and an evening long to be remembered for its truly Masonic enjoyment was spent by the brethren. After the usual loyal and Masonic toasts were given, the W.M. proposed the health of their distinguished visitor in appropriate terms. The J.G.W. who rose to reply amidst much applause, thanked the brethren for the manner in which his health had been proposed, and assured them that it afforded him sincere pleasure to be present at their reunions. He then dwelt upon the rapid spread of Masonry throughout the kingdom, and this province in particular. He complimented the lodge on the high efficiency which the W.M. had displayed in the working of the same, and said he was glad to find that the Granby Lodge had been represented by a young and zealous member at the last festival for aged Freemasons and their Widows. Referring more immediately to the active and substantial benefit of Freemasonry, he stated that at the meeting just alluded to there was subscribed by the metropolitan and provincial lodges the sum of about £3,000, he was also proud to add that at the Festival of the Masonic Institution for Boys, held on the 14th March last, the magnificent sum of £5,000 was announced, making a grand total of £8,000 subscribed by Masonic brethren within a few weeks for charitable purposes. Bro. W. Brignall, P.M., afterwards proposed "The Health of Bro. Victor Williamson" in connection with the Apollo Lodge (No. 357), Oxford, in which lodge he (Bro. Williamson) was initiated as also the R.W. Prov. G. Master of Durham, Bro. J. Fawcett, and from which lodge they had numerous visitors. Bro. Williamson replied in appropriate terms, and said it reminded him of one of the pleasantest epochs in his lifetime, and where he had made many of his best and firmest friends. Other toasts followed, after which the brethren separated. The happiness of the brethren was considerably enhanced by the excellent singing of Bros. J. Walker, and C. J. Stimpson, the latter also presiding at the pianoforte. It may perhaps be not out of place to mention that in consequence of the great and continued increase of the members a committee has been formed, and are now engaged in carrying out the necessary arrangements for raising the requisite funds for the building of a new hall. A considerable sum has already been procured towards this purpose.

HERTFORDSHIRE.

WATFORD.—*Watford Lodge* (No. 404).—The 6th inst. being the day appointed for the installation of the W.M. for the ensuing year there was a very numerous attendance of the brethren. The lodge was opened by Bro. Martin, P.M. Bro. the Rev. R. T. Branson, W.M., being still prevented, through continued illness from attendance. Amongst the members of the lodge present were the following P.M.'s:—Bros. G. Francis, D. Prov. G.M.; Burchell-Herne, P. Prov. S.G.W.; Sedgwick, Prov. G. Sec.; Bro. Rogers Prov. G. Treas.; Tootell Humbert, William Rogers, Brett, H. C. Finch, Layton, Birchill, P.M. 795. Bro. Gledhill was raised, and Bro. Herbert Fellows initiated by Bro. Martin, with his accustomed skill. Bro. Francis D. Prov. G.M., then assumed the chair and initiated Mr. Thomas Edward Poord, and afterwards installed Bro. Wilson Iles, M.D., as W.M. The ceremony being most ably performed, and the different charges given in, Bro. Francis's usual impressive manner; the W.M. then appointed and invested the following officers:—Bros. the Rev. G. Finch, S.W.; T. F. Halsey, J.W.; Rogers, P.M., Treas.; Burchell-Herne, P.M. Sec.; A. J. Copeland, S.D.; T. Rumball, J.D.; Sedgwick, P.M., Dir. of Cer.; F. Herne, I.G. Having been called from labour to refreshment, the brethren adjourned to the banquet. "Non nobis" having been sung by the musical brethren. The usual routine toasts were given; those of Bros. Stuart, Prov. G.M., and Bro. Francis his deputy having been received as usual with the greatest cordiality. Bro. Burchell-Herne then proposed "The Health of Bro. Wilson Iles," the W.M. he said was the 23rd Master in succession to himself who had filled the chair, and he might venture to augur from his knowledge of Bro. Iles, both in and out of the lodge from his attachment to Masonry, and the very efficient manner in which he had filled all the subordinate offices that the brethren had selected a brother to

preside over them who would in every way do credit to his important office. The W.M. replied in very feeling terms, expressing his gratitude to the brethren for the honour they had conferred upon him, and the hope that during his tenancy of office the prestige of the lodge would not suffer in its working, nor the harmony which had always prevailed at its meetings, be in any way diminished. The pleasure of the meeting was much enhanced by the admirable singing of their professional brethren, Bros. Ransford, Young, and Champion; altogether the event of this day was a successful one, and will be registered in the annals of the Watford Lodge as one of the happiest meetings.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—This lodge held its usual monthly meeting at the Freemasons' Hall, on Wednesday, the 4th inst. In the absence of the W.M., the Rev. Bro. Woodcock (who had on that day taken a wife, and therefore, could not attend), the D. Prov. G.M. (Bro. Kelly), presided; there were also present Bros. Weare, P.M.; L. A. Clarke, S.W.; Jackson, Sec.; Ride, S.D.; Stretton, J.D.; Davies, I.G.; &c. Visitors: Bros. Green, S.W. (who acted as J.W.); J. E. Clarke, of the John of Gaunt Lodge, (No. 523). The lodge having been opened in the first degree, and the minutes read and confirmed, was afterwards opened in the second and third degree, and, subsequently, closed down to the first. There being no business before the lodge (the proposition of a candidate made at the last meeting having been withdrawn), part of the second lecture was worked, and the D. Prov. G.M. gave the lecture on the tracing board of the second degree. This being the first meeting since the festival of the Royal Masonic Institution for Boys, the D. Prov. G.M. reported the result of his labours as Steward for the province, stating that the liberality of the brethren in contributing the handsome sum of £200 11s. had made his list the highest of any sent in, no one of the 124 Stewards having individually received so large an amount of support. This sum was made up as follows: The Prov. G.M., D. Prov. G.M., and Provincial Grand Lodge (£1 1s. annually), £16 16s.; *John of Gaunt Lodge*, (No. 523), (in addition to £10 10s. each, voted to the Boys' and Girls' Schools in June last), £91 7s.; *St. John's Lodge* (No. 279), £35 14s.; Chapter of Fortitude, £10 10s.; Knights of Malta Lodge, Hincley, £9 9s.; Ferrers and Ivanhoe Lodge, Ashby-de-la-Zouch, £15 15s.; Howe and Chamwood Lodge, Loughborough, £21. The D. Prov. G.M. added, that every lodge in the province would now appear on the Charity list. The lodge was then closed and the brethren adjourned to refreshment. In addition to the usual loyal and Masonic toasts, "Long Life, Health and Happiness to the Worshipful Master and his Bride" was proposed and cordially responded to.

NORTHAMPTONSHIRE.

NORTHAMPTON.—*Pomfret Lodge* (No. 360).—The usual monthly meeting of this lodge took place at the George Hotel, Northampton, on Thursday, the 5th inst., under the presidency of Bro. R. Dunkley, W.M. The minutes of the last lodge night having been read and confirmed, the W.M. vacated the chair in favour of Bro. B. Wilkins, P.M., who then passed Bro. A. Weston from the first to the second degree. The W.M. then resumed the chair, and closed the lodge in this degree, and then requested Bro. M. Flewitt, P.M., to initiate Mr. C. J. Dowell and Mr. W. Goodlife into the mysteries of the Craft, which ceremony the worthy P.M. performed with his accustomed ability. The W.M. having resumed the chair, and some formal business having been transacted, Mr. J. Bingley was proposed as a fit person to be a member of the lodge. The lodge then adjourned to the first Thursday in May. Among the visiting brethren we noticed Bros. W. G. Lees, of the Union Lodge, 810, Carlisle, and Bro. the Rev. T. Russell, of the Cherwell Lodge, 599, Banbury.

NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*St. Peter's Lodge* (No. 481).—The usual monthly meeting of this lodge was held at Catterick's Buildings, Byker, on Monday, the 9th inst. The chair was taken by the W.M., Bro. J. H. Hair, soon after six o'clock, p.m. Amongst the officers and brethren present, were Bros. B. J. Thompson, S.W.; J. H. Thompson, J.W.; G. Thompson, P.M. and Treas.; J. Hopper, P.M.; H. L. Ludwig, P.M.; J. Shields, jun., W. Fatkin, &c. Two candidates were then intro-

duced and initiated into the mysteries of the Craft. The lodge was honoured by a visit from the W.M., officers, and brethren of St. George's Lodge No. 431, North Shields, amongst whom we noticed Bros. the Rev. T. Featherston, W.M. and Prov. G. Chap., Northumberland; J. G. Tullock, P.M. P. Prov. J.G.W. Northumberland; Rev. R. Garland, *L.L.D.*, Chap.; J. Gibson, S.W.; H. W. Weatherston, J.W.; J. Robertson, J. Robb, P.M.; G. Shotton, I.P.M.; W. Twizell, P.M. and P. Prov. J.G.W. Northumberland; J. D. Brown, J.D.; G. Oyston, I.G.; T. G. Tullock, A. M. Scott, W. Lawrence, and other visitors, including Bros. Dr. Banning, P.M. 48, and P. Prov. J.G.W. Durham; J. Oliver, P.M. 240; W. Middlemiss, I.L.; J. Banning, 343, &c. Upon the conclusion of the business of the lodge, the brethren sat down to a most excellent supper, under the presidency of the W.M. The usual loyal and Masonic toasts were given, "The Health of the Prov. G.M., his deputy, and the Prov. G. Officers of Northumberland," being responded to by the Prov. G. J.W., Bro. G. Thompson; whilst Bro. Dr. Banning replied to the toast of the "Health of the Prov. G.M. and Prov. Grand Officers of the sister province Durham." The toast of the evening was then given, and most heartily responded to, viz.: "The Health of the W.M., Officers, and brethren of the St. George's Lodge," and in doing so the W.M. took occasion to advert to the many strong bonds of union that existed between the two lodges. Bro. the Rev. T. Featherston, W.M. 431, responded in an excellent speech. Bro. J. Hopper, P.M., proposed "The Health of the W.M.," and characterized him as one of the rare instances of the right man being found in the right place. Bro. J. H. Hair, W.M., responded, and expressed the great pleasure he felt in fulfilling the duties of W.M. of St. Peter's Lodge. "The Officers of Lodge 481," was proposed by Bro. Twizell, P.M., and responded to by Bro. Major B. J. Thompson, S.W. and P.M. "The Health of the W.M. and brethren of the Lodge of Concord, 343, Preston," was drunk upon the occasion of a member of that lodge being a visitor. Bro. J. Banning, 343, replied. Bro. Major B. J. Thompson proposed "The Clergy," to which Bro. the Rev. R. Garland responded in an able and truly Masonic speech. "The Lodge of Industry, 48," proposed by the W.M., was responded to by Bro. J. H. Thompson, W.M., who is J.W. of St. Peter's Lodge. The pleasures of the evening were greatly enhanced by the excellent singing of Bros. Fatkin, Dove, Tullock, B. J. Thompson, and J. Banning, and after the Tyler's toast the brethren separated.

OXFORDSHIRE.

CHIPPING NORTON.—*The Bowyer Lodge* (No. 1036).—The regular monthly meeting of the brethren of the above lodge of Ancient Free and Accepted Masons was held at the Masonic Hall, White Hart Hotel, on the 27th ult. Bro. W. J. Smith, W.M. The brethren all wore emblems of mourning in memoriam of the late W.M., the Rev. J. H. Ranking, Prov. G. Chap. Two brethren having duly served their time of apprenticeship and made progress in the art, were passed from the degree of E.A. to the more honourable one of F.C. A candidate for Masonic mysteries, who had been duly proposed and approved, was initiated according to the ancient usages and established customs of the Order. Before closing this lodge the W.M. affectingly alluded to the severe loss which has been sustained by the death of the Prov. G. Chap. of Oxford, and late W.M. of the Bowyer Lodge.

SURREY (EAST).

CROYDON.—*Lodge of Concord* (No. 463).—This flourishing lodge held its regular meeting at the Greyhound Hotel, on Thursday, the 5th inst., at half-past three o'clock. The lodge was opened punctually by the W.M., Bro. C. H. Woodward, Bros. H. J. Strong, S.W.; J. B. Walker, J.W.; and a large number of brethren and visitors, the minutes of the last meeting having been read and confirmed, Bros. Marks, Rhodes, and Watts were passed to the degree of F.C., and Bros. Thrane, Turner, Matthews, Walder, and Watkinson, having answered the usual questions, were raised to the sublime degree of M.M. The W.M. elect (Bro. H. J. Strong, S.W.) was then presented and received at the hands of his predecessor (Bro. C. H. Woodward) the benefits of installation. The officers appointed by the W.M. were Bros. T. B. Walker, S.W.; J. E. Crispe, J.W.; W. Purvis, S.D.; G. Clemishaw, J.D.; W. Clinsworth, I.G.; C. Price, Treas.; C. H. Woodward, Sec.; I. G. Chancellor, M.C. The ballot was then taken for two gentlemen who were very ably initiated into Freemasonry by the newly installed

W.M., the lodge was then called off to refreshment, and the brethren sat down to an excellent banquet served in Bro. Bean's best style. The usual loyal and Masonic toasts having been duly and properly disposed of, the lodge was called on to labour for the purpose of presenting a testimonial to Bro. G. Price, who retired from the Secretaryship of the lodge after having served that office nearly twenty years. It consisted of a silver salver of the value of about £25, subscribed for by the majority of the brethren, subscriptions being limited to 21s., and the esteem in which Bro. G. Price was held may be gathered from the fact that his resignation was not known until the audit meeting on the 23rd March, the money subscribed and the presentation being made within a fortnight. Bro. George Price (who is also Prov. G. Treas. for Surrey), in acknowledging the handsome testimonial, said that having been Treasurer and Secretary to this lodge for nearly twenty years, he thought that the time had now arrived when those offices should be separated. He had long felt it, but till the present time saw no one whom he could recommend to that important post, as he considered it ought to be a P.M. Their newly appointed Secretary had been their W.M. for two years, was in every way qualified, and he felt sure the lodge would not suffer by the change. The lodge was then closed in due form and the brethren separated after having spent a most agreeable evening.

MARK MASONRY.

CORNWALL.

TRURO.—*Fortitude Lodge* (No. 78, E.C.)—A meeting of this flourishing lodge was held on Tuesday, the 3rd inst., at five p.m., to transact the usual business, and also to advance several candidates. The lodge was opened by Bro. W. J. Hughan, W.M., assisted by Bros. T. Chirgwin, S.W.; F. M. Williams, M.P., as J.W.; W. Tweedy, as M.O.; John Ninness, as S.O.; W. J. Johns, J.O.; S. Holloway, Chap.; Captain Barber, Org.; and the other officers who were present in the discharge of their various duties. One of the largest meetings ever held since the establishment of the lodge in May last testified that the interest of the members was rather on the increase than otherwise, which fact was made still more apparent by the advancement of six candidates, and seven propositions being made during the evening, making in all sixty-nine members in less than twelve months. A memorial to the General Board was proposed by Bro. Tweedy, that the lodge be allowed to nominate its successor to the chair in May instead of September, according to the warrant. It was adopted unanimously by the members, and great hopes are entertained of the request being granted, as otherwise the present law would operate disadvantageously to the Mark Degree in Truro and neighbourhood. Considerable pleasure is felt by the promoters in seeing the ancient degree of Mark Masonry so firmly established in the extreme west of England, and especially at the fact that, ere long, the Fortitude Lodge will be blessed with another offspring, which bids fair to be as strong and healthy as its first, which was opened at Hayle in January last. The lodge was closed in solemn prayer at seven p.m.

ROYAL ARCH.

CORNWALL.

TRURO.—*Cornubian Chapter* (No. 331).—A chapter of this sublime degree was held at the Masonic Rooms, High Cross, Truro, on Thursday, the 5th inst., at four p.m., E. Comp. Thomas Chirgwin, Z., in the chair. There was a good muster of the companions, but no business was transacted beyond that usual and customary at the meeting of a chapter. The next assembly will be in July, when several candidates are expected to be present, and receive the ceremonies of exaltation at the hands of the 1st Principal, whose abilities in Masonry so well qualify him for that high and important office. The chapter having been closed according to the peculiar and solemn ritual of the degree, the members adjourned to the banqueting room, and spent a most agreeable evening over the deficiencies of the table, and amidst the cordiality and fraternity of Royal Arch Masons.

ANCIENT AND ACCEPTED RITE.

MASONIC KNIGHTS OF CONSTANTINOPLE.

CORNWALL.

A council of this degree was held at the Masonic Rooms, Truro, on Tuesday, the 3rd inst., at seven p.m., when the roll was called punctually at the time stated on the summons, and several members answered thereto. The council was opened by Sir Knt. W. J. Hughan, I.S.; assisted by Sir Knts. W. Tweedy, E.A.; F. N. Williams, M.P., M.A.; S. Holloway, Prelate; Thomas Chirgwin, M.F., acting M.; W. J. Johns, M.D.; and many others. The extraordinary number of eleven candidates were perfected according to the imposing and instructive ritual of this Christian degree, and subsequently the lectures of the Order were delivered by the officers occupying the principal chairs. The ancient symbol of Friendship, Fidelity, and Hospitality having been duly observed, the council was closed after solemn prayer by the Prelate in peace and harmony. The Sir Knts. then adjourned for refreshment, and partook of a sumptuous repast, and spent the remainder of the time most agreeably together.

Obituary.

BRO. THOMAS MOULD.

On Saturday morning, the 7th inst., the soul of this worthy and highly-esteemed brother quitted its earthly tenement for that Grand Lodge above, there to receive his reward for a life spent in virtue and in making everyone happy who were in his presence. Bro. Mould was initiated in a lodge at Uttoxeter, and served the office of S.W., and on several occasions withdrew from election to the chair to make way for others, the last being Lord Vernon. On his change of residence to Crewe, where he had an agency for Lord Vernon in the coal trade, he soon became greatly respected and beloved by young and old, and everybody seemed to think him a thorough representation of the subject of his favourite song, "The fine old English gentleman." About two years ago he resigned his agency, and started as a coal merchant, and was very largely supported by the inhabitants. He was elected a member of the local Board, standing at the head of the poll. He was also churchwarden, and his happy face and grey head were always to be seen at his parish church in the morning and afternoon, and in Crewe Church in the evening, where his warm heart and noble soul always seemed fully engaged in prayer, praise, and thanksgiving. He was the first W.M. of the Lodge of the Four Cardinal Virtues (No. 979), and although he did not work the ceremonies, his example, his regular attendance, and his many well-known virtues made him a worthy representative of K.S. The brethren presented him with a Past Master's jewel at the close of his year of office. Not having expressed a wish to have a Masonic funeral, of course the brethren could not pay their usual ceremonial respects, but the lodge will go into mourning for three months, and the present W.M., Bro. Bullock, will be present at his funeral obsequies by his express wish. Such a man would not fear that second and real journey through the valley of the shadow of death, and his peace of mind, his faith in his Saviour, his trust in God to care for those he has left behind him, especially his dear little boy, about nine years old, his widow, and family, and his last dying hours were all that his dearest friends and relatives could desire. The Craft has lost a warm supporter of the Charities, and although we shall not "see his like again," his example will long live after him, and the Craft, of which he was a dear lover, may be proud to have such a man on its roll of members, although he could not claim the honourable initials of Provincial or Grand Lodge.

V.W. BRO. WILLIAM HENRY WHITE,
P.G. SECRETARY.

We have to record the decease, on the 5th inst., of the esteemed venerable Past Grand Secretary, the V.W. Bro. W. H. White. He was initiated in the Lodge of Emulation (No. 21) on the 15th of April, 1799, served the office of W.M. in 1801, and continued a member up to the time of his death. Joined Lodge of Friendship (No. 6) on the 10th of April, 1806, was Secretary for many years, and a member at his death. Joined Royal Alpha Lodge (No. 16) on the 15th of April, 1823, and resigned on the 4th of May, 1863. Joined Lodge of Antiquity (No. 2) on the 27th of October, 1813, resigned December, 1815. Joined Royal Somerset House and Inverness Lodge (No. 4) on the 13th of February, 1829, resigned December, 1847. Joined Britannic Lodge (No. 33) on the 20th of March, 1821, resigned December, 1844. Served the office of Grand Steward and joined Grand Steward's Lodge in 1805. Resigned the Lodge December, 1831. Appointed joint Grand Secretary with his father on the 9th of May, 1810. Retired on an annuity of £400 per annum in April, 1857. Exalted in the St. James' Chapter (No. 2) on the 14th of March, 1811. Was 1st J. of the Cyrus Chapter (No. 21) on its formation on the 10th of December, 1811, and served as Z. Was also G. Scribe E. up to 1857. Was a trustee for the Grand Lodge property, also for the Masonic School for Female Children, of which he was a Vice President, and served as Steward for all the Charities. Was a Life Governor and a liberal subscriber to the Boys' School and the Royal Benevolent Institution for Aged Freemasons and their Widows.

Bro. White was also private secretary to H.R.H. the late Duke of Sussex for many years until the Duke's death. He was also Secretary to the Hon. Artillery Company, from which he retired upon an annuity.

Bro. White was an active member of the Lodge of Reconciliation, appointed in 1813 to carry out the union between the ancient and modern Grand Lodges of England.

He was installed a Knight Templar, and received the Ne plus ultra Degree in the Mount Calvary Encampment; was also a member of the Rose Croix.

On the 13th of March, 1809, having been previously knighted by Sir Knt. J. C. Burekhardt, he was installed as a Sovereign, or Grand Cross, of the Order of the Red Cross, at that time presided over by General Waller Rodwell Wright, by whom the Grand Council was reorganised on the 4th of May, 1808. The late venerable brother appears to have evinced much interest in this Christian Order of Knighthood, as his name frequently occurs in the list of members present at subsequent assemblies of the Council. On the 15th of December, 1810, his name appears as Grand Chancellor of the Order, a position he retained after the election of the Duke of Sussex on the 19th of July, 1813, as the head of that Masonic Order of Knighthood. On the re-establishment of the Council on the 31st of May, 1856, the venerable Sir Knt. was unanimously chosen Grand Sovereign of the Order, as a mark of respect, and in recognition of his services to the Grand Council.

Bro. White enjoyed the confidence and friendship of H.R.H. the late Duke of Sussex up to the lamented decease of that personage, and Lord Zetland equally prized the great Masonic knowledge and ability of the late Past Grand Secretary, and all who knew him well loved and esteemed him.

Self-denial is the most exalted pleasure, and the conquest of evil habits the most glorious triumph.

It has been beautifully said that the veil which covers the face of futurity is woven by the hand of mercy.

A FOOL in high station is like a man in a balloon, everybody appears little to him, and he appears little to everybody.

In Memoriam.

BRO. WILLIAM HENRY WHITE,
PAST GRAND SECRETARY OF ENGLAND.
Born Nov. 10, 1777. Initiated April 15, 1799.
Died April 5, 1866.

At last the subtle thread of life is broken—
The venerable Mason sleeps at last—
Death came and signalled him with mystic token,
To join the phantom brethren of the past.
Bowed with the weight of nearly ninety years,
Our patriarch passes from this vale of tears.

Born when Columbia's flag was first unfurled,
When Washington's was yet an unknown name,
And long before Napoleon shook the world,
Or Nelson soared upon the wings of fame.
Through the long vista of his life we gaze,
O'ercome with visions of those bygone days.

Empires and states have had their rise and fall
Since he appeared upon this stage of time;
But Masonry—his pride—survives them all,
Fixed on foundations heavenly and sublime.
Age has not dimmed its lustre, nor effaced
The principles on which its power is based.

Peace to the dead—his pilgrimage is done,
And requiems at his sepulchre we sing.
For him the fight is fought, the battle won,
Yet this last tribute to his tomb we bring—
That Masonry he long and ably served,
And never from the path of duty swerved.

Then may the acacia o'er his ashes bloom,
His memory still be cherished warm and bright,
Till the last trump shall call him from the tomb,
Again to mingle with the sons of light,
In that divine, celestial lodge above,
Where the world's Architect presides in love!

—P.M.

REVIEWS.

The Bards and Authors of Cleveland and South Durham.
By GEO. MARKHAM TWEDDELL, F.S.A. Scot. and Newc.,
author of "Shakspeare: his Times and Contemporaries," &c. Stokesley: Published by the Author.
To be completed in twelve parts.

Bro. Tweddell is already known to most of our readers, from the notices which have already appeared in these pages of the excellent writings of our esteemed and diligent brother, who in the work before us displays most favourably his ability as a painstaking and indefatigable lover of research. The production of "The Bards and Authors of Cleveland and South Durham" must have called for an enormous amount of labour in delving into endless sources of information, some of them necessarily very ancient and obscure, seeing that the first name which we meet with amongst the Bards is that of Cedmon, who followed the occupation of a herdsman during the Saxon Heptarchy, and eventually became a monk of Streoneshalh Abbey, founded by Oswy, A.D. 643—670.

The object of our author in issuing the work under notice will be best understood from the following extract from the Introduction, viz. :—

"To bring under the notice of the people of Cleveland and South Durham the bards and authors who, by birth or residence, have been connected with the district, furnishing, as far as I am able, authentic memoirs and brief but impartial criticisms of the various writers, and supplying the reader with extracts from such of their works as I have had access to, so that everyone may be enabled to form some acquaintanceship with our

literary characters both of past and present times, and to hold communion with such as they find most congenial with their own minds. Few, if any, of the subscribers to this work will possess the publications of all the writers from whom I have made extracts, as some of them are far from being common. I have long cherished the idea of a work similar to Chambers's excellent 'Cyclopedia of English Literature,' to be confined to the poets and prose writers of the north of England. Should the present volume meet with a favourable reception, I shall, if God spare me long enough for the pleasing task, do my best to perfect the work. For I believe with St. Pierre's good Old Man in the touching tale of 'Paul and Virginia,' that "literature is the gift of Heaven; a ray of that wisdom which governs the universe, and which man, inspired by celestial intelligence, has drawn down to earth. Like the sun, it enlightens, it rejoices, it warms with a divine flame, and seems, in some sort, like the element of fire, to bend all nature to our use. By its aid we calm the passions, suppress vice, and excite virtue. Literature is the daughter of Heaven, who has descended upon earth to soften and charm all human evils." And, as the Old Man adds to Paul, so would I say to everyone in Cleveland and South Durham, 'Have recourse to your books then, my son. The sages who have written before our days are travellers who have preceded us in the paths of misfortune, who have stretched out a friendly hand towards us, and invite us to join their society when everything else abandons us. A good book is a good friend.'

We congratulate Bro. Tweddell upon the successful result of his labours. The work is full of incident, highly instructive, and should form an indispensable portion of the library of every inhabitant of Cleveland and South Durham, and should also be in the hand of the tourist who visits the districts referred to.

Part I. contains biographies and extracts from the writings of Cedmon, before referred to; Walter de Hemingford, a canon of the Austin Priory at Gisbro', in the reign of Edward III.; and John Gower, born about the year 1320, the same Gower whom Shakspeare introduces before the Palace of Antioch as chorus to his "Pericles, Prince of Tyre."

The succeeding parts will be noticed in following numbers of the FREEMASONS' MAGAZINE.

The work is profusely embellished with plate and woodcut illustrations.

NOTES ON LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

In Victor Hugo's new work, "Les Travailleurs de la Mer," he translates the Firth of Forth as "La Première de la Quatrième."

The subscriptions towards Mr. Rogers's scheme for promoting Middle Class Education in the City of London, amounts to sixty thousand pounds.

Dr. J. Demogeot and Dr. H. J. Montucci, Commissioners from the French Government, are at present in this country with the view of inquiring into the state of education in our universities and schools for the upper and middle classes.

The article on George Cruikshank and his works which appeared in the "Westminster Review" twenty five or twenty-six years ago, turns out to have been written by Thackeray.

The "Musical World" says at the head of the new conservatorium now in contemplation, to the maintenance of which Government will liberally contribute, and of which Mr. Cole is chief promoter, it is, we understand, definitely settled to appoint Mr. Costa.

A new Conservative paper is about to be started at Leeds, the editor of which, it is stated, will be Mr. T. E. Kebbel, a second class man of Oxford, who has been for some time connected with the London press.

An old dispute respecting the origin of "Pickwick" between Mr. Charles Dickens and the family of Robert Seymour, the original artist of "Pickwick," has been revived. Mr. Dickens in a letter to the *Athenæum* says that Mr. Seymour never originated, suggested, or in any way had to do with, save as illustrator, an incident, a character (except the sporting tastes of Mr. Winkle), a name, a phrase, or a word, to be found in the "Pickwick Papers." Even the sketch of Pickwick himself was drawn by Seymour from a description given him by Mr. Chapman, the publisher, of a friend of his. Seymour's first sketch of Pickwick made him "a long thin man."

MEETINGS OF THE SCIENTIFIC AND LEARNED SOCIETIES FOR THE WEEK ENDING APRIL 21st, 1866.

Tuesday, April 17th.—INSTITUTION OF CIVIL ENGINEERS, at 8.

Wednesday, April 18th.—SOCIETY OF ARTS, at 8.

Thursday, April 19th.—CHEMICAL SOCIETY, at 8.

THE WEEK.

THE COURT.—The Queen, accompanied by their Royal Highnesses Princess Helena and Princess Louise, went to Aldershot Camp on the 5th inst., attended by Lady Waterpark, the Hon. Mary Lascelles, Lieutenant-General Hon. C. Grey, and Major-General Hon. A. N. Hood, and Lieutenant-Colonel Du Plat (Equerries-in-Waiting). Her Majesty travelled in a carriage and four, and was escorted by detachments of the Royal Horse Guards, the 8th Hussars, and 17th Lancers to the South Camp, where her Majesty was received by Lieut.-General the Hon. Sir James Yorke Scarlett, K.C.B., and his staff. The Queen then drove to the Prince Consort's Library, and afterwards to the Gymnasium, and from thence to the Pavilion, where her Majesty took luncheon. The Queen, accompanied by her Grand Ducal Highness the Princess Leiningen, drove in the grounds on the 6th inst. Their Royal Highnesses Princess Louise and Prince Leopold also went out driving. The Queen drove in the grounds on the 7th inst., accompanied by Princess Helena. It was the anniversary of the birthday of his Royal Highness Prince Leopold. His Royal Highness Prince Arthur, attended by Major Elphinstone, arrived at the Castle from Greenwich Park. Their Royal Highnesses Princess Louise and Prince Leopold drove in the grounds, accompanied by His Royal Highness Prince Arthur on horseback. The Dean of Westminster and Lady Augusta Stanley had the honour of dining with the Queen and the Royal family. Colonel Gambier, Royal Artillery, arrived at the Castle. The Queen, their Royal Highnesses Princess Helena, Princess Louise, Prince Arthur, Prince Leopold, Princess Beatrice, and her Grand Ducal Highness the Princess Leiningen, and the Ladies and Gentlemen in Waiting, attended Divine service, on the 8th inst., in the private chapel. The Rev. D. Moore, Chaplain in Ordinary to the Queen, preached the sermon. The Duke of Somerset had an audience of the Queen. The Queen, accompanied by Princess Helena, walked and drove in the grounds on the 9th inst. Princess Louise and Princess Leiningen also went out driving. His Royal Highness Prince Arthur, attended by Major Elphinstone, left the Castle for Greenwich Park. Her Majesty held a Council at

one o'clock, at which were present Earl Granville, the Duke of Argyll, and the Right Hon. G. J. Goschen. Mr. Helps was clerk of the Council. Lord Camoys and Major-General F. Seymour, C.B., were the Lord and Groom in Waiting. Earl Granville had an audience of the Queen. The Mayor of Windsor, accompanied by the Town Clerk, had the honour of presenting to her Majesty an address of condolence from the Corporation of Windsor on the recent decease of the King of the Belgians. The Lord and Groom in Waiting were in attendance. The Queen, accompanied by her Royal Highness Princess Helena, and her Grand Ducal Highness Princess Leiningen, drove in the grounds on the 10th inst. Her Majesty, with Princess Helena, Princess Louise, Princess Beatrice, Prince Leopold, and Princess Leiningen, left Windsor Castle at three o'clock for Osborne. The suite consisted of the Countess of Caledon, Lady Augusta Stanley, the Hon. Caroline Cavendish, Lieut.-General Hon. C. Grey, Major-General Hon. A. N. Hood (Equerry-in-Waiting), Lieut. Sterling, Mr. Sahl, and the Master of the Household. The Countess of Caledon has succeeded Lady Waterpark as Lady in Waiting, and the Hon. Caroline Cavendish succeeds as Maid of Honour. Her Majesty the Queen, with their Royal Highnesses Princess Helena, Princess Louise, Princess Beatrice, and Prince Leopold, attended by the ladies and gentlemen in waiting, arrived at Osborne on the 10th inst., at a quarters before seven o'clock, from Windsor Castle, having crossed over from Gosport in the royal yacht *Alberta*.

IMPERIAL PARLIAMENT.—The HOUSE OF COMMONS met on the 9th inst. for the first time after the Easter recess. Happily the Speaker was sufficiently recovered from his late illness to take the chair. He asked leave, however, to address the House sitting for a few days. Permission was of course given. The slaughter of election petitions has been going on during the recess, to the gain of the Liberals. Thus the petitions against the returns for Lewes, King's Lynn, and Wexford, the seats of four Liberals being impeached, are withdrawn, while on the other hand the petition against the two Tory members for Beverley has been quietly settled. After two or three questions there was a short discussion raised by Mr. Hunt on the oyster fisheries, after which the House went into committee of supply on the Civil Service Estimates. There was an interesting discussion in reference to the National Gallery, and later some badinage between Mr. Gladstone and Mr. Horsman in reference to the seats in the House of Commons. Mr. Darby Griffith had made a suggestion for a rearrangement of the seats so as to give distinctive places to the five parties which he counted in the House. These parties were Tories, Conservatives, Independents, Whigs, and Radicals. Mr. Horsman rather endorsed the suggestion, and complained that he could not find a place for himself or for his party. The Chancellor of the Exchequer replied that the House would always gladly make a place for so distinguished an orator as Mr. Horsman; but it was not so easy to make a place for his party, which scarcely had any existence. To which Mr. Horsman replied, vaunting his own consistency, and accusing some of the members on the Treasury bench with many and frequent changes of opinion.—On the 10th inst. the Speaker was unable to take his seat, and Mr. Dodson officiated in his stead. The preliminary questionings were soon over, and then Sir John Gray, in an exhaustive speech, introduced his motion declaring the Irish Church to be an injustice to the people of Ireland. The whole of the evening was taken up with the debate on the subject, which was finally adjourned.—On the 11th inst. Mr. Darby Griffith moved the second reading of the Postmaster-General Bill, which provides that the occupant of this important office should be a member of the House of Commons. In the discussion which

ensued Mr. Hunt expressed the opinion that the Postmaster-General had no functions to discharge save those of patronage, and that the office itself might, without disadvantage to the public service, cease to be a burthen on the Exchequer. The bill was rejected. Earl Grosvenor tried to get a hearing for some communication which he wished to make to the House, but was stopped on a point of order. Subsequently two Scotch Bills were disposed of—one, the Valuation of Lands and Heritages Bill, was negatived by 80 votes to 33; the other, the Cattle Sheds in Burghs Bill, passed through committee. A long discussion took place in reference to the Vaccination Bill, which was referred to a select committee. After some other business had been disposed of the House adjourned at a quarter to six o'clock.

GENERAL HOME NEWS.—The north-easterly winds have not been without their effect upon the metropolitan death rate, as it appears from the returns of the Register General that the number of deaths in the last week exceed the ordinary average by 103. The total deaths registered were 1,547, of which 196 were attributable to phthisis, 176 to bronchitis, and 77 to pneumonia. The annual rate of mortality in the great towns is as follows:—Dublin, 21; Newcastle-on-Tyne, 21; Hull, 26; London, 27; Edinburgh, 28; Bristol and Birmingham, 32; Glasgow and Sheffield, 33; Manchester and Leeds, 35; Liverpool, 42; Salford, 44. The number of births last week were 2,274, or 391 above the average of the last ten weeks.—Reform meetings are being held all over the country. At St. Martin's Hall on the 5th inst., there was a densely packed meeting of working men, presided over by Mr. George Potter. The Government bill was of course subjected to a good deal of criticism as not going far enough in the way of reducing the franchise; but the resolution which was carried expressed a belief that it was honest in its intentions, and ought to have the earnest support of all Liberals. While this was going on in London Mr. Gladstone was addressing a brilliant gathering at Liverpool. His speech was manly in tone and convincing in argument. The right hon. gentleman had an enthusiastic reception.—Sixty-one of Mr. Lowe's constituents have addressed to him an earnest protest against the course he has pursued on the Reform question. They allege that he was returned to Parliament as a Liberal member, and that he has now on a vital point deserted his party. In the next place they complain of the ungenerous and unjust satire which he has flung at the masses of the working men of this country. Mr. Lowe defends himself from the charge of inconsistency on the ground that his opposition to the present bill is the natural sequence of the two speeches which he delivered in the House of Commons last year. He endeavoured to explain away what he said in disparagement of the working classes. He only intended, as he avers, to apply his remarks to the lower class of electors in certain constituencies. The right honourable gentleman's explanation comes rather late in the day.—Must the name of Mr. E. P. Bouverie, the member for Kilmarnock, be added to the Adullamites? It would seem so from a correspondence which has passed between the hon. gentleman and his constituents. They wanted to know if he would support the bill. In reply he told them that it is incomplete and unsatisfactory. He, however, will consider what he will do when he knows the nature of the proposals as to the redistribution of seats, &c. Perhaps, too, the meetings which are being held all over the country may have some influence on the mind of Mr. Bouverie.—The Queen went down to Aldershot on the 5th inst., and presented new colours to the 89th regiment. There was a grand military display on the occasion.—It seems that the Brighton volunteer gathering did not pass over in quite so amicable a manner

as had been believed. There was a real fight between Lord Ranelagh and Captain Norton of the Dragoon Guards. The matter becomes public because Captain Norton has summoned Lord Ranelagh for an assault, and the case was heard in the Brighton Police-court, on the 5th inst. Great anxiety was expressed at the hearing that nothing but the facts of the assault should be brought out, and accordingly we only learn that Lord Ranelagh met Captain Norton on the Esplanade and called him a series of bad names, at the same time shaking his fist in the captain's face. Blows followed, but which got the worst we are not told. There seems to have been some talk of a subsequent hostile meeting, but Captain Norton's legal advisers very properly insisted on civil remedies only. In the court Lord Ranelagh was defiant, said he was not afraid of Capt. Norton, and hoped the captain would not be bound over. Altogether he seems to have demeaned himself with an amount of freedom which, had he been a peasant, would probably have led to the curtailment of his personal liberty. He was ordered to find sureties to keep the peace for six months, did so at once, and walked off amidst marks of approval from sympathising bystanders.—An inquest was held on the body of Mary Elmore, who died on the 1st inst., from the effect of kicks inflicted upon her by her husband, Daniel Elmore, near Kensal Green. The evidence was very much the same as that adduced at the police-court; but the jury, believing that the conduct of the woman had been very aggravating, returning a verdict of manslaughter against Daniel Elmore.—The case of Mrs. Casse, charged with forging the will of the Countess Bellew, was heard before the Westminster police magistrate. The solicitor who appeared for Miss Bellew announced that that lady had resolved on prosecuting the case, but he indicated that this was contrary to his advice. Mr. Arnold, the magistrate, thereupon discharged Mrs. Casse, expressing his opinion that the case against her had completely broken down.—We again report numerous Reform meetings in different parts of the country. The demonstration at Liverpool on the 6th inst. was remarkable. The great amphitheatre was densely crowded, and numbers were unable to procure admission. Mr. Gladstone delivered a splendid speech in support of the bill, and was cheered to the echo by the vast assemblage.—The Nottingham Election Committee were again engaged in hearing evidence in support of Sir R. Clifton's return. Some of it was of rather a dubious character.—The cattle plague returns show that the disease is rapidly dying out. The number of animals attacked in the week ending March 31st was 3,956 against 4,704 in the previous week. Three or four weeks previously the number was over 12,000.—The woman who had deserted the child which it was alleged had been laid out while still living in St. Pancras Workhouse was tried for the desertion at the Middlesex Sessions on the 6th inst. She pleaded guilty, and was sentenced to two months' imprisonment.—The two fellows, Essen and Allen, who have victimised numerous country tradesmen by what is called the half cheque swindle, were tried and found guilty at the Middlesex sessions. They were each sentenced to two years' imprisonment with hard labour.—A couple of fellows were brought up at Bow-street charged with cheating. They are part of a gang whose habit it is to take a stand near to some busy thoroughfare and endeavour to sell rings, purses, and similar things, professing to give money with them. Thus they will pretend to wrap up a sixpence with a ring and sell both for fourpence. Of course the foolish buyer finds no sixpence. That has been skilfully slipped up the sleeve of the salesman. In the case of the two fellows brought up at Bow-street they had cheated some boys out of coppers. They were remanded.—It is gratifying to record that the bankers and merchants of the

City have decided to invite Mr. Peabody to a banquet, before his departure for America, to manifest their sense of the great benefit he has conferred upon the poor of London, and their respect for his personal character.—The Nottingham Election Committee has got as far as the examination of Mr. Acland, the agent of Sir R. Clifton. Several witnesses have been called by Sir R. Clifton to prove that the people who came by train to attend Morely and Paget's meeting brought sticks and stones with them, and that they were the aggressors. The committee indicated pretty clearly their opinion of this evidence by informing the counsel for the petitioners that they should not require rebutting evidence to be called.—Southwark had its Reform meeting on the 9th inst. Mr. Layard and Mr. Locke, the two members, were both present, and both spoke strongly in favour of the bill. A remarkable meeting was held on Clerkenwell Green. It was called by a committee of working men, and working men alone were there to speak. Yet over three thousand men gathered in the pouring rain and thoroughly endorsed the Government bill by the resolutions they passed.—The great Anti-Reform party has had its demonstration out of the House of Commons. The demonstration can hardly, however, be called successful. A Mr. Bishop got a special meeting of the Vestry of St. Pancras called, and twenty-one out of the hundred and twenty vestrymen responded to the call. Mr. Bishop talked for an hour against the Reform Bill, and moved a long resolution antagonistic to it. There the demonstration ended. Mr. Bishop could not even find a seconder, and the twenty-one vestrymen went about their usual business.—The Easter banquet was held at the Mansion House. There was a brilliant gathering. The Duke of Cambridge represented Royalty, and Mr. Goschen represented the Ministry. The proceedings were of an interesting character.—The Common Serjeant, in opening the proceedings at the Central Criminal Court, requested that some misrepresentations as to his views in respect to spiritualism might be set right. He had been reported to have said on the trial of Mr. Coleman for libelling Mr. Sothorn that he believed in spiritualism. No such expression, he says, fell from him. What he did say was that he knew nothing about spiritualism, and that he wished to repeat. After this the business was to deal with the case of Mr. Cooper, the spiritualist, who is charged with libelling Mr. Sothorn. Cooper has made a full apology, with which Serjeant Ballantine, for Mr. Sothorn, was satisfied, and Cooper was released on finding bail to be of good conduct in future.—The grand jury at the Central Criminal Court ignored the bill against Mr. Ferguson, the pianist, for wilfully wounding a policeman. The jury accompanied their finding with a presentment recommending that policemen when on duty should carry some mark to distinguish who they were.—The meeting of Liberal members at Earl Russell's residence on the 10th inst. was most satisfactory. Over two hundred and fifty gentlemen were present. Earl Russell opened the proceedings with an able review of the attempts at Reform legislation. Mr. Laing and Mr. Edward James were virtually the only members present who found fault with the bill. Mr. Bright spoke in support of the measure. Several other gentlemen asked for explanations or announced their intention of voting for the bill. The meeting was characterised by great unanimity.—A great many Reform meetings were held on the 2nd inst.—the most notable at Calne, Huddersfield, Kidderminster, Chester, Coventry, and Stourbridge. Lord Grosvenor had not pluck enough to appear before his own constituents, but sent a letter, which was loudly hissed. At Calne Mr. Lowe was soundly denounced, and a vote of censure was passed on his conduct.—

The Nottingham Election Committee was engaged on the 10th inst. in receiving evidence of bribery on the part of Messrs. Paget and Morley's agents. In the evening the chairman of the committee reported that a witness named Pringle had not obeyed the Speaker's summons to attend, and moved that Pringle be taken into custody by the Sergeant at Arms. This motion was agreed to.—We deeply regret to announce the death of Dr. Hodgkin, the well-known philanthropist and man of science. This unexpected event took place on the 5th inst. at Jaffa, whither he had followed Sir Moses Montefiore. Dr. Hodgkin was a man of large-hearted benevolence, of great and varied attainments, and of unquestionable authority in many branches of ethnological as well as medical science. His loss will be keenly felt by a large class of his countrymen.—The death of Dr. Babington is also reported.—John William Leigh, who was convicted at the late Lewes assizes of the murder of his wife's sister at Brighton, was hung at Lewes on the 10th inst. Leigh went to execution with the utmost composure, and even directed the executioner what to do with his neck-cloth, as to the removal of which there was some difficulty. It is many years since there was an execution at Lewes before.—We gather from a published list of the names of those who either attended the meeting at Earl Russell's house on the 10th inst. or sent excuses that the total number was 275. A careful examination of the absentees shows clearly that there can be no doubt whatever of the success of the Government bill, and that by a considerable majority.—Reform meetings continue to be held in different parts of the country. The feeling in favour of the Government measure is evidently deep and general.—The case on behalf of Sir R. Clifton was brought to a close on the 11th inst., before the Nottingham Election Committee. A witness was then called on the other side to rebut allegations of bribery by agents of Messrs. Paget and Morley.—Two orders as to the cattle plague are published in a supplement to the *Gazette*. The first extends the cattle slaughtering provisions of the Cattle Diseases Act from the 15th of April to the 10th of May. The second applies to Scotland the recent general order as to England.—At the Central Criminal Court the trial of Mr. Waters, the steward of the Earl of Shaftesbury, charged with embezzlement, was postponed to the November sessions.—Daniel Elmore, charged with the manslaughter of his wife at Paddington, pleaded guilty. Sentence deferred.

FOREIGN INTELLIGENCE.—The *Havlian* has brought news from Jamaica to the 15th March. She brings a story that Sir H. Storks had been compelled to call out troops to enforce an ejection on the Hartlands estate. The negroes submitted when they saw the soldiers. It is added that a belief exists that the negroes on the estate have large supplies of guns and ammunition. It would be interesting to know upon what foundation the belief rests. We have had more than enough of these cock-and-bull stories lately.—It seems that the French troops are actually to be recalled from Mexico. Recent communications from Marshal Bazaine have led to the order being given that the first detachment of French troops should leave Mexico in November, 1866; the second in March, 1867; and the third in November, 1867. This announcement will be received with much satisfaction in the United States.—There is no material change in the attitude of either Austria or Prussia; but the fear of war grows stronger. Both nations are arming, and no proposal for peace comes from either side. In such a state of things it is clear the situation becomes daily one of more danger. The *Karlsruher Zeitung* says that Count Bismarck has addressed a note to the non-German Powers in which it is set forth that Prussia fears she will hardly

be able to avoid the appearance of an aggressive policy if to prevent the now threatening attack of Austria she should be compelled to commence hostilities. Prussia may calm her apprehensions. Everybody believes now that the war is wholly of Count Bismarck's seeking, and should hostilities ensue they will assuredly be attributed to Prussia's aggressive policy.—We have no further definite news from Germany as to the Austro-Prussian quarrel. There are speculations in plenty, and these for the most part have a warlike tendency. The danger of a warlike solution of the difficulty is of course increased by every day's delay in the making of pacific overtures. But there is good reason to hope that war will be avoided. Neither nation has much to gain by war, and Austria, unless she can make some preliminary arrangement with Italy, will in case of war find herself in a very awkward position. There seems to be little doubt that Italy is carefully preparing to take advantage of a war between Austria and Prussia.—A Paris telegram asserts that the disturbances in the Lebanon have been completely quelled. The news from Germany has a warlike aspect. Prussia has replied to Count Karolyi's note. The new communication is eminently characteristic. Count von Bismarck declares that Prussia is in a state of great alarm, in consequence of the arming of Austria. The King of Prussia of course believes in the friendly feeling of the Emperor of Austria; but why does not Austria appeal to Article 11 of the Federal Constitution? All this is very poor acting. It simply means that Bismarck intends to have a war, believing no doubt that in such an event Austria would be attacked in rear by Italy. As to that there can be little doubt he is right. Italy is making preparations, and unless Austria can make some satisfactory arrangement as to Venetia, war with Prussia would mean war with Italy also. In the meantime it is repeated that the Emperor of Russia has written to both Austria and Prussia, expressing a hope that peace will be maintained. He makes no offer of mediation, and, it is said, is much warmer in his expressions of esteem towards Prussia than towards Austria. The Ministers of the Interior and of Finance at Berlin have issued an order prohibiting the exportation of horses.—It is said there are great diversities of opinion at the conferences on the Danubian Principalities question; but that upon one question all are agreed, namely, the necessity of preserving the Turkish Empire in its integrity, and the sovereignty of the Sublime Porte over the principalities.—The telegram from Brussels seems to show a more pacific tendency in the relations between Austria and Prussia. The Duke of Saxe-Coburg is, after all, said to be engaged in making pacific overtures, and in this work he is believed to have the best wishes of Queen Victoria. Russia, too, professes to be anxious that peace should be maintained, and for the first time we have the mention of some terms upon which the difficulty might be got over. There is not much, however, to be hoped from this. The real danger has all along consisted in the fact that Count Bismarck desired war. He is still in office, and the danger grows stronger daily. Meantime it seems that at his suggestion a meeting of the Federal Diet has been convened.—The Japanese Government has agreed to a revision of its treaties with European Powers.—There is nothing new in the relations between Austria and Prussia. Austria indeed appears to be assuming a firmer stand than hitherto, and demands that Prussia shall cease from further arming. The private advices received here all speak of peace as likely to be maintained, but in Paris there is a general belief that war must ensue.—It is not easy to see how the quarrel between Austria and Prussia can be solved without war. The two Powers are very much in the position of the two Irish

chieftains, one of whom, addressing the other, said, "You must pay me tribute; or else"—; to which the reply was, "I will pay no tribute; and if"—. Austria has called upon Prussia to cease from arming, or else—; Prussia says she will not, and if—-. Clearly, if diplomacy is to be of any avail here, it must get to work very soon. Both Powers are adding to their armaments, and lessening the chance of a pacific solution.—

AMERICA.—The news brought by the *Africa* from New York would seem to show that the breach between the President and Congress is widening. The President has vetoed the Civil Rights Bill on the ground that it is unconstitutional, unnecessary, and anomalous in its character, and would override the rights of States as reserved in their legislatures and judicial tribunals. It is believed that the Senate will pass the bill over the veto, but that it will be lost in the House of Representatives. General Lee has been giving some interesting evidence as to the feeling of the people of Virginia. He believes them to be saddened at the result of the war, but loyal. He adds that he believes Virginia would be much better off without negroes. A resolution had been passed by the House of Representatives, which seems to indicate a desire to lay differential duties on steamers subsidised by foreign Governments and on their cargoes.—The Fenian excitement in Canada is fairly at an end, and the volunteers are being mustered out.—The *Germania* has arrived, bringing news from New York to the 31st March. It is of no great interest. There is much curiosity as to the course which will be taken to settle the political differences between the President and Congress. The Fenian leaders are now working a new vein. Not having invaded Canada, or British Columbia, or Ireland, their deluded followers are apparently wanting to know what is to be done. The leaders, therefore, have now issued an order that there shall be no disclosure of their plan of operations. No doubt if their real plan, namely, to raise money, was fully disclosed to those whom they delude, their mission would speedily be at an end. Gold was quoted at New York on the 31st at 127½.

AUSTRALIA AND NEW ZEALAND.—Melbourne telegrams to the 24th February state that the elections had given a large majority to Ministers. The Governor, in opening Parliament, had announced that the Tariff Bill would be submitted immediately; that colonial defences were to be begun and a mint established. The Bishop of Melbourne had prohibited the use of organs and the singing of hymns in the English churches; at least, so says the telegram, but the statement will not find ready credence. £70,000 in gold had been shipped during the month for England. New Zealand advices report that General Chute had made a most successful expedition to Taranaki, and that the country was much more settled.

TO CORRESPONDENTS.

. All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

M.—Both forms of answer are in use. In the best working lodge the first is preferred as being more correct. We shall be glad to see you when in London.

Q.C.—The practice is most objectionable.

R.—Address Hyde Pullen, Esq., Hanover House, Ryde, Isle of Wight. He will be able to supply the information.

D.E.—Do not believe in such nonsense. Apply to any Masonic jeweller.

P.D.S.—We never heard of the ritual in question.

R. ✕.—Bro. G. W. Figg, of No. 6, Denmark-street, Soho, is the proper officer to address upon the subject referred to in your letter; but as we do not remember your name, and you have not furnished us with your address, we are unable and disinclined to act.

P.M. (Cardiff).—We do not agree with you. The conduct of the presiding officer towards the member of the lodge was not only un-Masonic and disgracefully irregular, but also uncourteous, un-called-for, and reprehensible.