

LONDON, SATURDAY, MAY 12, 1866.

PROPOSED MASONIC SCHOOL FOR
INDIA.

We are glad to find that the valuable suggestion which appeared in our Indian contemporary the *Indian Freemasons' Friend* in 1857, with reference to the founding of a Masonic School for India, is at last beginning to assume a more tangible shape. We heartily trust that the time is not far distant when we may see India provided with Masonic Charitable and Educational Institutions corresponding with those at home; the brethren in India are numerous, and a considerable proportion of them affluent, and will doubtless come forward freely in support of so desirable and laudable an object. We proceed to quote the article which has recently appeared upon this subject in the *Indian Freemasons' Friend*. In 1857, a highly esteemed brother, now permanently settled in England, but who is still a subscriber to the *Indian Freemasons' Friend*, wrote as follows:—

“The article in the last *Indian Freemasons' Friend*, regarding the want of Masonic results in India (there being nothing except the Fund of Benevolence), is a good one.* I wish we could see a temple erected, with its schools and asylums. Is not the present time a fitting one, in which we should be excited to do something in this way? There must be aged and infirm Masons, and widows and orphans of brethren, whose cries for help should be heard and attended to. Let us join with heart and hand, and if we give ‘a long pull and a strong pull, and a pull altogether,’ we shall uproot the apathy which has hitherto prevailed. I am sure the members of * * * * will be glad to join in such a work individually and collectively; and if every lodge in India would join cheerfully and liberally, we could do it. We might have a school on the hills or in some equally healthy spot, where a future colony might spring up, strengthening the hands of the mother country. In fact there is no saying how great the result might be in many ways. I hope, therefore, that we may be able to do something.”

The wish expressed by our correspondent, that the brethren in India would do “something,” has

* We will reprint this article, as the *Indian Freemasons' Friend* for 1857 is altogether out of print, and the remarks we made at that time may be suggestive and useful now.—ED., I.F.F.

not been gratified to this day; but we are, at any rate, glad to observe that the subject is again attracting attention. A proposition is now being circulated by the brethren of the Lodge Charity, at Umballa, for the formation of a fund, for the education of the children of Masons in needy circumstances, at a Masonic institution, to be founded at Simla or some other neighbouring hill station. This idea has been suggested to the brethren of the Umballa Lodge, by a proposition circulated by Bro. A. J. Greenlaw, of Rangoon, for the laying of a foundation in the Masonic Boys' School in England, for the education of the sons of deceased or decayed Masons, who have served in India.

The following is the scheme put forth by the Umballa Lodge:—

1st. That all lodges and individual Mason willing to join, subscribe to form a fund to be under management as may be hereafter determined.

2nd. That the object of the fund is eventually to found an institution in India (Simla or neighbouring hills suggested) for the education of children of needy Masons.

3rd. As it may not be possible to at once start the scheme in its entirety, that the money, at first subscribed, be placed in the hands of a committee to use to the best advantage in furthering the desired end, intermediately placing as many children as they can at either the Bishop's School Simla, if Protestants, or the Roman Catholic College, if Catholics.

4th. To raise and maintain the fund, the following is suggested:—

1st. Every individual Mason or lodge, willing, subscribe 200 Rs. or more from their funds; for every 200 Rs. so subscribed, they will be entitled to one life vote.

2nd. That every individual Mason or lodge, paying an annual subscription of 25 Rs., be entitled, for each sum so subscribed, to one vote for that year.

3rd. As an additional means of raising an income, that office holders of lodges pay as follows:—Worshipful Master on installation 10 Rs.; Wardens 5 Rs.; also that for each initiation passing, and raising, the sum of one rupee be given; the sum thus raised to go towards the fund, but giving no vote.

4th. There are other means of raising subscriptions, which will not be felt by any individual,

which will suggest themselves to the members of lodges; but this is left to each lodge, only begging them to bear in mind that the more money is funded, the sooner and more efficiently will the work of this gigantic charity be commenced.

5th. For the immediate working, it is proposed that each lodge that joins, should nominate some one as member of a central committee to make final arrangements, and to offer any suggestion that may strike them in furtherance of the scheme. For the present, all communications should be addressed to the W.M., Lodge Charity, Umballa, who will appoint a provisional committee.

This committee will report quarterly to all subscribing lodges and brethren, and publish their proceedings in the *Indian Masonic Journals*.

It is anticipated that, if this scheme meets with the support of the brethren that it deserves, a sum of at least 30,000 Rs. will be at once raised. Such a sum would enable the good work to be at once started, and instead of a scheme, a reality would exist, and the children of our needy brethren be really provided for.

In conclusion, it may be considered advisable to mention the object of giving a vote for a certain fixed payment. It is suggested that children for this school be elected by vote, the child obtaining the most, being first admitted, and so on. Lodges must, therefore, co-operate heartily in the matter, and by inquiries obtain the names and a short history of the child they wish to put forward, and submit it to the committee, who will report the number of vacancies, and call in the votes for the several candidates.

The originators may perhaps be too sanguine as to the support this scheme may receive; they therefore put forward a further proposition, that if the funds be not sufficient to give separate accommodation to receive elder boys and girls, "that children of both sexes be received up to the ages of 6 or 7, and then placed at some of the other schools as Mason wards." But this and several other points that have been suggested are dependent on the amount collected, and it is hoped it may be left to the discretion of the committee to determine.

BRO. THE REV. SALEM TOWN.

The late Bro. the Rev. Salem Town's account of the "Probable origin of Freemasonry," first published in Spanish in the *Espejo Masonico*, had been given in an English translation in Nos. 341

to 347 of the *FREEMASON'S MAGAZINE*, and reproduced by the *Scottish Freemasons' Magazine*, in its issue of last March. Some statements made in Bro. Town's paper having been questioned and impugned by "A Fellow of the Society of Antiquarians of Scotland," Bro. D. Murray Lyon writes to our contemporary as follows:—

The reproduction in the March number of the Magazine of an article "On the Probable Origin of Freemasonry," is exciting some attention. Believing it is high time that the history of the Order should be cleared of the mists under which certain of its epochs are enveloped, I quite agree with "A Fellow of the Society of Antiquarians of Scotland, &c.," as to the necessity of having statements purporting to be historical Masonic facts, backed by "an authoritative chapter and verse." The traditionary stuff permeating many so-called Histories of Freemasonry, is discreditable to a Fraternity embracing in its membership men of mark both in science and literature, and ought to be repudiated. The articles of which the paper recently appearing in these pages was a digest, were, "under the disabilities of fourscore years," prepared by Dr. Salem Town at the request of Dr. Rob. Morris. Their learned author being now beyond the reach of our antiquarian friend's voice, the proof of the correctness of his "Historical Facts," must fall to another. Thinking that your readers might wish to know something of Dr. Town's Masonic antecedents, and in what estimation he was held by the brethren among whom he sojourned, we have culled the under-noted extracts from Bro. Rob. Morris's *Freemason's Almanac* for 1865, and beg the favour of their insertion in the Magazine.

"SALEM TOWN, LL.D.

"The death of this author, lecturer, and exemplar of Masonry must not be passed by couched in a mere notice in a necrological table. Salem Town was one of the few who confer honour, dignity, and veneration upon the most honoured, dignified, and venerable institution in the world. He had been a Mason for sixty-two years. More than forty-five years ago he published his work upon 'Speculative Masonry,' which run through two editions, and after a lapse of nearly forty years, a third. There is no better work upon Masonic morals, in the book catalogues of Europe and America, than this. And what gives the greatest value to it is, that its author acted out its principles! For nearly sixty years Dr. Town was

Grand Chaplain of the Grand Royal Arch Chapter of New York. For about forty years he filled the same position in the Grand Lodge. As a public lecturer upon Masonry he had scarcely an equal in the present generation; and to the last his addresses, fully written out, will vie, in spirit, fire, and pointedness, with those of the best. His vigour was unabated at the ripe age of eighty-six. He died, February 24th, 1864, in Greencastle, Indiana, at the house of his son, and was interred at Aurora, N. Y., where the various Grand Bodies of New York will soon erect a monument worthy, it is hoped, of one who, more than any other man, had won their love, gratitude, and veneration."

"So falls the last of the old forest trees,
Within whose shades we wandered with delight;
Moss-grown and hoary, yet the birds of heaven
Loved in its boughs to linger and to sing.
The summer winds made sweetest music there;
The soft spring showers hung their brightest drops,
Glistening and cheerful on the mossy spray,
And to the last that vigorous ancient oak
Teemed with ripe fruitage!

"Now the Builders mourn,
Through Temple-chambers, their Grand Master fallen!
The clear intelligence, the genial soul,
The lips replete with wisdom, gone, all gone,—
The ruffian Death has met and struck his prey,
And from the Quarry to the Mount, all mourn!

"Bind up with the asphodel the mystic tools,
And Jewels of the Work! bind up, ye Crafts,
The Square! it marked the fulness of his life!
To virtue's angle all his deeds were true:
The Level! lo it leads us to the grave,
Thrice-honoured, where our aged father sleeps!
The Plumb! it points the home his soul hath found!
He ever walked by this unerring Line
Let down, suggestive, from the hand of God!

"Bind up in mourning, black and comfortless,
The Gauge! he gave one part to God, and God,
In blest exchange, gave him eternity!
The Trowel! in his brotherly hand it spread
Sweet concord, joining long-estranged hearts!
The hour-glass! whence his vital sands have fled,
And every grain denoting one good deed!
The Gavel! in his master hand it swayed
For threescore years the moral architect,
Quelling all strife, directing every hand,
And pointing all to the great Builder, God!

"Bind these with asphodel! enshroud these Tools
And Jewels of the Work! let bitter tears
Flow for the man who wielded them so well,
But overborne with death, hath in ripe age,
His labour fully done, passed from our sight."

MONITA SECRETA SOCIETATIS JESU.
SECRET INJUNCTIONS OF THE SOCIETY OF JESUS.

(Continued from page 347.)

CHAPTER IX. (Continued).

On the means of increasing the revenues of the colleges.

7. They are to inquire likewise if any rights or possessions might be transferred to the Society, if the sons of any persons are received therein; and, if possible, they should satisfy themselves whether any of those

possessions could be either settled upon the college, or if they are leased by the Society, whether the latter might become possessed of them after a time. For this purpose it should be impressed upon all persons' minds, but more particularly on those of noblemen and of the wealthy, that the Society is very needy and encumbered with many debts.

8. If any widows or wealthy married people should happen to have only daughters, the members of our Order are to lead them gently (*blande*) to a religious life, or induce them to embrace the career of a nun, so that if once an inheritance is settled upon the latter, the Society may become possessed of the remainder. If they have any sons who might be fit for the Society, they are to be allured thereto (*ad illam allicientur*), or else be induced to join other Orders, by promising them certain small considerations. If there is only one son, he is to be attracted to the Society by all possible means, all fear of his parents is to be removed from his mind, and the vocation of Christ to be inculcated to him, by showing him that such sacrifice would be most agreeable to God, even if he were to escape without the knowledge and against the will of his parents; and after this he is to be sent to a distant school for novices, due notice being given to the General previously. If people of the kind alluded to have sons and daughters, the daughters are first to be confined to a convent, or led to a religious life, and then the sons might be dragged (*pertrahantur*) into the Society, and thus be properly secured.

9. The superiors are thus to admonish, gently and decidedly, the confessors of widows and married people to act according to these instructions in a manner best calculated for the benefit of the Society, and if they do not act accordingly, others are to be put in their places, and they are to be superseded, so as to prevent their further carrying on any communications with the respective family.

10. Widows or other pious persons who seem to aspire with great zeal towards perfection, are to be made to believe that it will be the most effective means of attaining the very highest degree of perfection (*perveniendi ad apicem perfectionis*) to cede all their property to the Society, and live on such allowance (*annona*) as the Society may think proper to make to them, so that they may serve God more freely, and be less troubled by the care for worldly possessions.

11. To make people believe more firmly in the destitution of the Society, the superiors are to borrow money from wealthier persons friendly to the Order by giving them an I O U (*chirographus*), the payment of which is to be delayed; then, if such person any time after that falls dangerously ill, he is to be constantly visited, and lastly induced to return the I O U. By this means our Order will not be mentioned in the will, and still we shall gain without incurring the envy of those who succeed to the property.

12. It may also be expedient to borrow money from some persons at a certain rate of interest per annum, and invest it elsewhere at a higher rate of interest, so that one interest may compensate for the other; for in the meantime it might be that such persons who have lent the money, being touched by the sight of our wretchedness, may make us a present of the interest, or even the capital, either in their will or by donation during their lifetime, while colleges are erected or temples built by us.

13. The Society may also do business (*negotiarum*) under the name of wealthy merchants who are attached to us; but a certain and large profit must be aimed at, even in the Indies, from whence the Society has hitherto, by the help of God, drawn not only souls but considerable riches.

14. In every place in which members of our Order reside there should be some physician affiliated to the Society, who might be recommended and introduced to the sick above all others, so that he may in his turn

recommend us in preference to members of other Orders, and cause us to be called in to patients of distinction, and chiefly to those lying on their deathbeds.

15. The confessors should be very assiduous in visiting the sick, especially those who are declining; and, in order to cut (*honeste eliminant*) all other friars and clergymen, the superiors are to make such arrangements that, whenever one confessor is about to leave the patient, another steps in at once and encourages the patient in his good intentions. At all events, he must be frightened by the thought of hell, or, at least, of the purgatory, and be shown that, just as water puts out fire, thus charity extinguishes sin, and that charity cannot be applied to a better purpose than by appropriating it for the food and support of those whose vocation it is to further the salvation of their neighbours; that the patient may thus himself obtain a part of the latter, and make up for his sins, as charity covers many of these. Charity may also be described as a wedding gown, without which nobody is admitted to the heavenly table. Moreover, such passages may be quoted from Scripture and the fathers of the Church as may be thought best calculated to act on the patient, with due regard to the state of his intellect.

16. Women who complain of the vices of their husbands, and the trouble they cause, are to be taught to take some sum of money secretly and offer it to God, to expiate the sins of their husbands and obtain forgiveness for them.

CHAPTER X.

On the maintenance of strict discipline in the Society.

1. Every one, of whatsoever rank or age he may be, is to be dismissed as an enemy of the Society, who, having changed his colour (*alio colore quesito*) turns female adherents or other friends of ours away from our temples, or causes them to discontinue their communication with us, or appropriate their charity towards the support of other churches or orders, or advises wealthy persons or such as are favourable to the Society to bestow their alms elsewhere; also those are to be dismissed who, when they are in a position to dispose of their own property, evince greater affection for their relatives than for the Society,—this being a criterion that their mind is not mortified,* whereas all professors should be fully mortified,—likewise those who give to poor relatives of their own, alms they have obtained from penitents or other friends of the Society. That they may not complain afterwards of having been dismissed for some particular reason, they are not to be discharged all of a sudden; but they should at first no longer be allowed to hear confessions, and be vexed and molested by having the inferior and meaner kind of offices allotted to them; they are to be compelled to perform continually that sort of work for which they have the greatest dislike, to be removed from their studies and from posts of honour to be censured in the chapters and in public, to be kept

* *Hoc enim magnum immortalitati animi signum est.* We may observe here that these *Monita Secreta* are written in the very choicest dog Latin which would make shudder with horror the Manes of Beta and Tertullian, let alone those of Cicero and Livy. The student who is well acquainted with the idiom of Roman classical authors, requires some special training to understand the language used in the lucubrations of clerical writers of the middle ages and the pontifical state papers of the present day. Abbé Dalod, of Mâcon, in his reply to the letter addressed by the Freemasons of Lyons to the Pope, admits that experience shows that there are but few persons sufficiently acquainted with the Latin tongue to understand correctly the style of the Court of Rome. But the Pope's advocate does not choose to tell us why his patron uses such gibberish in his allocutions, which he addresses to the whole universe, *urbi et orbi*. We are astonished, indeed, that the See of Rome does not publish an official "Gradus ad Parnassum Curie Romanæ," which might be a corollary to Krebs's celebrated *Antibarbarus*.—ED. F. M.

aloof from recreation and communication with strangers. All gorments and other requisites that are not strictly necessary are to be taken away from them, and so on, until they begin to grumble and become impatient; then they may be dismissed as persons who are not sufficiently mortified and might exercise an injurious influence on others by their bad example; and if their parents or prelates of the Church ask for the reason of the dismissal, it is to be stated that they had none of the spirit of the Society.

2. Those also who show any scruple in securing property for the Society are to be dismissed upon the ground that they are too much addicted to use their own judgment. If they appeal to the Provincial for an explanation* they are not to be listened to, but to be reminded of the regulation by which all are compelled to abide by blind obedience (*ad causam obedientiam præstandam*).

3. It should be ascertained from the very outset which of the novices are those who entertain the greatest affection for the Society, and which are suspected to have a greater liking for other Orders, for the poor, or for relations. The latter being useless for the future, are to be discarded gradually in the manner stated heretofore.

CHAPTER XI.

How members of our Society are to behave throughout against those who have been dismissed.

1. As members who have been expelled are always cognisant of some secrets, and are most likely to become a nuisance (*plerumque obsunt*), their doings must be counteracted in the following manner. Before they are dismissed, they should be made to promise in writing that they will never write or say anything injurious to the Society. In the meantime the superintendents are to keep a written record of their bad habits, faults, and vices, according to the communication they have themselves made thereof, as is usual in the Society; and of this the Society may avail itself, if necessary, with noblemen or prelates, with a view to counteract the promotion of such persons.

2. Notice is to be given to all "colleges" whenever a member is expelled, and the general causes of the dismissal are to be exaggerated, such as aversion against mortification of the soul, disobedience, little taste for spiritual exercises, self-will, &c. Then, all others are to be admonished not to correspond with such person on any consideration, and if his name should be mentioned by strangers, all are to say unanimously that the Society dismisses nobody without grave reasons, that, like the sea, it throws out corpses, &c. Such reasons as make people hate us generally should also be alleged cautiously, as those for which he had been dismissed, so as to render the expulsion more plausible.

3. In the admonitions that are given in the establishment, it should be stated that the dismissed are very much alarmed and anxious to return to the Society; and the misfortunes of those who, after their withdrawal from the Society get on badly, should be exaggerated.

4. The accusations that might be brought forward against the Society by those who have been dismissed should be repelled by the authority of men of weight who are to affirm that the Society expels nobody without some very serious cause, and does not cut off sound limbs, and that this can be proved by the solicitude the Society generally evinces for the welfare of strangers, and *à fortiori* of its own members.

5. Noblemen and prelates with whom dismissed members have commenced to gain any kind of influence or confidence, are to be cajoled and obliged through all sorts of means in the power of the Society, in this wise: they are to be shown how the general good of an Order

* *Quod si apud provinciales rationem facti sui (sic!) reddere voluerint.* For parallels to this choice Latin see Rabelais' "Pantagruel" and Molière's "Malade Imaginaire."—ED. F. M.

so illustrious and so useful to the Church should preponderate over the private good of any one person; and if they should still persevere in being favourable to the expelled member it will be expedient to state to them the reasons of the expulsion, even to exaggerate facts that are not fully averred but may be inferred with some probability from others.

6. Strict caution is to be observed that those who have, of their own accord, left the Society, should not be promoted to any kind of office or dignity in the Church, unless they have submitted and devoted themselves and their own to the Society, so that it might be patent that they mean to depend on the latter.

7. Steps should be taken in time to prevent such persons, as much as possible, from acting in any spiritual capacity, such as preaching, confessing, explaining the Scriptures, &c., so that they should not gain the affection and goodwill of the people. The very strictest inquiry is therefore to be made into the private life and the habits of the expelled, also the company they keep, their occupations, &c., and their intentions. For this purpose, associates of ours should manage to carry on some private correspondence with some one of the family in whose house an expelled member resides. If they ascertain something not altogether laudable (*quidpiam minus laudabile*), or even worthy of censure, such statements are to be spread amongst the people by persons of a lower order who are not connected with us, and thence nobleman or prelates who favour dismissed members are to be made to apprehend an aspersion of their character from such facts. If they do not commit anything reprehensible, but conduct themselves well, a slur is to be cast on their character, in the manner of exalting their virtues and praising their actions, by means of insinuations and innuendoes (*extenuentur argutis propositionibus ambiguisque verbis*), until the respect they formerly enjoyed and the trust to which they were held dwindle down; for it is most important, in the interest of the Society, that dismissed members or such as have deserted the Society of their own accord should be crushed (*prorsus supprimi*).

8. Whatever misfortunes or accidents befall these persons are to be made public as promptly as possible, still pious persons should be requested to pray for them, so as to be prevented from believing that we are acting on the impulse of passion; in the college, however, such misfortunes are to be exaggerated to the utmost, to keep the others in proper bounds.

(To be continued.)

THE LATE BRO. STEPHEN BARTON WILSON.

The death of this esteemed Brother is one of the heaviest losses which the Craft has recently sustained.

We published in our last week's issue a letter from a Brother deservedly well known for his untiring zeal in all matters appertaining to the Craft, in which he expresses a hope that "the brethren of the mystic tie will raise some monument to mark their feeling to our faithful teacher;" and "that every Lodge of Instruction in which he was mentor will observe the sad occasion and liberally subscribe to erect a lasting tribute to so good a Mason."

We quote the words of our respected correspondent, as, though few in number, they go directly

to the point. We heartily endorse the sentiments expressed by Bro. May. We would indeed wish to see the numerous lodges of instruction who have benefitted by the never-tiring exertions of the departed preceptor come forward nobly and show a tangible evidence of their appreciation of the services rendered to the Craft in general, and to the lodges of instruction in particular, by the lamented Bro. Wilson. We would be understood plainly that we consider the mere passing of a lodge minute, expressive of regret at the death of so useful and esteemed a brother, is not a sufficient "tribute" to the memory of so deserving a Mason. We trust to see our New Hall and each of our Charitable Institutions adorned by a suitable memento of our late brother, presented by the spontaneous free-will offerings of the Craft. And, be it remembered, that each of our Charities have been vastly benefitted by Bro. Wilson's instruction labours, inasmuch as whilst by his efforts a great stimulus was given to, and the increase of lodges of instruction promoted. Every successive number of the FREEMASONS' MAGAZINE shows the increasing importance of our lodges of instruction as aids to the Charities.

There are, of course, many ways in which the Craft may show practically their appreciation of the deceased brother's labours, and our columns will be open to give publicity to and ventilate the suggestions which may be made, always remembering that the present case is one which merits "deeds, not words."

THE PANTOMIME: HARLEQUIN FREEMASON.

(From the "Gazetteer and New Daily Advertiser," Dec. 30, 1780. Theatrical Intelligence.)

Last night a new Patomime, entitled HARLEQUIN FREEMASON, was produced at Covent Garden Theatre, in which the arch tricks and wanton gambols of this celebrated hero of the wooden sword were displayed in an uncommon variety of scenery. The principal object is to introduce a profession of the most celebrated Grand Masters of the antient and venerable mystery of Freemasonry. This appears to have been prepared with a profusion of expence, and the whole is extremely splendid. Enoch, Nimrod, Mizraim, Solomon (who appears on a magnificent throne, where he receives the Queen of Sheba), Augustus Cæsar, Vespasian, William the Conqueror, Edward the Black Prince, with various other characters who have been introduced into the annals of Masonry as Patrons or Bros. of the Order, and whose actions in the point of view alluded to are drawn in very warm colours in Anderson's Book of Constitutions of Ma-

soury, published under the sanction of the Grand Lodge; views of various celebrated buildings are also introduced, and the procession is closed with all the Officers of a regular Lodge, and the Grand Master seated in a very magnificent and beautiful portico.

Whether the objects intended to be celebrated in this procession may be sufficiently understood to become interesting to the usual patrons of pantomime, may be doubted, but in point of splendour it greatly excels. The business of the pantomime is yet imperfect, and the Genius of Fun, whose prime minister on this occasion is Mr. Messinck, has not been sufficiently interested, but when the business of the procession and scenery is completely settled, some addition, as usual, will probably be made to this part of the piece, and some of the tricks we conceive will be changed much for the better, particularly the successful dexterity of the chimney sweeper, which is rather a dangerous example to exhibit. Amongst the most striking scenes was a Dutch skating piece, a Mason's yard, and a change of a half-furnished building to one entirely complete, by the magic power of Harlequin's sword.

The representation was rather unfortunate, as Mr. Reinhold, who personated Hiram Abiff, and to whom the principal songs and recitative were assigned, was so extremely hoarse and ill, that an apology was made for him, and he was obliged to omit the songs and speak, or rather whisper the recitative. This gave a coldness and embarrassment to several of the situations, which, added to the usual confusions of the first night of a new pantomime, but which will doubtless be removed on the future representation.

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FOR THE "MORNING CHRONICLE."

The following are the most approved Airs in the Pantomime of HARLEQUIN FREE-MASON, performed for the first time yesterday evening at the Theatre Royal, Covent Garden.

AIR I.—*Masons' Glee.*

Behold the model of our Art,
Work on whatever plan,
Masons must borrow still some part
From that great structure Man.
Here, well to captivate the sight,
The Orders all agree;
Proportion, strength, and force unite
With ease and symmetry.
But see, the sun rides down the West,
And hark, our sign from work to rest.

AIR.—*Master Mason.*

I.

The Sun's a Free-mason, he works all the day,
Village, city, and town to adorn,
Then from labour at rest
At his lodge in the west,
Takes with good brother Neptune a glass on his way.
Thence ripe for the fair,
He flies from all care,
To Dame Thetis's charms,
Till roused from her arms
By the moon.

CHORUS.

So do we, our labour done,
First the glass,
And then the lass,
And then
Sweet slumbers give fresh force }
To run our course
Thus with the rising sun.

II.

The course of the sun all our mysteries defines;
First Masonry rose in the East,
Then to no point confin'd,
His rays cheer mankind.
Besides, who'd deny that he well knows the signs?
The Grand Master he
Then of Masons shall be,
Nor shall aught the Craft harm,
Till to shine and to warm
He has ceas'd.
Then like him, our labour done, &c.

AIR.—*In the Temple of Bacchus.*

I.

At a jovial meeting of gods once on high,
Ere Bacchus was batch'd from old Jupiter's thigh,
This one told his story, and that sung his song,
And did what he could lest the time should seem long.
Apollo read verses, the Graces wreath'd flowers,
The Muses of Harmony sung for the powers,
Bully Mars crack'd his joke, and sly Momus his jest;
Yet their mirth wanted something to give it a zest.

II.

Says Jove, our assembly to-day's pretty full,
Yet I don't know how 'tis, we're horribly dull;
We have all the ingredients that mirth should inspire,
But some clay-born alloy damps our heav'nly fire.
I have it—in this I'll a mixture enclose
Of all the delights whence good fellowship flows,
And we'll taste of its produce, for mirth's bad at best,
When there's anything wanting to give it a zest.

III.

So saying, so doing, he buried the shrine,
Which quickly sprung up in the form of a vine,
The leaves broad and verdant, the fruit deepest blue,
Whence a juice flowed, that health, love, or youth might renew.

Its influence to feel, they came round it in swarms;
Mars took draughts of courage, and Venus drank charms,
Momus swallowed bon mots, Cupid love—so the rest,
While Jove spurning Nectar, cry'd—this is the zest.

AIR.

Hail Masonry, thou Craft divine,
Glory of earth from heaven revealed,
Which does with jewels precious shine,
From all but Masons' eyes conceal'd.
As men from brutes distinguish'd are,
A Mason other men excels:
For what's in knowledge choice or rare,
But in his breast securely dwells?
His silent breast and faithful heart
Preserve the secrets of our art.
From scorching heat and piercing cold,
From beasts whose roar the forest rends,
From the assault of warriors bold
The Mason's art mankind defend.
Ensigns of state that feed our pride,
Distinctions troublesome and vain,
By Masons true are laid aside,
Art's freeborn sons such toys disdain.
Ennobled by the name they bear,
Distinguish'd by the badge they wear.
Sweet fellowship, from envy free,
Friendly converse of Brotherhood,
The Lodge's lasting cement be,
Which has for ages firmly stood.
Be justice done in every lay
To those who have enriched the art,
Down to the Master of this day,
And let each Brother bear a part.
Let noble Mason's health go round
Their praise in lofty Lodge resound.

CHORUS—In the Procession.

Your cymbals tune, your voices raise,
Sing the name
And mighty fame
Of Solomon in ever-living lays,
He our Grand Master shall remain,
While lofty pile, and holy fane,
Vestige or monument of taste,
Or glorious Masonry shall last.

RECIT.

Lo, from amidst those sacred glades
Where rest grand heroes, statesmen, kings,
And other ancient Masons' shades,
The ghost of Hiram Abiff springs.

Chief of the Mason's noble art,
While of a Master they make choice,
Shall I not take an active part,
And loudly join my Brethren's voice!

Fall, mystic figure—to our eyes,
Present a motley child of mirth,
Whose featy pranks shall all surprise,
And give to vacant laughter birth.

Move, kneel, stoop, stand, spring, dance, leap, run,
Now mark me, for the charm is done.

AIR.

In all your dealing take good care,
Instructed by the friendly square,
To be upright, true and fair,
And thou a Fellow Craft shalt be;
The level so must poise thy mind,
That satisfaction thou shall find,
When to another Fortune's kind:
And that's the drift of Masonry.

The compass t' other two compounds,
And says, though anger'd on just grounds,
Keep all your passions within bounds,
And thou a Fellow Craft shalt be.
Thus, symbols of our Order, are
The compass, level, and the square,
Which teach us to be just and fair,
And that's the drift of Masonry.

RECIT.

Use this, and this, in evil hour,
And thou shalt wonder at their power:
Thou'lt see me yet, ere it be night,
Begone, and revel in delight.

CATCH.—*Lawyers.*

Lawyer Brief, why all this stir?
Upon my word, you wrong me, sir,
I am not, as you say, a thief,
In truth, you wrong me, Lawyer Brief.

Who was it took a double fee?
Who trapp'd? who put in a sham plea?
Who should be pillor'd? Who's a thief?
Who should be hang'd? Cheat, Lawyer Brief!

Come, be friends, nor make this rout,
Brother as we are to fall out;
Besides, thief should not cry out thief;
You understand me, Lawyer Brief.

MASONIC NOTES AND QUERIES.

THE BIBLE AND ENGLISH FREEMASONRY.

A Brother at Berlin, who writes a long and elaborate letter on this subject, has plainly never read our Masonic Charge at initiation into the First Degree. It is now commonly bound up with the book of our "Constitutions of the Ancient Fraternity of Free and Accepted Masons," published by the authority of Grand Lodge, and with which our Brother seems

tolerably familiar. He will find that this Masonic Charge affords the information he desires. In it there is the following passage. The Worshipful Master speaks:—"As a Freemason let me recommend to your most serious contemplation the volume of the Sacred Law; [here the W.M. points to the Bible placed open before him] charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself."—CHARLES PURTON COOPER.

MR. EMERSON.

The ensuing lines are extracted from a recent biographical notice of this distinguished American writer and philosopher:—"He appears to be what is called a Pantheist; at least he rejects entirely that kind of Theism which separates God from nature, and which looks upon him as simply a living Spiritual Personality. He will not recognise a God, who is not one with the blowing clover and the falling rain;" that "the God of Mr. Emerson and the God of Freemasonry are one and the same," is a proposition which a correspondent at Manchester, whose letter reached me a few days ago, will, I apprehend, find it utterly impossible to maintain.—CHARLES PURTON COOPER.

THE ELEUSINIA.

I fully coincide with Δ in his opinion that it would be much in the interest of Masonry if the knowledge of the secret sciences of the ancients were cultivated to a greater extent. The passage quoted by ENQUIRER from Virgil's *Aeneid** does not stand alone in the works of the Bard of Mantua, to show at least that Virgil must have possessed some knowledge of the symbols that were represented in the Eleusinian and Thesmophorian mysteries. The passages of the *Georgics* (L., 147-66, *passim*,) treat of Ceres as having first taught man to cultivate the soil:—

Prima Ceres ferro mortales vertere terram
Instituit: cum jam glandes atque arbuta sacrae
Deficerent sylvae, et victum Dodona negaret.
Georgicon L., 147—149.†

And a few verses after this—

Dicendum et quae sint duris agrestibus arma,
Quois sine nec potaere seri, nec surgere, messes:
Vomis, et inflexi primum grave robur aratri,
Tardaue Eleusinae matris valvæntia plaustra
Tribulaque, trahaque, et iniquo pondere rastræ.‡
—*Ibid.*, 160—164.

* Dryden's version of this passage is as follows:—

Ye realms, yet unrevealed to human sight!
Ye gods, who rule the regions of the night!
Ye gliding ghosts! permit me to relate
The mystic wonders of your silent state.

—Dryden's *Aeneid* ii. 374.

† First pitying Ceres taught the famish'd swain
With iron shares to turn the stubborn plain,
What time the arbutae fail'd and fail'd the food.
Shower'd from the oak along Dodona's wood.
Translation by Sotheby, L., 165-168.

‡ Now learn what arms industrious peasants wield
To sow the furrow'd glebe, and clothe the field:
The share, the crooked plough's strong beam, the wain
That slowly rolls on Ceres to her fane:
Hails, sleds, light osiers, and the harrow's load,
The hurdle, and the mystic van of God.
—*Ibid.*, 179-184.

To those verses printed in italics, Holdsworth and Spence, quoted by Warton, remark:—"The fan, or van, the instrument that separates the wheat from the chaff, is a proper emblem of separating the virtuous from the wicked. In the drawings of the ancient paintings by Bellori, there are two that seem to relate to initiations, and in each of them is the vannues. In one, the person that is initiating stands in a devout posture, and with a veil on, the old mark of devotion; while two that were formerly initiated hold the van over his head. In the other, there is a person holding the van, with a young infant in it. "Whose fan is in his hand, and he shall thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with unquenchable fire."—Luke iii. 17.

I should like to know on what grounds Δ bases his opinion that Virgil was *not* initiated in the mysteries of Eleusis. The Georgics, I think, are a work that thoroughly breathes the purest Masonic spirit of antiquity.—PALEOPHILOS.

SIMEON'S IDEA ON FREEMASONRY.

In yours of the 5th inst., under the above head, your correspondent refers to the laying of the foundation stone of Christ Church, Doncaster, on the occasion of which "one of the trustees protested against mixing the rites of Freemasonry with those of the Church." The foundation stone was laid on the 9th of October, 1827, now nearly thirty-nine years ago. The W.M. of the Doncaster Lodge, then a much more important body than is unfortunately the case at present, was the late Sir Wm. Bryan Cooke, Bart., or perhaps he only acted as such in laying the stone. The trustee who cavilled at the proceedings yet survives, "a prosperous gentleman," viz., Mr. Robert Baxter, of the firm of Baxter, Rose, and Co., the eminent solicitors, of Westminster, London. The objection gave rise to a newspaper controversy, in which the objector's opponent was likewise a solicitor, and a non-Mason. I was present on the occasion, as a juvenile spectator, and can well recollect the circumstance.—DANUM, P.M.

CORRESPONDENCE.

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

THE LATE BRO. STEPHEN BARTON WILSON.

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

DEAR SIR AND BROTHER,—At the meeting of the Whittington Lodge of Instruction, held May 3rd, at Dick's Hotel, Fleet-street; Bro. Long, Hon. Secretary, in the chair, it was unanimously resolved—"That the members of the Whittington Lodge of Instruction are deeply afflicted at the death of our lamented Bro. Stephen Barton Wilson. His zeal in Freemasonry and his readiness in imparting instruction to the brethren of this lodge will ever be remembered by them, and they feel that they and the Craft in general have suffered an irreparable loss.

That a copy of this resolution be forwarded to the relatives and to the FREEMASONS' MAGAZINE."

Yours fraternally,

WM. LONG,

Hon. Sec. Whittington Lodge of Instruction.

38, Carey-street, W.C.

THE MASONIC MIRROR.

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

MASONIC MEMS.

CONSECRATION OF THE GREY FRIARS LODGE, READING! (No. 1101).—Referring to the announcement which appeared in our last, and the further particulars which we promised to give, we are informed officially that the consecration will take place at the Masonic Hall, Grey Friars-road, Reading, on the 17th inst. The lodge to be opened at one o'clock p.m., and the ceremony of consecration will then be performed by the R.W.P.G.M. of the province, assisted by Bro. J. R. Stebbing, P.G.D. of England² and other Grand Officers. After which the W.M. Elect, Bro. W. P. Ivey, will be installed by Bro. W. Biggs, P. Prov. S.G.W of Wiltshire.

Fully detailed particulars as to the banquet, the train arrangements, and every information for the guidance of the brethren will be found in the announcement in our advertising columns.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

The seventy-eighth anniversary festival of the Royal Freemasons' School for Female Children was celebrated on Wednesday evening, May 9, at Freemasons' Hall, Great Queen-street, and with its usual success.

Although the last in the list of the Masonic Charity Festivals for the year, the occasion is always one that is anticipated with the greatest interest, inasmuch as it is the first in point of date of those noble institutions which are the grace and ornament of the Craft, and not less in importance is the fact that it provides a home, education, and comfort for those who are the deepest objects of solicitude, who are the most helpless, but at the same time the most exposed to temptations from the unprincipled of the outer world. In this splendid Institution they receive a sound, moral, and religious instruction, to which are added the practice of those duties, which are required to fit them for any station in future life, and make them not merely ornamental but useful members of society.

Bro. John Havers, P.J.V., occupied the chair, and there were present: Bros. Earl of Dalhousie, D. Prov. G.M.; Colonel Bowyer, Prov. G.M. Oxford; Colonel D'Albian, Prov. G.M. Sussex.; Rev. J. Huyshe, Prov. G.M. Devon; F. Pattison, P.G.W.; A. Perkins, P.G.W.; R. Cunliffe, P.G.W.; Rev. E. Moore, P.G. Chap.; Æ. J. M'Intyre, G. Reg.; W. G. Clarke, G.S.; J. M. Clabon, S.G.D.; E. S. Snell, S.G.D.; W. Gumbleton, J.G.D.; J. Savage, P.G.S.; J. S. Hopwood, P.G.D., and President of Colonial Board; B. Head, P.G.D.; J. Udall, P.G.D.; J. S. Pullen, P.G.D.; G. Plucknett, P.G.D.; G. Cox, P.G.D.; A. W. Woods, G. Dir. of Cers.; T. Fenn, G. Assist. Dir. of Cers.; J. Symonds, P.G. Assist. Dir. of Cers.; N. Bradford, P.G. Assist. Dir. of Cers.; S. Nutt, P.G. Assist. Dir. of Cers.; J. Mason, G.S.B.; A. A. Le Veau, P.G.S.B.; R. J. Spiers, D. Prov. G.M. Oxfordshire; W. Young, P.G.S.B.; W. Farnfield, Assist. G. Sec.; and R. Havers, P. Prov. G.W. Oxford.

The cloth having been cleared grace was sung, the principal parts by Madame Parepa, and Miss Julie Elton, under the direction of Bro. Wilhelm Ganz, Org., P.M. 435.

The CHAIRMAN said: Brethren in all assemblies of English-

men the first toast that naturally rises to our lips is that of "The Health of the Queen," who lives in the hearts and affections of her subjects. Our society would indeed be insensible of the patronage conferred upon us by the Royal Family if we did not acknowledge the toast as Englishmen, but emphatically so as true Freemasons, for there is no class of her Majesty's subjects more loyal or devoted to her, not only as our Sovereign, but as the daughter of one of our most revered Grand Masters.

The toast was cordially responded to, followed by the National Anthem. The solo parts by Madame Parepa.

The CHAIRMAN said: I have now to propose "The Health of the Prince of Wales, the Princess of Wales, and the rest of the Royal Family." I have already said that our Institution is patronised by the Royal Family. Time was, and that is in the memory of many present, when not less than five royal dukes were members of our Order, and were present at the Grand Lodge at the same time. These are matters that we have a right to be proud of, and I only hope that our children may live to see the same thing. We trust that every blessing and happiness may attend our future ruler and his amiable Princess, I hope we may live to see the day when the Prince of Wales may see the light of Freemasonry, and that pleasure will be greatly enhanced when we shall have the twofold pleasure of greeting him as our Sovereign, and also as a brother.

Song—(Madame Parepa)—"The nightingale's trill," which met with such an enthusiastic encore, that that distinguished lady came forward, but substituted "Two o'clock in the morning," which was equally well received.

The CHAIRMAN: The next toast I have to propose is that of the Grand Master. Next to our allegiance to our Sovereign is our allegiance to our Masonic chief, the Right Hon. the Earl of Zetland. You, brethren, all know his worth, and that he and his family have belonged to our Order for three generations. It was only a fortnight ago when he was for the twenty-third time installed as our Grand Master. I could not pass over this toast without saying something of our noble chief, but I can say nothing new of him, as you all know his amiability and his inflexible integrity, not only in his Masonic but in his everyday and private life, and all these Lord Zetland possesses in the highest degree. I am charged to express his lordship's regret that he is unable to be present with us this evening, as his lordship is now in Yorkshire, but there is one thing I am not charged with, and it is one that I will tell you, and that is, that his lordship has sent his usual contribution to the funds of this Charity. I therefore, brethren, give, "The Most Worshipful the Grand Master, the Right Honourable the Earl of Zetland, Patron and President of the Institution."

The toast was most enthusiastically received.

The CHAIRMAN said: The next toast on my list is "The Right Worshipful the Deputy Grand Master, the Right Honourable the Earl de Grey and Ripon, and the rest of the Grand Officers, Past and Present." Now, nothing can be of more advantage to our Society than that men of rank should accept office in our Order. The present Deputy Grand Master, the Earl de Grey and Ripon, is one of her Majesty's principal Secretaries of State, but yet, amidst the toils of office, he finds time to devote himself to our service, doing his work admirably, and promoting the best interests of the Craft. We have also a large number of Grand Officers present, and, I believe, a larger number than ever honoured us before. I could almost wish to divide the toast into two, and, with your permission, I will call upon two brethren to return thanks. Amongst those supporting our Charities is our most noble Grand Master, but I am more pleased to see present the Provincial Grand Masters for Essex, Sussex, and Devon, and I thank them for honouring

us with their presence on this occasion. It would be impossible for me to single one out, but this evening we have a noble brother, a Past Deputy Grand Master, who was also one of her Majesty's principal Secretaries of State, and for whose wisdom, counsel, firmness, and conciliation we owe to him a deep debt of gratitude. He has been appointed Grand Master of Scotland, and we may congratulate the brethren on the other side of the Tweed on the choice they have made, and when he shall revisit the Grand Lodge of England, I can assure him that he will receive a warm and hearty welcome. I give you "The Deputy Grand Master and the rest of the Grand Officers," coupling with the toast the names of the Earl of Dalhousie and Colonel Bowyer.

Bro. the Earl of DALHOUSIE said he had great pleasure on the present occasion in rising to return thanks for the health of the Deputy Grand Master and the rest of the Grand Officers of Grand Lodge, but if he failed in making those thanks effectual, it was because there was an innovation since he last had the pleasure of addressing Grand Lodge on a similar occasion which was likely to daunt even the boldest orator. In these days we hear of cutting down men-of-war from three decks to one, but by some arrangement the Freemasons had increased their accommodation for the beauty by which they were then surrounded, by altering the place from one deck to three (alluding to three tiers of seats in the ladies' gallery). He must say that he never before saw that hall so beautifully decorated. The Chairman had said it was to the advantage of the Craft that men of position should be placed in high offices. That might be so, but he had wisely added to it a condition that in accepting those offices, they should assume the character of working bees, and do their duty in the high positions in which the brethren had placed them. So long as he (the Earl of Dalhousie) found himself in a position to do his duty, he felt it incumbent on him to do so in return for the honour the Grand Master had conferred upon him in making him Deputy Grand Master, but when he found from the distance he was removed and his occupations that he could not perform the duties they had a right to claim from him, he surrendered his office into the hands of those who could perform the duties more efficiently. He thanked the Great Architect of the Universe, and he congratulated them that greater harmony never existed amongst the Craft than prevailed at the present moment, and he trusted that spirit might long prevail. Long might it exist, and as it gained additional strength, he trusted that never again would there be any division amongst them, and that they might go together heart and hand in promoting love amongst the brethren, which was the great characteristic of Freemasonry. In the name of the Deputy Grand Master and the Grand Officers, present as well as those absent, he thanked the brethren for the honour they had just conferred upon him.

Bro. Colonel BOWYER, Prov. G.M. Oxfordshire, returned thanks for the kind manner in which the toast had been responded to, and after the eloquent speech of the Earl of Dalhousie it would ill become him to say much, except one word to say that he entirely re-echoed the truly Masonic sentiments he had expressed. He need say but little in returning thanks for the Provincial Grand Masters unless it was to express a hope that they do their duty in advancing the principles of the Craft in the position which it had pleased the Grand Master of England to place them. He thought the return of their subscriptions must be gratifying to the heart of every Mason, for the great jewel of Freemasonry was charity. He thanked them in the name of the Provincial Grand Masters for their confidence, and they would have been present in greater numbers had not

distance alone prevented them, and they would have been especially glad if they could to have done so, to support the worthy brother in the chair, to whom the Craft owed so deep a debt of gratitude.

A procession of the children of the school, matron and school-mistresses, and stewards then took place; and it was a sight which could not be witnessed by any one without strong feelings of the value and importance of Freemasonry in leading to such happy results. The children were all most healthy in their appearance, and their neat attire showed the care bestowed upon them. As they passed two and two along the dais, on arriving in front of the Chairman they saluted him, one and all, in the most graceful manner. And, having completely perambulated the hall, they returned to the dais, when the children sung the following:—

FESTIVAL HYMN.

The words written by ELLEN SAUNDERS. The music expressly composed for this occasion by Bro. WILHELM GANZ.

Great God! our voices high we raise
In words of thankfulness and praise.
We bless and laud Thy glorious name,
To endless ages still the sam.
Accept the praise that each one brings,
O Lord of Hosts and King of Kings.

May all our friends assembled here,
True happiness for ever share,
And all our benefactors be
Rewarded and preserved by Thee.
And hear the prayer that each one brings,
Thou Lord of Hosts and King of Kings.

With one consent and sweet accord
We all unite to praise the Lord.
And may the spacious vaults above
Resound with echoes of his love.
Till heaven with hallelujah rings
To God our Lord, the King of Kings.

Ellen Saunders, the author of the hymn, and one of the pupils, together with Emily Mary Campbell, accompanied the children's singing on the pianoforte.

The CHAIRMAN, in proposing "Success to the Royal Freemasons' School for Female Children, and the Health of Bro. Benjamin Bond Cabbell, its Treasurer," said it was nearly a century ago since this Charity, then known by the name of the Royal Cumberland Society, was projected by the members of the Lodges of Fortitude and Old Cumberland, under the auspices of Chevalier Ruspini, who had sown the seeds which since then had produced such abundant fruits. Therefore, as he had said, the credit of founding this Institution was due to a private, and not to the Grand Lodge. For some time it received but very tardy support from the Grand Lodge, and it was not until the year 1790 that its existence was acknowledged by Grand Lodge, when it was ordered to be inserted in the Calendar. At that time it was arranged that every member of the Craft should pay five shillings towards its support, which compulsory tax was afterwards wisely abandoned, and the Grand Lodge made a grant of £20—a strange contrast to the munificence of the present time. The School was then located at Newington, until, about fourteen years since, it was removed to its present beautiful site at Wandsworth. The Charity could now boast of funded property to the amount of £20,000, and 900 children who were rescued from poverty, ignorance, and, perhaps, from greater evils, were educated within its walls. A new wing was built a few years ago, and he wished such another wing was built for the better accommodation of the present pupils, and not for the purpose of receiving a larger number, and he was sure that the brethren could afford it. At the present time there were 100 little

children whom the brethren had then the pleasure of seeing before them in this Institution, and on their behalf it was his duty, not less than it was his privilege, to address them. It had been whispered to him that he should only darkly hint that the Institution had a funded property of £20,000, but he thought that was just the reverse of what ought to be done, for all present would be delighted at the success of the Charity they supported. They would think badly of a man who, having enjoyed public patronage for fourscore years, had put by nothing for a rainy day, and they would also think badly of the Institution if it had been found to have done the same thing. The fact of possessing that amount proved the prudence which had been displayed in the management of the Institution, and was an earnest for the future. He would glance for a moment at the past condition of the School, and compare it with the present. Twenty-five years ago, its income was about £1,000; the Boys' School was worse; and the Masonic Benevolent Institution had no existence. At one time eight or ten was a good number for a list of Stewards, and £1,000 was a large contribution. Now the collection was more than three times that amount, and they had a much larger list of Stewards. At that time the provinces hardly knew of the existence of the Charities. Now their fame was spread far and wide and the country brethren vied with the London brethren in sending their subscriptions to them. Yorkshire, Warwickshire, Lancashire, Oxfordshire, and other counties sent up enormous subscriptions and came forward generally to support the principles of Freemasonry, and every Mason felt proud of being a member of the Order. The Chairman then congratulated the country members in not only becoming members of Grand Lodge, but taking an active part in promoting the welfare of their Charities. It was very desirable that money should be obtained, but a good administration of it was equal, if not of greater importance, as it was not only a duty they owed to those who subscribed the funds, but to the objects of their bounty and also to themselves. They must endeavour to make these Charities worthy of their Order. At the same time they must remember that Freemasonry was not a benefit society, and while Charity was a distinguishing feature of it, that alone did not constitute the only object of Freemasonry. It was eminently an unselfish body, for it sought to benefit those of its body who had been unsuccessful in their career of life. He believed the committee were most careful in the administration of the funds, and their earnest desire was that none but proper objects should receive the benefit of the school, and they were earning for themselves a lasting title to respect, esteem, and gratitude. He (the Chairman) regretted that it was not in his power to be present at the distribution of the prizes last week, but he had visited the school recently and found all its arrangements on the most excellent order, and indeed having gone into every room he found everything in a perfect condition, which reflected the greatest credit upon Miss Jarwood, the matron, Miss Davis, the governess, and all the officers of the Institution by whom the matron had been assisted in the administration of its affairs. He felt that he addressed them under circumstances that evening something more difficult than those brethren who had preceded him in that chair, and for this reason that he knew them better. Some had exhorted them to be charitable, although no exhortation on such a subject was required, but from frequently meeting them he knew them better. He knew the old familiar faces, and hoped what he said would be heard beyond these walls, and that these words would be heard by other ears, and perchance stimulate their hearts to emulate the noble example of those whom he then addressed.

Their object was to maintain these children, to fit them for the duties of life; to make them industrious, self-reliant, and honourable members of society, and he would ask could any words of his appeal to them so forcibly as those little faces they saw before them. In the words of the poet, their charity was "twice blessed." It was pleasing to the giver, for who amongst them did not feel an honest pride and a glee at his heart when he saw the present happiness of these children. He believed that the recollection of what he had done for them would be the happiest, the sunniest moment of his life; and when he was in distress, when the time of trial arrived, when he was bowed down by affliction, or when death should come, nothing would prove of greater value to him than the knowledge of what he had done for these little ones. Those who had children of their own would love them, and those who were not so blessed let them accept them as their own, and carry amongst them the blessings of their Order. Many of them were orphans, left alone in the world, and that was a thought that touched the heart, and the tear would unbidden reach the eye. He was thinking of a vessel cast away in the mid ocean was like a little girl left alone in the world, but he said that no Mason's child can be left alone. He appealed to the ladies, to their dear sisters, not for their money, but for their countenance in support of this Charity. He pleaded to them because no great work in this country could fail of success if it received the seal of their approbation. Their's was a great work and one in which the ladies were particularly interested. He invited them to aid them in the holy name of charity, and when ever was woman's aid invoked in vain, whether it was in the hospital or on the battle field. Wherever her soothing influence was required these she was to be found "a ministering angel," and never was she an angel more divine than when engaged in works of charity. He said to the ladies that he was about to commit a great indiscretion in compliance with three or four requests, and he would tell them one or two of the great secrets of Freemasonry, and, as one indiscretion invariably led to another, he should ask them to tell the secrets to others. Now, they knew that they held secret meetings in their lodges and at their banquets, and, as regarded the latter, they might have a shrewd guess that they were much as others, but, as regarded their secrets, he would tell them that one of the first principles inculcated in every newly-initiated brother was charity—charity to all men, and to relieve those who were visited by sudden diseases, to smooth the path of the aged, and to aid their young brothers and sisters, and he would ask the ladies could there be anything more worthy of their approbation? He should astonish them when he told them that last year they admitted 10,000 brethren, some from a preconceived notion of the merits of their Order, some from being solicited, which was contrary to their practice, some from a gregarious turn, some for the sake of society, and some from what would be called wicked amongst the ladies—curiosity—but what was called amongst Freemasons a thirst for knowledge. He appealed to the ladies who had fathers, brothers, and some whom they might call by a more tender name, to ask them if they had contributed to one of the Masonic Charities, for if they had done so, they had been engaged in a good work, and, although they might be absent a few evenings from them while attending their lodges, they might depend upon it that a man would not make a worse lover or husband because he was a Freemason. If he did not do the things he had named, then let the ladies tell him he was not a true Freemason, and that they knew more of their Order than he did, for he had been unmindful of his duties. They felt encouraged by the presence and interest of their fair sisters, trusting that, while Freemasonry was hallowed

by the noble ornament of charity, this School would increase in usefulness, and more and more make it an honour and a credit to their Institution.

Emily Saunders was then called forward and received from the Chairman the honourable medal for good conduct, and a purse containing five guineas, the gift of the Maybury Lodge.

Bro. the Earl of DALHOUSIE gave "The Health of Bro. Havers," the Chairman of the day, with thanks to him for his attendance. He dwelt at some length on the services he had rendered to the Craft, and particularly in matters sent to the Grand Lodge, and although sometimes difficulties appeared in the way, many of them were settled by him, to use a lawyer's phrase, out of court.

The CHAIRMAN said: He should be insensible if he did not feel grateful for the way in which the brethren had responded to the toast, and he should endeavour to deserve their confidence.

Bro. PATEX, Secretary, then read the list of subscriptions, and amongst the principal were Lodge 715, 60 guineas; Bro. Hendre's list, £107 10s.; Lodge 134 (Bro. Nunn), £101 6s. 6d.; Lodges 315, £187 10s.; 227, £49 2s.; 92, £55 13s.; 382, £54 12s.; 33, £64; 29, £45; 189, £30 9s.; 554, £51 9s.; 1056, £67 4s.; the Fitzroy Lodge (Hon. Artillery Company) £136 10s., and of this sum Bro. Watson, W.M. of the lodge was a donor of 60 guineas; Bro. May gave a list of £227; Bro. Brett, £32; Bro. Wynn, 50 guineas; and many other large sums were announced, including Bro. Benjamin Bond Cabbell's fortieth donation of £40 10s.

The total amount announced by the Secretary was £3,491 5s. 9d., with six lists to come in.

Some other toasts were given and the proceedings were brought to a close.

The musical arrangements, under the direction of Bro. Wilhelm Ganz, gave general satisfaction; the vocalists were Madame Parepa, Miss Julia Elton, Bro. Fass, Bro. Lawler and Bro. Ciabatta.

Bro. Spencer was a most efficient toastmaster.

We omitted to notice that the members of the Fitzroy Lodge all appeared in the uniform of the Honorable Artillery Company, and formed a great feature in the meeting.

METROPOLITAN.

INSTRUCTION.

ST. GEORGE'S LODGE (No. 140).—The seventh anniversary of this lodge of instruction under sanction of the mother lodge, was held on Thursday, May 3rd, at the Lecture Hall, Greenwich; Bro. H. A. Collington, P.M. 140, President. The work done was all the three ceremonies, by the following brethren:—Initiation by Bros. A. H. Tattershall, W.M.; Walter Noak, S.W.; R. B. Webster, J.W.; R. London, S.D.; C. Hudson, J.D.; Blacknell, I.G. The charge was given by Bro. E. Johnson. Passing by Bros. T. Perridge, W.M.; R. Boncey, S.W.; Burls, J.W.; Dupere, S.D.; F. Nash, J.D.; C. Nash, I.G. Raising by Bros. E. J. Bumstead, W.M.; T. Perridge, S.W.; A. H. Tattershall, J.W.; West, S.D.; J. Jones, J.D.; Coombe, I.G. The lodge was well supported, there being no less than thirty-five present. After business the brethren about thirty in number adjourned to the Globe Tavern, Royal Hill, Greenwich; when Bro. E. M. Hubbuck, P.G.S., P.M. 58, P.M. 140, presided. The ceremonies were remarkably well done, and every brother was conversant with his duty.

PROVINCIAL.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—Old Globe Lodge (No. 200).—A lodge of emergency, of which {due notice had been given, was held here

on Wednesday evening, May 2nd inst., to raise three Craftsmen to the third degree. Bro. James Fredk. Spurr, P.M., occupied the chair of the K.S. during the unavoidable absence of the W.M. Present, Bros. H. C. Martin, Hon. Sec.; Wm. Bean and Dr. W. F. Rooke, P.M.'s; Dr. Armitage, as S.W.; J. M. Crosby, J.W.; H. A. Williamson as S.D.; J. W. D. Middleton, J.D.; Sandars and Ash, Tylers; and about 15 other members. The F.C. was duly opened, when the three Craftsmen were examined and each were entrusted with a test of merit. The lodge of Master Masons was then formed and the three candidates, namely, Bros. Thos. H. Woodcock, J. D. Carle Jackson and Wm. Wilson were raised on the five points of Freemasonry. Bro. Bean, who for more than half a century has discharged the duties of P.M. and Dr. Rooke, P. Prov. G.W., assisted in the ceremonial. The lodge was closed in harmony at half-past nine.

YORKSHIRE (WEST).

DONCASTER.—*Doncaster Lodge* (No. 342).—The members of this lodge assembled on Friday, the 4th inst., and re-installed Bro. Rugby in the office of W.M. for the ensuing year. In the afternoon the brethren dined together, but only a very small number assembled. The chair was taken by the W.M., and a pleasant evening was passed.

MARK MASONRY.

CUMBERLAND.

CARLISLE.—*Cumberland Lodge of Mark Masters* (No. 60).—On Tuesday, the 1st inst., a regular quarterly meeting was held in the Freemason's Hall. The chair was occupied by Bro. C. J. Banister, P.M., Prov. G.O. (at the request of Bro. W. Murray, W.M.), and opened the lodge in due form. After the minutes of the last meeting were read and confirmed in the usual manner among Mark Masters, the ballot was taken for Bros. H. Davis, and R. James, 1074; J. B. Paisley and F. Dodgson, 371; G. Armstrong, 310; H. Whinfield, 962; Rev. H. L. Puxley, 1002, Prov. G. Chap.; and Rev. J. Simpson, 120; and in each case proved unanimous. All the brethren except the first and last, were in attendance, were duly prepared, admitted, and advanced to the degree of Mark Masters, by Bro. C. J. Banister, ably supported by all officers present. Bro. J. Howe, S.W., supported by Bros. F. W. Hayward and W. Murray, advanced to the pedestal to be examined and answer the needful questions, prior to being exalted to the throne of K.S. All the brethren beneath a Board of Installed Masters retired; Bro. J. Howe was then installed W.M. for the ensuing year, by Bro. C. J. Banister. The brethren being then re-admitted, saluted the Master in due form according to ancient custom. The W.M. appointed his officers, who were invested, Bros. G. G. Hayward, S.W.; Rev. W. Cockett, P. Prov. G. Chap., as J.W.; W. Irwin, M.O.; W. Carrick, jun., S.O.; J. A. Wheatley, J.O.; H. L. Purley, Prov. G. Chap. as Chap.; F. W. Hayward, Treas. and Dir. of Cers.; A. Woodhouse, Sec.; G. T. Clark, Reg. of Work; W. Johnston, S.D.; W. Pratchett, J.D.; J. B. Paisley, Steward; G. Armstrong, J.G.; T. Storey, Tyler. The W.M. asked, for the first, second, and third time, if any brother had anything for the good of Mark Masonry, or this lodge in particular, when the newly-advanced brethren signified their intention of becoming paying members to this lodge. It was proposed by Bro. H. L. Puxley, and seconded by Bro. C. J. Banister, that Bro. H. Faithful, of Lodge 1002, Cocker-mouth, become a Mark Master of this lodge. No other business being on hand, the lodge was duly closed with solemn prayer, and the brethren retired to spend an hour in the refreshment room, with toasts, songs, and speeches, which passed off very merrily, and all parted with brotherly love, relief, and truth.

AMERICA.

UNITED STATES.

Freemasonry in the United States has suffered a severe loss in the recent death of Bro. W. H. Adams, whose name is so nobly identified with the past history of Freemasonry in the State of Pennsylvania. The following is a copy of the eulogy pronounced by Bro. and Comp. S. C. Perkins, M.E. Grand High

Priest of Grand Chapter of Pennsylvania, upon the occasion of the Proceedings of Washington Lodge, No. 59, and Jerusalem H.R.A. Chapter, No. 3, A.Y.M., in memoriam of the deceased brother:—

"We have turned aside, for a brief hour, from the busy rush of life, to commemorate the dead. We have assembled in the retirement and quiet of our lodge room, and shutting out the hurrying and bustling and unsympathising world, have united in solemn services, 'In memoriam' of one who has gone down to his grave, honoured and lamented. Death comes to all alike. But when there departs from among us,—never again to appear in his accustomed station and place,—one who has filled a position of more than usual prominence and importance; it is fitting that those who have known, and been associated with, and loved, and honoured, and respected him, in life; should not suffer him to go down to death, in silence and unnoticed.

WILLIAM H. ADAMS.

was born in the City of Philadelphia, August 27th, 1809. He was the fifth son of his father, William Adams, who came to this country from Ireland in 1798, and made Philadelphia his residence. The father was an active Mason, at one time a member of Lodge No. 72,—for many years Tyler of a number of the subordinate lodges,—and died about the year 1848, being at the time of his death a member of Solomon's Lodge, No. 114.

"The connection of Bro. William H. Adams with the Masonic fraternity commenced in October, 1828, when he was initiated in Lafayette Lodge, No. 71, by dispensation; being at the time but a little over nineteen years of age. He was crafted in the following month, November; and raised to the sublime degree of Master Mason December 28th of the same year. He resigned his membership in No. 71, in January, 1829, for what reason I have been unable to learn.

"March 10th, 1829, his petition for membership was presented to Washington Lodge, Mo. 59; and he was duly elected a member on the 14th of the succeeding month. Of this lodge, his father was then Tyler, having been appointed January 1st, 1825, from which time he held the same office continuously by successive appointments down to 1839. On the 11th of February, 1830, not yet having attained his majority, Bro. Adams was appointed Senior Deacon of the lodge, by Bro. Enos S. Gandy, the then Worshipful Master of No. 59. He was elected Junior Warden December 14th, 1830,—installed January 11th, 1831; elected Senior Warden December 13th, 1831,—installed January 10th, 1832; elected Worshipful Master December 11th, 1832; and installed at a special meeting held December 19th, 1832, Bro. Samuel H. Perkins being in the chair as Worshipful Master, *pro tem*.

"Upon the 10th of December, 1833, Bro. Adams was elected Secretary of the lodge, an office which he continued to hold by successive re-elections down to December, 1860, a period of twenty-seven years. From the date of his election as Secretary, the minutes of the lodge show that Bro. Adams was never absent from any one of the meetings of the lodge until April 9th, 1844. It must be remembered in this connection, that during the above period occurred the stormy times in Masonry, when the fraternity was the subject of fierce attacks and bitter persecution; and the constancy and faith of the brethren were tried to the utmost. Our departed brother never faltered in his zeal and attachment to the institution. On several occasions the minutes show that but five members were present at the meetings of lodge No. 59, and Bro. Adams more than once filled the Oriental chair, at the same time discharging his duties as Secretary. The continued existence of the lodge was owing to the fidelity and unflinching devotion of a few, and Washington Lodge (No. 59) may well revere, and cherish, and do honour to the memory of one who beyond a doubt was neither last nor least in his efforts to establish and maintain her interests.

"From April, 1844, to March, 1853, a period of nine years, he was absent but four times from the stated meetings of the lodge, and these absences were caused by illness or the demands of the business of the Grand Lodge, or other important duties. After 1853, the business of the Grand Lodge compelled his more frequent absence from the meetings of his own lodge; but from March, 1853, to May, 1862, his absences from the stated meetings were but seven in number.

"In the fall of 1836, a few months after the defeat of the malignant attempt on the part of the anti-Masonic party to compel a revelation of the secrets of Freemasonry, before an inquisitorial committee of the Legislature of Pennsylvania, the

lodge was honoured with a grand visitation from the R.W. Grand-Master Tristram B. Freeman, accompanied by his Grand Officers; on which occasion Bro. Adams filled the chair in the east, and also acted as Secretary.

"All the lodges suffered severely from the effects of the anti-Masonic excitement, and lodge No. 59 felt the blow in common with her sisters. From the report of the Grand Secretary made to the R.W. Grand Master at a grand visitation to the lodge, June 14th, 1842, it appears that the average attendance upon the meetings during the three preceding years had been six; but that the lodge was then improving; and the report stated that its then present 'flourishing condition was mainly owing to the zeal and devotion' of four of its Past Masters, Bro. Adams being named as one of them. From that time onward the lodge has steadily increased in all the elements of prosperity, until now she occupies the position of which you, Worshipful Master, officers, and members of No. 59, have just reason to be proud.

"On the 11th of February, 1834, Bro. Adams was appointed one of the committee of charity of the lodge; and for many years served as a member of that committee *ex officio* as one of the elective officers. Upon January 11th, 1853, his name was returned to the Grand Lodge as the Past Master whom the lodge had recommended to the R.W. Grand Master for appointment as one of the Building Committee of the new hall. He was appointed by the lodge an Almoner of the Grand Lodge Charity Fund, September 11th, 1855; and declined a reappointment in 1856. He was unanimously elected a Life Member and Honorary Member of the lodge December 13th, 1864, a just mark of their appreciation of his services and devotion to her interests.

"It was not till after he had been a member of the fraternity for many years that we find Bro. Adams' name in connection with Royal Arch Masonry. He was marked, received, and accepted a Most Excellent Master, and exalted to the supreme degree of the Royal Arch, June 2nd, 1842, in Jerusalem Holy Royal Arch Chapter No. 3, Philadelphia. In December of the same year he was elected Scribe; in December, 1843, King; and in December, 1844, High Priest. December 25th, 1848, he was elected Secretary, and continued to be re-elected to that office from year to year till December 26th, 1864, when he declined a re-election. As a mark of their appreciation of his services, the companions of the chapter unanimously elected him a Life Member and appointed a committee to procure a suitable testimonial. This committee, at the stated meeting in February, presented him on behalf of the chapter with a neat and elegant service of silver. In the chapter as in the lodge, his attendance was constant and punctual; and his zeal and devotion to the interests of the Chapter unflagging and strong.

"He was for some years a member of St. John's Commandery (No. 4), Philadelphia; but at or about the time when this commandery came under the jurisdiction of the General Grand Encampment of the United States, Bro. Adams, not approving of the movement, relinquished his active connection with Templar Masonry.

"On the 6th of June, 1842, Bro. Adams was appointed by the R.W. Grand Master, Bro. Joseph R. Chandler, Grand Secretary of the Grand Lodge of Pennsylvania to fill the vacancy caused by the death of Bro. Michael Nisbet; and at the annual election held in December of the same year he was elected to that office, which he filled to the day of his death by virtue of successive re-elections every year.

"He was appointed also in the summer of 1842, by the then Most Excellent Grand High Priest, William Whitney, Grand Secretary of the Grand Chapter, to fill the vacancy caused by the death of Comp. Michael Nisbet, and in December, 1842, he was elected to the same office,—was re-elected annually,—and held the office at the time of his death. For nearly twenty-four years, therefore, without interruption, were the responsible and arduous duties of these two highly important stations discharged by our deceased and lamented brother and companion. A moment's consideration of the character of the two Grand Bodies, who thus continued to honour him with their confidence year after year, through nearly quarter of a century must satisfy every one of the appropriateness of a more than ordinary commemoration of the worth and services of him whose loss we are now assembled to mourn.

"Bro. Adams, prior to the time when his duties as Grand Secretary required an exclusive devotion of his attention, was engaged in the hardware business in this city. He never married; and for many years prior to his death made his home

in the family of his sister. He died on the 11th of February, 1866, in the fifty-seventh year of his age, after a short illness. At the time of his death he was the oldest living Past Master of Lodge No. 59,—one of the three oldest living High Priests of Chapter No. 3, and as has already been stated, Grand Secretary of the Grand Lodge and of the Grand Chapter.

"The facts set forth in the brief statement thus given, seem to speak for themselves. What more need be said by way of eulogy? What need of further 'speech in commendation of our departed brother and companion, on account of his valuable qualities or services?' Let those of us who survive, and now mourn his loss, dwell upon these facts and each pronounce to his own heart that eulogy which they so forcibly and earnestly call forth.

"The beautiful and impressive service in commemoration of the dead, in which we have just united, conveys to us its own sublime and solemn teachings. Yet bear with me, brethren and companions, while in few words I shall touch upon the character of the departed, and strive to impress some of the lessons we should derive from the sad event which has called us together.

"In his social and family relations Bro. Adams was genial, kind, and affectionate. He was beloved by his kindred, and ever ready to aid and comfort them in their troubles and sorrows; to unite in their joys, and contribute in any way to their happiness and welfare. He was a dutiful son, a kind brother, and having no children of his own, was regarded with almost filial affection by his nephews and nieces, and their children. His loss is deeply felt and sincerely mourned by all who were connected with him by ties of blood or marriage; and we, his Masonic brethren, would mingle our tears with theirs, and offer them our heartfelt sympathy in their sorrow.

"Our departed brother and companion has gone in and out before us for many years. His name is inseparably connected with the interests of Masonry throughout the jurisdiction of Pennsylvania, and is known and honoured in the sister jurisdictions of this country and abroad. A feeling of deep sympathy, we may be sure, will pervade the Masonic hearts of those who have been in fraternal relations with this jurisdiction, when they hear that no longer they are to address themselves to 'William H. Adams, R.W. Grand Secretary,' because the eyes to which that address was directed so often during the long years that are past, are now closed for ever by the hand of death.

"Neat and accurate in all the clerical duties belonging to his office as Secretary to the various Masonic bodies; there were more perplexing responsibilities thrown upon him, especially in connection with his office as Grand Secretary. His attendance in the Grand Secretary's room at the hall, during the fixed hours of business, was prompt and regular. During these hours he was, especially of later years, when the fraternity had been rapidly growing in numbers and influence, subject to almost constant interruption. His large experience and long familiarity with all the countless details and routine inseparable from the conduct of the business of the subordinate bodies; his knowledge of Masonic law, customs, and landmarks, and of the decisions and rulings as well of the Grand Lodge, and Grand Chapter, as of the many Grand Masters and Grand High Priests through whose terms of office he had served; all made it a matter of course that his judgment and opinion should be appealed to by brethren who might desire information. And in addition, his counsel, advice, and opinion were sought,—the resources of his Masonic memory and experience were drawn upon, by Grand Masters and Grand High Priests. To all he was accessible; to all he was willing to afford whatever light and assistance might lie in his power.

"The correspondence necessarily connected with these offices was voluminous and increasing; and involved constant watchfulness, and much perplexing care and thought. And after the fixed hours for his attendance at the Grand Secretary's room had passed, he was there oftentimes till late, engaged in the performance of duties which required his undivided attention when he could be sure of having no interruption.

"We are not here, brethren and companions, to recall what we might individually or collectively wish to have been different in the character of the dead. We are here to recall and dwell upon that which is just subject for commendation; and to single out and hold up to view those qualities which may serve as examples for ourselves and others.

"It was my fortune to be brought into somewhat close official relations with Bro. Adams, in the discharge of my duties as a member of the committees on bye-laws of the Grand

Lodge and Grand Chapter, and the committee on correspondence of the Grand Lodge. He honoured me with his confidence, and I gained in our intercourse some insight into his good qualities of his disposition, and some knowledge of the perplexing and varied nature of the duties of his office. He was kind and conciliatory in his bearing, and though he had and expressed with firmness his own views and opinions, they were founded not upon caprice but reason, and he was always ready to yield a respectful attention to views which might differ from his own.

"He has been taken from us. It is a sad pleasure to be called upon to unite with the fellow members of his lodge and chapter in these special commemoration services—to linger a-while over his yet freshly made grave, to pass in review the acts of his Masonic life, and to dwell upon the pleasant memory of his virtues and excellencies. Let us strive, brethren and companions, so to live that our memory may be cherished with affection and respect when the dark portals of the tomb shall close over our own lifeless remains. Let us remember too the lesson of the soul's immortality, of which the evergreen deposited in the grave of our departed brethren is the fitting emblem. Let us cherish that full hope through faith in the Divine promises, so sublimely, so earnestly set forth in the Holy Bible, the great light of Masonry, and see to it that we make our calling and election sure. So let us endeavour through Divine aid and grace, ever seeking the gracious assistance vouchsafed to us from on high, to fill our appointed stations and places in this life, that when our work is accomplished and our labours completed, we may receive the joyful announcement, 'Well done good and faithful servants, Enter ye into the joy of your Lord.'

"Brethren and companions, each of you,—

"So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

SOUTH AMERICA.

PERU.

(Compiled and translated from original documents, and communicated by our own Correspondent.)

1821—1833.

As long as the Spaniards held an exclusive and undisputed possession of the country (1531—1782) and the inquisition lent its aid to a fanatical priesthood, it cannot be a matter of surprise that Masonry was unknown in Peru. The introduction of the Art, or even the fact of being a Mason, would have been sufficient cause for the banishment, if not the death of the offender, and the difficulty of obtaining proselytes amongst the ignorant and prejudiced would leave no room for encouragement or offer any inducement to such a risk.

During the French invasion of Spain (1807—13), and the presence there of the English, many lodges were instituted in that country, and amongst the troops sent from Europe to quell the War of Independence in Peru, there were many brethren; these, however, being subjects of Spain, admitted none of the Patriots as members, and it was not until the Declaration of Independence in 1821, when the intercourse was established between Peru and foreign nations, that Freemasonry was introduced among the natives.

In 1825, after Peru had achieved her complete independence, a brother (General Valero) belonging to the Grand Orient of Colombia (afterwards Republic of New Granada, now United States of Colombia) visited Lima, and being authorised by and having full powers from that Grand Orient regularised the Masonic bodies he found working in the new Republic, and organised and founded others under his letters patent. His proceedings appear to have received the sanction of the Grand Orient of Colombia and all Peruvian Masonic bodies afterwards derived their origin from that regularly constituted Grand Orient.

The following list of Masonic bodies existing at that time (1825) and until 1830 may be deemed authentic:—

SYMBOLIC LODGES OF THREE DEGREES, "SCOTCH RITE," established in Lima soon after the Declaration of the Independence:—

No. 1.	"Paz y Perfecta Union,"	1821.
" 2.	"Orden y Libertad,"	1822.
" 3.	"Virtud y Union,"	1823.
" 4.	"Constancia Peruana,"	1824.
Cuzco,	"Sol de Huayna Ccapac,"	1826.
Lambayeque,	"Union Justa,"	1826.
Piura,	"Constancia Heroica,"	1829.
Ica,	"Filosofia Peruana,"	1829.

together with five more lodges about this time in Arequipa, Trujillo, Cajamarca, Puno, and Humachucos, but their respective names and dates of opening are now lost.

CHAPTERS ROSE CROIX, 18TH DEGREE, "SCOTCH RITE."

Lima,	"Regeneracion Peruana,"	1826.
Lambayeque,	"Benevolencia Universal,"	1827.
Piura,	"Fidelidad Peruana,"	1829.

and three Chapters of this degree in Trujillo, Payta, and Arequipa in 1828 and 1829, names now unknown.

SUPREME COUNCIL XXXIII DEGREE, "SCOTCH RITE."

A Supreme Council of this degree was founded in Lima, capital of the Republic, on the 2nd day of November, 1830.

A Consistory of the 32nd degree, "Scotch rite," was opened on the 2nd of November, 1831; and in the same year at Lima, likewise

An Arcopago of the 30th degree, "Scotch rite," "Floresciento Peruano."

There appear to have been present at the foundation of the Supreme Council for Peru, nine brethren of the 33rd degree, and that it was established on the above date by and under the presidency of the senior member of the degree, the Ill. Bro. Jose Maria Monson, Roman Catholic Chaplain in the Army of Independence, and afterwards a Canon of the Cathedral in the City of Trujillo.

On the formation of the Council the following Ill. Bros. were duly obligated and installed.

Ill. Bro. General Domingo Tristan	Sov. G. Commander.
" Juan Elizalde	Lieut. G. Commander.
" Lazaro B. Cubillos	G. Treasurer.
" Jose Salazar	G. Chancellor.
" Jose Domingo Castaneda	G. Secretary.
" Marcos A. Sanchez	Dir. of Cers.
" Julian Gonzales	Capt. of Guards.

Thirteen other brethren in possession of the degree, residents of the capital, were afterwards elected as members of the council. The original "Acta" of its establishment bear the signatures of nine only of the above members, and are one of the very few old documents existing, which relate to the early organisation of Masonry in the Republic. Afterwards in the same month four brethren were elevated to the 33rd degree by the council and four others incorporated as members.

The fraternity being thus organised and established, it was found advisable (in 1830) to form an independent Grand Lodge of Peru, on account of the great distance from Bogota, the seat of the Grand Orient of Columbia and the consequent difficulty of communication, opportunities of which occurred but seldom, and then only at considerable risk of correspondence not reaching its destination.

On the 23rd of June, 1831, the Masters and Wardens of the Symbolic Lodges, as well as deputies elect from the Supreme Council, the Consistory, Arcopago, and Chapter Rose-Croix of the higher degrees of the Scotch Rite in Lima, and also representatives from the chapter and lodge in Lambayeque and the lodge in Huamachucos, assembled in the capital under the presidency of the Sov. G. Commander of the Council of the 33rd degree, the Illustrious Bro. Don Juan Elizalde, and constituted and installed themselves into a Grand Lodge of Freemasons to assemble in the City of Lima, capital of the Republic. The following were elected as Officers of this Grand Lodge:—

Bro. Thomas Ripley Eldredge	Grand Master.
" Manuel Orosco	Senior Grand Warden.
" Dr. Don Luciano M. Cano	Junior Grand Warden.
" Pablo Romero	Grand Secretary.

In due time the Grand Orient of Colombia approved of these proceedings and recognised the Grand Lodge of Peru as an independent Masonic governing body within its territory.

On the 11th of August of the same year the Grand Lodge again assembled and began the work of forming a constitution and general statutes for the Order, and also unanimously resolved to change the name of "Gran Logia" to that of "Gran Oriente Peruano."

Unfortunately soon after these proceedings political disturbances caused much ill feeling throughout the country, and amongst the members of the Government that came into power after a disastrous revolution, were many men opposed to all principles of progress. These men thereupon exerted themselves to the utmost to drive Masons and their Art from the country, and in consequence of the persecution it was found advisable to close the lodges, and thus only the brethren escaped the violence and threats of their enemies.

In the place of lodges, the opponents of Masonry, founded secret societies, which happily in time became extinguished, as Freemasonry although dormant for a period, by degrees recovered its position and effectually closed those clandestine meetings which had been formed to support the leaders of a military despotism.

1845—1852.

In 1845, after a recess of some twelve years, several enthusiastic brethren assembled and reopened the Symbolic Lodge, "Orden y Libertad," and the Chapter Rose-Croix, "Regeneracion Peruana," in Lima and continued to work regularly until 1848, when on the 1st of November of that year a general assembly of Masons was held, and the Grand Orient reopened by the deputies elect and the representatives of the two above mentioned bodies.

The Supreme Council of the 33rd degree was reconstituted and re-opened on the 30th January, 1849, by the M.P. Sov. Grand Commander, Juan Elizalde, regular successor of the Ill. Bro. General Don Domingo Tristan, first Sov. G. Commander of the Council in 1130; this Supreme body having from causes already mentioned been in recess since 1833. The Council obligated and installed the following brethren as Officers:—

Ill. Bro. Dr. Don Matias Leon	Sov. G. Commander.
" Francisco J. Mariategui	Lieut. G. Commander.
" Blas Jose Alzamora	G. Secretary.
" Antonio de Souza Ferreira.....	Grand Treasurer.
" Mariano Jose Arce	Minister of State.
" Manuel Orosco.....	Captain of Guards.

who, with the Ill. Bros. Juan Elizalde, P. Sovereign Grand Commander, Tomas R. Eldredge; and Manuel Perez de Tudela now composed this supreme power of the Ancient and Accepted Scottish Rite in Peru; in 1850, three other brethren were installed Sovereign Grand Inspectors General 33° by the Council, viz., Jose Reynoso, Antonio Polanco, and Manuel Ygarza; in 1851, Francisco Quiros; and in 1852, the then President of the Republic, General Jose Rufino Echenique.

In 1850, the Grand Orient again assembled and sanctioned a Constitution for the government of the Fraternity and promulgated it in General Assembly. His Excellency the late Gran Marescal Miguel San Roman, afterwards President of the Republic, was Grand Master of this Grand Orient till 1852, but the Supreme Council 33° took no part in its transactions and to all appearance disowned its existence.

1852—1857.

On the 13th July, 1852, the "Gran Oriente Peruano" was re-organised and re-constituted under the title of "Gran Oriente Nacional del Peru" and elected and obligated,

Bro. Dr. Don. Matias Leon	Grand Master.
" " " Francisco J. Mariategui, Senior Grand Warden.	
" " " Francisco Quiros,	Junior Grand Warden.
" " " Miguel Saldivar	Grand Secretary.

Twenty-five brethren appear to have been present at this meeting, respectively representing the Supreme Council 33°, with the Consistory and Areopago of Lima, the two Chapters Rose-Croix of Lima and Callao and two other Altares under the Council 33°. The Masters and Wardens of three lodges were also present, those of "Orden y Libertad" and "Estrella Polar," of Lima, and "Concordia Universal," of Callao.

This latter lodge in Callao was founded by the "Gran Oriente Peruano," over which Grand Master Marescal Miguel San

Roman presided; and "Estrella Polar" in Lima by the Supreme Council of Peru, on the 28th of May, 1852.

The Lodge "Orden y Libertad," re-installed in 1845, appears to have been the only one of the original four founded in Lima, between the years 1821 and 1829, that was represented in this assembly.

In 1852 the Supreme Grand Royal Arch Chapter of Scotland granted its charter to hold a Holy Royal Arch Chapter "Estrella Boreal," No. 74, of Freemasons in Callao. This was the first Masonic body of the "Ancient York Rite" opened in the Republic, and the Supreme Council of Peru appears to have ignored its existence. Neither was it admitted into the "Gran Oriente Nacional del Peru."

In 1855 the Supreme Council of the 33° granted its charter and installed Lodge "Virtud y Union," Lima, on the 12th of September. A lodge of this name existed previously in 1823; but of the time and cause of its closing little is known.

Previous to this date no record exists of Peruvian Masonry having been formally recognised by any of the supreme governing powers in Europe or in North or South America. Under patent dated 25th of November, 1853, Bro. Richard H. Hartley was accredited as representative of the M. W. the Grand Lodge of New York near the Gran Oriente Nacional del Peru, and in the same year Bro. Finlay M. King, Past M.W.G.M., as the representative of the Peruvian Gran Oriente, near the Grand Lodge of New York.

By patent dated March, 1854, Bro. John F. Lembecke was accredited as the representative of the Grand Lodge of Hamburg, and Bro. A. Mohr, near that Grand Lodge from Peru.

The Supreme Council of the 33° for the Northern Jurisdiction of the United States of America, of which the late Ill. Bro. Edward A. Raymond was then Sovereign Commander and Charles W. Moore, Grand Secretary, likewise accredited Ill. Bro. Richard H. Hartley, 33°, by patent dated 1st November, 1854, as its representative near the Supreme Council of the 33° for the Republic of Peru and its Masonic dependencies.

A code of statutes for the Masonic Order in Peru was adopted and promulgated by the Grand Orient on the 5th of May, 1856. These statutes were very defective, consisting only of a few extracts from the Constitution of the Grand Orient of Venezuela, the government of the Fraternity being left entirely in the hands of the Supreme Council 33°, a circumstance that caused considerable dissatisfaction to the brethren of the symbolic lodges and which subsequently broke out into open rebellion.

On the 17th of August, 1856, the "Gran Oriente Nacional del Peru" elected and installed.

Bro. Francisco Quiros	Grand Master.
" Colonel Pascual Saco	Senior Grand Warden.
" Ricardo H. Hartley.....	Junior Grand Warden.
" Dr. Don Juan Oviedo	Grand Secretary.

On the resignation of Grand Master Quiros in 1857, the Grand Orient elected and installed,

Bro. Antonio de Souza Ferreira	Grand Master.
" Raymundo Rosas Morales.....	Grand Secretary.

The lodges now working regularly under charter from the Supreme Council in the name of the Gran Oriente Nacional del Peru, were Orden y Libertad (No. 1), Lima, Peru; Concordia Universal (No. 2), Callao, Peru; Estrella Polar (No. 3), Lima, Peru; Virtud y Union (No. 4), Lima, Peru; Filantropia de Guayas (No. 5), Guayaquil, Ecuador; Estrella del Norte (No. 6), Huaraz, Peru; Estrella del Sur (No. 7), Concepcion, Chile; and the Superior Altares of the 8th, 18th, 25th, 30th, and 32nd degrees in Lima, the 8th in Callao and also in Guayaquil; in all fourteen prosperous Masonic bodies.

During 1857 the following brethren were accredited additional representatives at and by the Supreme Council 33rd degree of Peru:

Ill. Bro. Dr. Don Matias Leon, patent dated 13th of July, 1857, from the Supreme Council 33rd degree of the Gran Oriente Neo Granadino.

Ill. Bro. Thomas R. Eldredge, patent dated 10th of Sep., 1857, from the Supreme Council 33rd for the Southern Jurisdiction U. S. A.

Ill. Bro. Francisco de Zubiria, patent dated 10th of June, 1857, at the Supreme Council 33rd degree of the Gran Oriente Neo Granadino.

Ill. Bro. Albert G. Mackey, patent dated 10th of June, 1857, at the Supreme Council 33rd for the Southern Jurisdiction U. S. A.

The Supreme Council of the 33rd degree for Peru (since 15th June, 1856,) was now formed of the following Illustrious brethren.

Bro. A. de Souza Ferreira.....	Sov. G. Commander
„ Dr. Don F. J. Mariategui.....	Lieut. G. Commander.
„ Ricardo H. Hartley.....	Secretary-General H.E.
„ Thomas R. Eldredge.....	Treasurer-General H.E.
„ Dr. Don B. J. Alzamora.....	Grand Minister of State.
„ Colonel Don Pascual Saco.....	Grand Captain of Guards.
„ Rafael Saco.....	Sov. G. Inspector General H.E.
„ Francisco Quiros.....	„ „
„ Jose Canevaro.....	„ „

There were also present four honorary members, D. Sov. G. Inspector Generals H.E.

In May, 1857, the Grand Orient of Peru assembled constitutionally in Supreme Grand Chamber of Rites, composed only of the members of the Supreme Council 33rd degree, and decreed four additional regulations and statutes to be considered as part of the constitution of the Order. These regulations were for the object of impeding the abuses that had been introduced, and for removing and refraining the irregularities which were extensively perpetrated in the Symbolic Lodges, and which rendered some active measures necessary for their due and proper working.

Some members of the Order, having been the first to whom the resolutions of the Supreme Council were made known, actually denied the authority of that body and declared themselves altogether independent of it, and under their influence the lodges Concordia Universal (No. 2), Callao, on 3rd June, 1857; Estrella Polar (No. 3), Lima, 6th June, 1857; Virtud y Union (No. 4), Lima, 10th June, 1857; passed resolutions declaring formally their disregard and independence of the Supreme Grand body, whence they derived their Masonic authority and origin.

(To be Continued.)

Obituary.

Bro. William Scott, *M.D.*, who died on the 12th ult., was initiated in the St. George's Lodge (No. 140), on March 18th, 1839. He served as J.W. in 1861, S.W. in 1862, and W.M. in 1863. He was also a founder of the Royal Oak Lodge, being nominated in the warrant as the first S.W. in 1861, and was unanimously elected W.M. in 1862. His funeral is thus described by the local paper:—"On Saturday afternoon, April 21st, the mortal remains of this gentleman were consigned to their last resting place in Nunhead Cemetery. The funeral *cortège*, consisting of a hearse and four horses, two mourning coaches and a private carriage left the late residence of the deceased about three o'clock, and on entering the gates of the cemetery there was a numerous gathering of the members of the lodges of Freemasonry to which the deceased had belonged, and they followed in pairs the mournful procession. The funeral service was most ably performed, and at its conclusion the brethren of the Craft taking a farewell look into the grave each dropped the sprays of acacia they had carried on the coffin, and the party then left the ground." He was a zealous hard working Mason, and one who excelled in every portion of the work he undertook. The poor have lost a great friend. He was universally respected and has died regretted by those who had the pleasure of his acquaintance.

GRAPHOTYPING.—This is an entirely new process, and it must be a great acquisition to the fine arts. Hitherto, the artist, however skillful, has been dependent for the interpretation or expression of his most refined ideas, on the ability of the engraver. By this new process, the most delicate touch, the most subtle stroke of the crayon, is correctly and expressively transmitted to the perfect satisfaction of artist and connoisseur. What is also of importance is, the economy of the process; thus it completely supplies the great public want, which has grown out of a cultivated public taste, for graphic illustration and ornament. We perceive by our advertising columns that a company is being formed to supply this great want to the public, under the immediate direction of the inventor of the process.

REVIEWS.

Olney, and the Lace Makers. London: WILLIAM MACINTOSH, Paternoster-row.

We can most cordially recommend this little work. Its style is lucid; its contents interesting; and its tone healthy; while its object—to excite the public interest on behalf of the poor lace makers,—is such as to commend it to the favourable notice of our readers, one of whose glorious principles is the relief of the distressed. Thus is the poverty of the dwellers in the town of Olney described:—"The average estimate for each poor person's living, or rather vegetating there, is three shillings a week, though very many have to live on much less. They seldom taste meat of any kind; and drag out a mere existence on bread and tea, which many sometimes find difficulty in procuring. Were it not for the Ladies' Clothing Society; they often could not get any clothes." It is, however, gratifying to learn that "the residence and labours among them of good and great men have helped to raise the minds of many above the poverty of their circumstances, who evidence by their lives that 'Godliness with contentment is great gain.'"

Great and good men have indeed dwelt in this little Buckinghamshire town, for it was here that the poet Cowper composed many of his famed productions during his residence for nearly twenty years. It was here that his friend, the Rev. John Newton,—whose extraordinary career reads like a romance,—ministered for twenty-two years. It was here, too, that the Rev. Thomas Scott, the celebrated biblical commentator, occupied the post of rector for a lengthened period. Several other clergymen of influence and piety have laboured in Olney, and the fruit of their labours is manifest even at the present day.

It ought not to be omitted that the most pleasant route to Olney, which is that by Bedford, on the Midland Railway, from King's-cross, affords the tourist an opportunity of visiting Bedford, in the jail of which Bunyan produced that charm of our childhood, "The Pilgrim's Progress;" whilst on the way to Olney from Bedford, the tourist passes through Turvey, famed as being the residence for twenty-two years, of the late Rev. Legh Richmond, author of "The Dairyman's Daughter," "The Young Cottager," and "The Negro Servant."

We heartily wish this book an extensive circulation, and its author success in his benevolent labours on behalf of the poor lace makers of this interesting little town.

The Watchmen of Ephraim. Edited by JOHN WILSON. London: W. MACINTOSH, 24, Paternoster-row.

The number of the above magazine for the present month well fulfils the objects that it has in view, namely, the direction of men's minds to the prophecies of the volume of the sacred law, bearing upon the second coming of our Lord, and the due preparation for that solemn event.

Among the fifteen articles that it contains, we would especially direct the attention of our readers to the second, "Language as the criterion of race." This is a very thoughtful paper, and will deeply interest the philological student. The paper entitled "By My Name Jehovah was I not known to them," is one which, we apprehend, the Masonic reader will not lightly pass over. "Mission work for the educated," we strongly recommend not only to our male readers, but also to the ladies of their families, should such perchance ever cast an eye upon the pages of the FREEMASON'S MAGAZINE. The remaining articles are, "Homeless Boys," in which we have an account of a fresh effort set on foot by that philanthropic nobleman, the Earl of Shaftesbury, to raise the Arabs of our streets from the vice and degradation to which they are exposed; "Mission to the Arabs of Palestine," whose "special object is to send evangelistic agents among that interesting, but hitherto neglected portion of the descendants of Abraham, of whom there are hundreds of thousands still in 'the Land of Promise.'" We have next a succinct account of the report of the "Palestine Exploration Fund," from which it appears that much has been done in respect to topography, archeology, photography, geology, and meteorology.

The next paper is a quotation from the *Scotsman*, detailing Professor Piazzi Smith's theory with regard to "the Great Pyramid." His conclusion with regard to which is, "that it was originally intended for a standard of weights and measures; not so much for reference, as for keeping these standards safe for thousands of years, through all the vicissitudes of nations."

On the whole, we consider that this periodical worthily fills a hitherto unoccupied niche in the temple of religious literature.

Poetry.

THOUGHTS ON THE BEAUTIFUL.

Suggested to the mind of the Writer by perusing on article bearing the above title in the FREEMASONS' MAGAZINE, April 7th, 1866.

Sweet are the joys of country life
To one whose thoughtful mind,
In quitting dissipation's strife,
Can heav'nly pleasures find.

For, as we watch the changing face
Which Nature ever shows,
How often are we led to trace
The mercies God bestows.

We feel that He is present where
Each op'ning flowret blooms;
His hand hath form'd those blossoms fair,
Hath shed those rich perfumes.

Is there not beauty in each scene
The Seasons bring to view;
In Winter's frost, in Summer's green,
In Heav'n's delicious blue?

O! sweet it is to contemplate
Our great Creator's works;
Though dark may be our earthly fate,
If scepticism lurks.

In bosoms that have throbb'd with grief;
Oh! gaze upon the sod,
Oh! gaze around and feel relief,
To know there is a God.

Look upward t'wards the starry sky,
As eve gives place to night;
Look upward t'wards His home on high,
So beauteous and so bright.

Then can'st thou doubt that He will bless
The children of His love;
That He will soothe their deep distress
With solace from above.

Be patient therefore, not alone
Thy pilgrimage is pass'd;
Thy prayers will reach Jehovah's throne,
And hope will dawn at last.

Receive the blessings He hath lent
To cheer thee day by day,
As mercies, in His goodness sent
To guide thee in His way.

T. J. SWAIN.

LINES ON THE LATE LAMENTED DEATH OF
LEOPOLD KING OF THE BELGIUMS.

BY T. J. SWAIN.

Thou has left this world of sorrow, thine holy rest is won.
Thy task on earth is finish'd, thy Master's work is done;
The great Creator's mandates thou ever has obeyed,
And faithfully have striven thy fellow-men to aid.

Thine early life resembled a rosebud nipp'd in bloom,
Thy wife and babe were taken to slumber 'neath the tomb,
Yet One above sustain'd thee—and when that trial was o'er
Assuaged thy grief with blessings which cheered thy lot once more.

We mourn thy loss, royal brother—'tis ever hard to part
With one whose Christian virtues endeared him to each heart,
For erring human nature too frequently is blind,
And tears will flow in sorrow ere we can be resign'd.

Yet God afflicts in mercy—it is by His command
We grieve o'er sad bereavements, and feel His chast'ning
hand;
Each grievous dispensation that rends with pain the breast
Is sent in loving kindness our faith in Him to test.

He knows each pang we suffer, and if His grace we seek,
Will send us consolation, and dry the mourner's cheek;
Though all on earth forsake us, the Cross will still endure
Through every tribulation—His promises are sure.

So we will pray for solace, and He will hear our prayer—
Will in His mercy teach us that each fresh trial we bear
Should raise our thoughts to heaven, and guide our hopes to
Him
Whose never-changing kindness no suffering can dim.

MEETINGS OF THE SCIENTIFIC AND LEARNED
SOCIETIES FOR THE WEEK ENDING MAY
19TH, 1866.

Monday, May 14th.—ROYAL GEOGRAPHICAL SOCIETY,
at 8.30.

Tuesday, May 15th.—INSTITUTION OF CIVIL ENGINEERS,
at 8.

Wednesday, May 16th.—SOCIETY OF ARTS, at 8.

Thursday, May 17th.—CHEMICAL SOCIETY, at 8.

Friday, May 18th.—ROYAL UNITED SERVICE INSTITU-
TION, at 3.

THE WEEK.

THE COURT.—The Queen went out in the grounds on the morning of the 2nd inst., accompanied by Princess Helena and Prince Arthur, and drove in the afternoon with Princess Helena. The Queen, accompanied by their Royal Highnesses Princess Helena, Princess Louise, Prince Leopold, and Princess Beatrice, left Osborne on the 3rd inst., at a quarter past two and arrived at Windsor Castle a quarter before six o'clock. The Queen with Princess Helena walked and drove in the grounds on the 4th inst. Their Royal Highnesses Princess Louise and Princess Beatrice also walked and drove. The Queen, accompanied by her Royal Highness Princess Helena, arrived in London on the 5th inst. Her Majesty travelled by special train on the Great Western Railway to Paddington, and from thence drove to Buckingham Palace, escorted by a detachment of the 14th Hussars. In attendance were Lady Churchill, the Hon. Emily Cathcart, Lord Alfred Paget, and Colonel the Hon. A. Hardinge. Mr. Claudet, photographer to the Queen, has had the honour of submitting to her Majesty the cabinet size photographic portrait of Mr. G. Peabody, taken a few days before his departure for America. Her Majesty the Queen, with Princess Helena, arrived at the Castle from Buckingham Palace on the 5th inst. at a quarter before seven o'clock. Lady Churchill, the Hon. Emily Cathcart, the Hon. Florence Seymour, Lord Alfred Paget, and Colonel the Hon. A. Hardinge, were in attendance. The Queen, with their Royal Highnesses Princess Helena and Prince Leopold, and the ladies and gentlemen in waiting, attended divine service on the 6th inst. in the private chapel. The Hon. and Rev. Francis Byng preached the sermon. The Queen held a Court at Buckingham Palace on the afternoon of the 5th inst. The Queen drove out on the afternoon of the 6th inst. accompanied by her Royal Highness Princess Helena, and attended by Lady Churchill. Her Majesty, accompanied by Princess Helena, walked and drove in the grounds on the 7th inst. Princess Louise and Princess Beatrice also went out walking. The Queen, with Princess Helena, drove out on the afternoon of the 7th inst., and drove in the grounds on the 8th inst., attended by Lady Churchill. Their Royal Highnesses Princess Louise and Princess Beatrice also walked and drove in the Home Park. His Royal Highness Prince Alfred, attended by the Hon. E. Yorke, arrived at the Castle. The Queen went out in the grounds on the afternoon of the 8th inst., and again

on the 9th inst., accompanied by her Royal Highness Princess Helena. Her Majesty held a Council on the 9th inst., at one o'clock. Present—Earl Granville, Earl Russell, the Duke of Somerset, the Right Hon. Sir George Grey, and the Right Hon. W. E. Gladstone. His Royal Highness Prince Alfred was introduced, and took his place as Privy Councillor; and the Earl of Cork and Vice-Admiral Lord Clarence Paget were sworn in members of her Majesty's most Honourable Privy Council.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS, on the 3rd inst., the chief business was the introduction by Lord Chelmsford of a bill to prevent Sunday trading. Its provisions will no doubt receive most careful attention. The bill was read a second time.—On the 4th inst. the business was devoid of public interest.—On the 7th inst. Lord Chelmsford moved the second reading of his Sunday Trading Bill. The measure was stoutly opposed, and the Government suggested that it should be referred to a select committee. Eventually the second reading was postponed. The other business was unimportant.—On the 8th inst. Lord Stratford de Redcliffe stated that he had information that the Shah of Persia had not only put a stop to the persecutions of the Nestorians in his dominions, but had given them a site for a church, and subscribed £100 towards its erection. He wished to know if the Government had similar information. The Earl of Clarendon said they had, and a congratulatory discussion followed.—An interesting matter was debated later in the evening. The Earl of Cadogan wished to know if the Government had taken any steps either by themselves or in conjunction with France and Russia to mediate in the differences between Austria, Prussia, and Italy. He seemed to be of opinion that the Government ought to have made active exertions in that direction. The Earl of Clarendon pointed out that there was now no secret diplomacy, and therefore that the acts of all Governments were known to the public. This was probably the reason why questions on this subject had not previously been asked of the Government. The desire of England that peace should be maintained had been made known to the Powers; but she stood alone, and it would not be wise to urge our good offices when there was no desire for them. He spoke inferentially against the conduct of those who were dragging Europe into a war without any just cause, and declared that England, as far as possible, should have no part in it. Lord Stratford de Redcliffe, who came next, appeared to think that England ought to interfere, and that she might stop the war. Earl Grey traced all the existing troubles on the Continent to our refusal to interfere in the Dano-German quarrel. Earl Russell briefly commented upon this, and was followed by the Earl of Derby, who was apparently in favour of intervention, and gave again some of the snarls which he bestowed two years ago on Earl Russell's foreign policy. Earl Russell, however, returned to the charge, and vindicated himself, and, after some further discussion, the matter dropped and the House adjourned.—In the HOUSE OF COMMONS on the 3rd inst., the introduction of the Budget was delayed for some time by a discussion which arose in reference to Chief Justice Lefroy and the physical disabilities under which he labours. The Attorney General for Ireland had to admit that the Chief Justice had been unable to read a sentence, although it was written in large hand. Mr. Lefroy, the son of the Judge, complained of this statement, and Mr. Whiteside thought it was unfair to call up a thing which occurred in August last, and to make it matter of reproach now. Mr. Whiteside appears to think that as the aged Chief Justice was unable to discharge a simple duty in August last, he is fitted for it now.—Mr. Gladstone having promised to bring in a bill to abolish compulsory church rates, proceeded

amidst the cheers of the house to make his financial statement. First he dealt with the past year. The estimated expenditure was £66,147,000; the actual expenditure had been £65,914,000, or a favourable balance of £233,000. The estimated revenue was £66,392,000, while the actual revenue was £67,812,000. Coming to the current year, he said the estimated expenditure was as follows:—Charge on funded debt, £26,140,000; Consolidated Fund charge, £1,188,000; army, £14,695,000; navy, £10,400,000; collection of revenue, £5,331,000; packet service, £611,000; miscellaneous civil service, £7,860,000; total, £66,225,000. The revenue he estimated at, customs, £21,400,000, excise, £19,750,000; stamps, £9,450,000; assessed taxes, £3,400,000; property tax, £5,700,000; post office, £4,450,000; crown lands, £305,000; miscellaneous, £3,120,000;—total, £67,575,000; thus leaving an estimated surplus of £1,380,000. He proposed to equalise the duty on wine in bottle and in bulk, which would cause a loss of £58,000; abolish the duty on pepper, £112,000; reduce the mileage duty on omnibuses from 1d. to ½d. per mile, to take effect after the 2nd July, £61,000; and reduce the duty on carriages drawn by horses, £16,000. He then turned to the operation which he proposed with respect to the National Debt. He explained at some length his proposal with respect to this matter, the chief feature of which is that he wishes to convert the £24,000,000 invested by the trustees of Savings Banks with the Commissioners for the Reduction of the National Debt into terminable annuities. There is besides a proposal for the reinvestment of surplus funds. By these operations the Chancellor of the Exchequer expects to reduce the National Debt by 39½ millions in 1885. The cost will be about £500,000 a year, and this, together with the other reductions, would reduce the surplus to £286,000. A brief discussion followed the introduction of the Budget, it being proposed to take the resolutions respecting it on the 7th inst.—On the 4th inst. Sir F. Kelly wished to have the resolution in reference to the National Debt postponed from the 7th inst. in order that the subject might have full consideration. The Chancellor of the Exchequer, however, thought it best to bring on the resolution, have it reported on the 8th inst., and then bring in the Bill to give effect to it. Upon the Bill there would be ample time for consideration.—On the motion for going into committee of supply several questions were discussed. Mr. Blake complained of the treatment of prisoners arrested under the Habeas Corpus Suspension Act and lodged in Waterford Gaol. He moved a resolution declaring that the Government should take measures to prevent the unnecessary and illegal restrictions put upon prisoners in Waterford Gaol. This led to an interesting discussion, in the course of which Mr. Maguire elicited important explanations from Mr. Chichester Fortescue. Eventually the motion was withdrawn.—After brief discussions on harbours of refuge, the boundaries of boroughs, and litigation in Scotland, Mr. D. Griffith called attention to the disturbed state of the Continent, and urged that Great Britain should do her best in the way of mediation. Mr. White expressed his opinion that the present confusion arose from the refusal of the British Government to join in the European congress proposed by the Emperor of the French. Mr. Watkin was calling attention to the American fisheries question when the House was counted out at five minutes past eight.—On the 7th inst. Mr. Layard, replying to Mr. Alderman Salomons, said the Government had made known to all the Powers of Europe its willingness to act as pacificator, but obviously beyond making the fact known it could do no more.—In a very full House the Chancellor of the Exchequer moved for leave to bring in a bill to redistribute seats. The changes he proposed to make were

various. The first was to take one member from every borough having under 8,000 population and at present returning two members. This would place thirty seats at the disposition of Parliament. Then it was proposed to group as many of these as possible together, and where the population was under 15,000, to give only one member, and over 15,000 two members. With respect to boundaries it was proposed in some cases to make Parliamentary and municipal boroughs the same, and in others to entrust the Inclosure Commissioners with an inquiry. Finally Mr. Gladstone announced that while the House might decide for itself in what manner the bills should be proceeded with, the Government was resolved not to lose the year, and would not advise the prorogation of Parliament until the matter had been disposed of in some way. Mr. Bouverie approved the plan; Mr. Disraeli, Sir Hugh Cairns, and General Peel did not, and attempted to find signs of weakness in the Government. Mr. Gladstone, however, replied in a firm tone, and fixed the 14th inst. for proceeding with the bill.—The Lord Advocate then took up the case of Scotland, and announced the changes proposed to be made. They are a reduction of the burgh franchise to £7, of the county occupation franchise from £50 to £14, and of the county property franchise from £10 to £5. There was good deal of discussion upon this bill, but eventually it was brought in and read a first time.—Mr. Chichester Fortescue then moved for leave to bring in the Bill for Ireland. It did not propose to reduce the £12 rating for counties, but in boroughs it proposed to reduce the franchise from £8 to a £6 rating. The Bill also contained a lodger clause and a savings bank clause similar to those in the English Bill, and the ratepaying clauses are to be abolished. Then it was proposed to unite the boroughs of Bandon and Kinsale, of Portarlington and Athlone, and of Dungannon and Enniskillen. This would place three seats at the disposal of Parliament, and these it was proposed to give—one to Dublin City, one to Cork County, and one to the Queen's University. A lengthy discussion followed, and eventually the Bill was brought in.—The House then went to the consideration of the Budget proposals of the Chancellor of the Exchequer.—On the 5th inst., the Imperial Gas Company's obnoxious Bill for destroying Victoria Park was rejected after a long discussion.—After the questions had been disposed of there were discussions on several subjects. The condition of army medical officers occupied some time. Then the misdoings of the Irish Society were enlarged upon by several Irish members, and the society was defended by Alderman Lawrence. Mr. Hankey then moved for a select committee to inquire into the water supply of the metropolis. The House was almost deserted while he was speaking, and Mr. Ayrton called attention to the fact. The Speaker counted, but enough members had come in to make a House, and Mr. Hankey proceeded. Subsequently the Chancellor of the Exchequer brought in his Church Rates Bill.—On the 5th inst. Mr. C. W. Wynn brought up the report of the Devonport election committee unseating Messrs. Fleming and Ferrand. Mr. Colville moved the second reading of the Clerks to the Justices Bill, the object of which is to secure to magistrates' clerks a more satisfactory position as regards both their tenure of office and emoluments. The second reading was opposed by Mr. Goldney, and after a lengthy discussion the bill was negatived. The Veterinary Surgeons Bill, the object of which is to prevent unqualified persons from practising as surgeons, was after some discussion read a second time. A long debate arose on the Court of Chancery (Ireland) Bill, which was stoutly opposed by Mr. Whiteside. The discussion lasted until a quarter to six, when it was brought to a close.

GENERAL HOME NEWS.—The Registrar-General's weekly return of the health of the metropolis shows that the deaths from whooping cough and scarlatina had considerably increased, while those from typhus and phthisis had decreased. The gross total shows an increase of 53 over the preceding week. One fatal case of English cholera, and 16 deaths from diarrhoea, are reported. The nominal rate of mortality per 1,000 in London and some of the largest towns was as follows:—Bristol and Salford, 24; London and Dublin, 26; Hull, 27; Birmingham, 29; Manchester, 30; Edinburgh, 31; Sheffield, 33; Liverpool, 36; Glasgow, 38; Leeds, 39. There are four deaths recorded from carriage accidents.—The Huddersfield Election Committee have decided that Mr. Crosland was duly elected for Huddersfield, and that there was no reason to believe that corrupt practices extensively prevailed at the last election. The Cheltenham Committee heard the evidence of Mr. Schreiber, the sitting member, who denies that he was guilty of any bribery.—At a meeting of the Court of Common Council which was held on the 3rd inst., the Recorder attended for the first time since his return from Jamaica. He was congratulated in warm terms by Mr. Deputy Obbard, and he responded in a few graceful sentences.—The Hereford Election Committee commenced its sittings on the 4th inst. The member whose return is sought to be invalidated is Mr. Baggallay, a Tory, and the charge against him is that his agent committed the most gross and general bribery. Some witnesses had been called in support of the case when the committee adjourned.—The Cheltenham committee have decided that Mr. Schreiber was duly elected. They also found that a Mr. Barnfield conspired with a man named Powell to bribe voters to vote against Mr. Berkeley, and they made a request that a transcript of the evidence given by a Mr. Stroud should be laid before the Incorporated Law Society.—A supplement to the *Gazette* contains an Order in Council in reference to the cholera among emigrants in Liverpool. It provides that vessels on board of which there may be cholera shall be put into quarantine.—At the Mansion House William Smith, who is charged with having committed the Cannon-street murder, was brought up for final examination. The first witness examined was Agnes Bayley, who deposed to having seen the prisoner on the steps of Messrs. Bevington's house on the night and near the hour of the murder. She said that she was accidentally in Court during a previous examination, and when she saw the prisoner she at once recognised him. This is the pith of her testimony, without reference to her cross-examination. In cross-examination, however, she had to admit one or two convictions and imprisonments. A costermonger was then called, who swore most positively that he had seen Smith at the door of Messrs. Bevington's warehouse on the night of the murder; that he had seen a woman give Smith a piece of silver, and heard him ask, "Is this all to-night, you wretch?" that he saw Smith had a dagger-stick, the dagger being out; and that he heard him threaten to do for the woman. In cross-examination this evidence was not shaken. Another witness was called, who deposed to having seen the prisoner going from Eton to Slough on the night of the murder, at a time when he might have caught the train for London. The prisoner was again remanded.—The Queen held a Court on the 5th inst. at Buckingham Palace. The arrangements were much better than usual.—The usual dinner previous to the opening of the Royal Academy Exhibition also took place. Sir Francis Grant, the new president of the Academy, was in the chair, and a brilliant company sat down to dinner. The Prince of Wales, Prince Alfred, the Duke of Cambridge, the Prince Teck, the Archbishop of Canterbury,

Earl Russell, and the Earl of Derby were among the guests, and all made speeches.—The arguments in the case of Charlotte Windsor were virtually brought to a close on the 5th inst. Mr. Folkard concluded what he had to say, and the judges intimated that they did not think there would be any necessity for calling on the Solicitor-General to reply.—In the Court of Error on the 7th inst. the Judges unanimously affirmed the conviction.—The marriage of an out-pensioner of Greenwich Hospital was summarily stopped on the 7th inst. by the expectant bridegroom being arrested for bigamy. He had, it appears, already married two women; but his first wife admitted that she also had previously been married to a sergeant in the Royal Marine Artillery; and to carry the complication of the case still further, she had married the sergeant when he, too, had a wife living. The magistrate at the Greenwich police-court, before whom the out-pensioner was brought, discharged him on the ground that if his first wife had already been married when he married her, the out-pensioner's first marriage was void. But if this woman's marriage with the sergeant was also void, her second marriage remains good; and it is difficult to see why the out-pensioner, who is a man of sixty-seven years of age, should have been allowed to go free.—The spring meetings of the Congregational Union were opened on the 8th inst. by the delivery of an inaugural address by the Rev. Newman Hall, the chairman of the Union. The subject upon which the reverend gentleman expatiated was Congregationalism. He viewed it in a variety of aspects, and exhibited a marked feeling of catholicity towards other religious bodies.—On Saturday, the 5th inst., three prisoners managed to escape from a cell in Worship-street police-court. With an oak seat they forced out a perforated ventilator at the bottom of the side wall of the cell, and squeezing themselves through the aperture made their way through the court-yard into the court itself, whence they passed out by one of the doors. They have not yet been recaptured.—In the Central Criminal Court, on the 9th inst., the trial of Christian Olifus and Ellen Houghton for abduction was postponed.—The inquiry into the fall of a bridge at Carshalton, by which six men were killed, was concluded also. A workman deposed that having seen the arch to be "all manner of shapes" he had asked to be put on another job; but he made no mention to the sub-contractor of his reasons for that request. The jury returned a verdict of accidental death.—The Foreign Office have issued a notice to travellers cautioning those who want to go to Austria to get their passports *viséd* at the Austrian Embassy either in London or Paris.

FOREIGN INTELLIGENCE.—Austria in her despatch of the 26th ult., made her ultimatum to Prussia on the question of the Duchies. She demands that Prussia will consent to the installation on the vacant ducal throne of such a candidate as the Federal Diet may select; and she promises to stipulate for Prussia certain military concessions at Kiel, Rendsburg, and Sonderburg. If the offer is accepted the latter State will enjoy the reality—although denied the shadow—of power. But the more threatening question is still that of armaments. There does not seem to be much chance of Austria and Prussia agreeing on this subject. If we credit a telegram from Berlin, Austria has replied by telegraph to Prussia's note demanding disarmament in Venetia. Austria is stated to have declared that she will not comply with this demand. Obviously, then, there is danger of a rupture at any moment. The news may not be true, but it is very much what might be expected. Nor are things much less threatening in Italy. Every account to hand from that country indicates a desire for war. But France is

beginning to move in the affair. In the Corps Legislatif M. Rouher explained what were the views of the Government. As to Austria and Prussia he said France would maintain neutrality, taking care that her own honour was not compromised. As to Italy France wished it to be understood that as she would view with disapproval an attack by Austria on Italy, so she would view with equal disapproval an attack by Italy on Austria. He summed up the policy of France as that of honest neutrality with "liberty of action." That last is a comprehensive phrase which may mean a good deal. It was reported that France was about to send 10,000 men to Rome. This is not likely to be true; but, in the exercise of "liberty of action," that or anything of the kind is possible.—The Belgian Chamber of Representatives proposes to erect a monument to the memory of their good King Leopold. Memorials of this kind often perpetuate the names of men who had better have been forgotten; but this cannot be said of the wise and honest monarch who so long ruled Belgium.—As the critical moment arrives when events in Germany must culminate either in peace or in a general declaration of war, the rumours of mediation become more prevalent; and Lord Bloomfield, it is understood, will support with all the influence of England any further proposals which Austria may make. Meanwhile, the mobilisation of the Austrian army is said to be complete; and Prussia is not likely to be behind her antagonist. If a telegram from Florence may be credited, orders have already been issued by Count Bismarck for the mobilisation of 150,000 men. Saxony's reply to the Prussian demand for disarmament appears to be that in the present threatening aspect of affairs she must be provided for any emergency.—In Italy there is no doubt the popular feeling is wholly in favour of war. General La Marmora has declared that in the event of war the Government would call out all the national forces. If this be done Italy will have over 350,000 men in arms. It is stated that Austria has declared her willingness to disarm if Italy will renounce all intention of attacking Venetia. But Italy some days ago said her armaments were simply in self-defence. There is not much hope, therefore, that Austria's offer is a step in the direction of peace. France might, perhaps, even yet prevent the fire of war from blazing out; but with a hot and earnest population like that of Italy, eager for an assault on what it regards as its direst enemy, there is little chance that merely civil words from Austria will avert a collision. So far as the news we yet have goes it looks very much as if Austria must either fight or submit to any terms her northern persecutor and her southern foe choose to dictate.—Prussia, it is said, has declined to entertain the last proposal made by Austria for the settlement of the question of the Duchies. This is of course what every one expected. Prussia is resolved to throw away no opportunity of having a fight with Austria. It seems now as if a few days would put an end to the present suspense and see war begun.

TO CORRESPONDENTS.

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