

LONDON, SATURDAY, MAY 16, 1863.

### THE GIRLS' SCHOOL.

The last of our charities,—so far as the date of its Festival is concerned, though the first in point of establishment,—the Girls' School, held its anniversary on Wednesday, and was, we are happy to state, the most successful ever held for that, the generally considered pet charity of the order—the subscriptions amounting to £3500—making the subscriptions announced at the Festivals of the Royal Benevolent Institution for Aged Masons and their Widows, the Boys' School, and the Girls' School, conjointly, to amount to no less than £10,500; and that in a year when every person—Masons and non-Masons—have had especial calls on their charity from the distress in the North.

On this occasion, our noble brother, the Duke of St. Alban's, made his *debut* before the brethren in the graceful character of an advocate of the charities; and if we have had better chairmen, we have certainly had worse, his Grace performing his duties in a quiet, modest manner, which must have gained the respect of all who heard him; and showing that by the time he has gone the round of the charities, and obtained experience in the duties of the chair, he will have attained no little popularity.

We congratulate the Chairman, the Stewards, and Bro. Patten (the most excellent Secretary), on the result of the Festival, trusting that that of 1864 may be as much in advance of 1863 as 1863 is in advance of 1862.

### GRAND LODGE PROPERTY.

In our impression last week we stated, in error, that there were but four days prior to Grand Lodge in which the hall was at liberty for the exhibition of the plans of the intended new buildings. So far from this being the fact, we are informed by the proprietor of the Tavern that the hall was at liberty from the 15th instant to the 27th inclusive, giving eleven clear days in which the plans might be viewed by the Craft; and, moreover, that the only communication made to the lessees, on the subject, was by letter from the Grand Secretary stating that the Hall would be required for four days, he having the book of engagements before him at the time, showing how and when the Hall was required.

The Derby Day falling next week, when a large number of country brethren will be in town, a good opportunity affords itself for their inspection of the plans, if in the Hall, a central situation, which every body knows.

How the mistake originated it is not for us to de-

termine, but in the meantime we understand that the Committee have arranged for the exhibition in a vacant ward of the Royal Free Hospital, Gray's-inn-lane, a most inconvenient and inappropriate locality.

### THE CONSTITUTIONS OF THE MASONS OF STRASBURG.\*

Authentic records relative to the Constitutions of the Masons of Strasburg, during the time when they most flourished, do not exist. It was only when the old forms began to decay, when the increasing degeneration of morals weakened the desire of forming associations, when the understanding of the old rites and discipline was more and more lost, that the want was felt to fix the statutes, in order to put a bound to further deterioration, by purging the association of the Masons from all heterogeneous elements, and by obliging all stonemasons to enter into the Corporation. For this purpose the Masters of nineteen lodges of southern and middle Germany, assembled in the year 1459, at Regensburg, in the manner of a chapter, and drew up these revised statutes or constitutions (*Ordungen*). It cannot be denied, however, that the tendency of these statutes was rather aggressive, trying to invest the Masonic association with more or less political rights and power.

Though the first of these assemblies had been held at Regensburg, on the 25th of April, 1459, it was at Strasburg that the newly-revised statutes were solemnly adopted and confirmed. They in so far breathe the spirit of the constitution of the empire, as they are defending the isolated independence of the individual, be it even at the expense of the fellow-creature, and are grounded, at all events, on former charges.

The expression "after the manner of a chapter" (*Kapitelweise*), being used in no other corporation, must evidently remind us of the meetings of the convents, the yearly assemblies of the monks being termed "capitula."

All the instructions contained in the statutes were kept secret before strangers, and read probably once a year, at the principal quarterly assembly in the lodge. They relate chiefly to the moral conduct of the members between themselves and towards strangers, and breathe a spirit of brotherly love, strict honesty, and morality.

First of all, these statutes have been published from a certified manuscript copy of the "*Haupt Hütte*," or Grand Lodge of Strasburg, in Heldmann's *Drei ältesten geschichtlichen Denkmälen der deutschen Freimaurerbruderschaft* (Aarau 1819). They were again published by Krause, in his *Drei ältesten Kunsturkunden der Freimaurerbruderschaft*, (Leipzig, 1821); by Heidelhoff, in his *Bauhütten des Mittelalters in Deutschland* (Nuremberg, 1844); by Kloss, in his *Freimaurerei in ihrer wahren Bedeutung*, where they have been compared with the statutes of the English guilds (p. 108 ff.), and lastly they were published as a fragment only, by Fallon and by W. Keller, in his brief *General History of Freemasonry*.

\* From the German in Bro. Findel's *History of Freemasonry*, translated, with permission of the Author, by C. M.

The Grand Lodge of Strasburg took advantage of the presence of the Emperor Maximilian I., in the year 1498, to obtain a confirmation of the statutes† (perhaps only of a part of them), which was afterwards renewed by his successors. All these confirmations, however, as repeating the very words of the Emperor Maximilian, are to be considered as identical, and concerning only the constitution of the year 1459, which as must be observed, is the eldest document bearing an authentic date, and being little previous to the document published by Halliwell.

The revised constitution of the year 1463, is only a repetition of the former ordinances of the year 1459, with but few additions, resulting from the changes of times and better experience. In the said document there is wanting the religious introduction, and no mention is made of the "Vino Grkröuten,‡ the patrons of the association.

In the year 1462, the lodges of northern Germany drew up a similar constitution at Torgan.

The original text of the constitution of the Masons of Strasburg runs as follows:—

In the name of the Father, and of the Son, and of the Holy Ghost, and of our Gracious Mother Mary, and also of her blessed servants, the holy four crowned martyrs of everlasting memory; considering that true friendship, unanimity, and obedience, are the foundation of all good, therefore, and for the general advantage of all princes, nobles, lords, cities, chapters, and convents, who may desire at this time or in future, to build churches, choirs, or other great works of stone and edifices, that they may be better provided and supplied; and also for the benefit and requirement of the masters and fellows of the whole craft of Masonry, and Masons in Germany, and more especially to avoid in future, between those of the craft, dissensions, differences, costs, and damages, by which irregular acts many masters have suffered grievously, contrary to the good customs and ancient usages maintained and practised in good faith, by the seniors and patrons of the craft in ancient times. But that we may continue to abide therein, in a true and peaceful way, have we, masters and fellows all, of the said craft, congregated in chapters at Spiers, at Strasburg, and at Regensburg, in the name and on behalf of ourselves, and of all others, masters and fellows of our whole common craft above-mentioned, renewed and revised these ancient usages, and kindly and affably agreed upon these statutes and fraternity; and having by common consent drawn up the same, have also vowed and promised for ourselves and all our successors, to keep them faithfully, as hereafter stands writ.

A. Firstly: If any of the articles in these statutes should prove to be too strict and severe, or others too light and mild, then may those who are of the fraternity by a majority, modify, decrease, or increase such articles, according to the requirements of the time, or country, or circumstances. The resolutions of those who shall meet together in chapters, after the manner of this book, shall thenceforth be observed, in accordance with the oaths taken by everyone.

† The literal copies of the imperial confirmations are to be found in the works of Heideloff, Kloss, and Fallon.

‡ The legend of the "Vier Grkröuten," as well as the decrees of the Imperial diet, interdicting the intercourse between the separate lodges and the Grand Lodge of Strasburg, are to be found in Kloss's *Freimaurerei in ihrer wahren Bedeutung*, (p. 257, ff.)

B. Item. Whoever of his own free will desires to enter into this fraternity, according to the regulation as thereafter stands writ in this book, shall promise to keep all the points and articles, for then only can he be of our craft. Those shall be masters, who can design and erect such costly edifices and works, for execution of which they are authorised and privileged, and shall not work with any other craft, unless they choose so to do. Masters as well as fellows must conduct themselves honourably, and not infringe upon the rights of others, or they may be punished, according to these statutes, on the occasion of every such transgression.

C. Item. Whatever regular works and buildings are now in progress of erection by journey-work,—namely, Strasburg, Cologne, Vienna, and Passau, and other such works, and also in the lodges which belong to them, and according to custom have been hitherto finished by journey-work, such buildings and works, as beforementioned shall be continued by journey-work, and in no wise by task-work; so that nothing be cut short of the work, to the damage of the contract, as far as possible.

D. Item. If any craftsman who has had regular work should die, then any craftsman or master, skilled in masonry, and sufficient and able for the work, may aspire to complete the said work, so that the lords owning or superintending such building may again be supplied with the requirements of masonry. So also may any fellow who understands such masonry.

E. Item. Any master may, in addition to his own work, undertake a work abroad, or a master who has no such work may likewise undertake it, in which case he may give such building or work in good faith in journey-work, and continue it as best he can or may, so that the work and progress be not interrupted, according to the regulations and customs of masonry. If a master fails to satisfy those who committed the work to him, and reliable information be given thereof, then shall the said master be called to account by the craft, corrected, and punished, after having been sentenced; but if the lords are not willing so to do, then may he do it as they choose, be it by task or journey-work.

F. Item. If any master, who has had such a work or building, die, and another master comes and finds such stonework, be the stonework set or not, then shall such master not pull down the set stones, nor in any way cast away the hewn and unset stones, without previous counsel and agreement with other craftsmen, so that the owners and other honourable persons who caused such edifice to be builded, be not put to unjust expense, and that also the masters who left such work be not defamed. But if the owners choose to have such work removed, then he may have it done, provided he seeks no undue advantage thereby.

G. Item. Neither shall the master, nor those who have undertaken such work, hire out anything that relates to or concerns hewn stones and what belongs to them, be it stone, lime, or sand, but to break or hew by contract or by journey work he may be allowed without risk.

H. Item. If masons be required for hewing or setting stone, the master may set such at work, if they are able, so that the lords may not be hindered, and those who are thus employed shall not be subject

to these regulations unless of their own free will.

I. Item. Two masters shall not share in the same work or building, unless it be a small one, which can be finished in the course of a year. Such a work he may have in common with him that is a brother.

K. Item. If any master accepts a work in contract and makes a design for the same, how it shall be builded, then he shall not cut anything short of the design, but shall execute it according to the plan which has been shown to the lords, cities, or people, so that nothing be altered.

L. Item. Any master or fellow who shall take away from another master of the fraternity of craftsmen a work on which he is engaged, or who shall endeavour to dispossess him of such work, clandestinely or openly, without the knowledge or consent of the master who has such a work, be the same small or great, he shall be called to account. No master or fellow shall keep fellowship with him, nor shall any fellow of the fraternity work for him, so long as he is engaged in the work which he has thus dishonestly acquired, nor until he has asked pardon and given satisfaction to him whom he has driven from his work, and shall also have been punished in the fraternity by the masters, as is ordained by these statutes.

M. Item. If any one accepts in whole or in part any work which he does not understand how to execute, not having consulted any craftsman thereon, nor having applied to the lodge, he shall in no wise undertake the work; but if he attempts to do so, then shall no fellow take work with him, so that the lords be not put to expense by such ignorant master.

N. Item. No workman, nor master, nor parlirer, nor fellow-craft shall instruct any one whatsoever, who is not of our craft, in any part, if he has not in his day practised masonry.

O. Item. No craftsman nor master shall take money from a fellow for teaching or instructing him in anything belonging to masonry, nor shall any parlirer or fellow-craft instruct any one for money's sake; but if one wishes to instruct the other, they may do so mutually or for fraternal affection.

P. Item. A master who has a work or building for himself may have three apprentices, and may also set to work fellows of the same lodge; that is, if his lords so permit; but if he have more building than one, then shall he have only two apprentices on the aforementioned building, so that he shall not have more than five apprentices on all his buildings.

Item. No craftsman nor master shall be received in the fraternity who goes not yearly to the Holy Communion, or who keeps not Christian discipline, or who squanders his substance at play; but should any one be inadvertently accepted into the fraternity who does those things as aforesaid, then shall no master nor fellow keep fellowship with him until he desists therefrom and has been punished therefor by those of the fraternity.

No craftsman or master shall live in adultery while engaged in masonry; but if such one will not desist therefrom, then shall no travelling fellow nor mason work in company with him, nor keep fellowship with him.

Q. Item. If a fellow-craft takes work with a master who is not accepted into the fraternity of craftsmen, then shall the said fellow not be punishable therefor.

So also, if a fellow take work with a city master, or with another master, and be there set to work, that he may well do, so that every fellow may find work; but nevertheless such fellow shall keep the regulations, as hereinbefore and hereinafter written, and shall also contribute his fee to the fraternity, although he be not employed in the lodges of the fraternity, or with his fellow-brethren.

But if a fellow would take unto himself a lawful wife, and not being employed in a lodge, would establish himself in a city and be obliged to serve with a craft, he shall on every ember-week pay four pennies, and shall be exempt from the weekly penny, because he be not employed in the lodge.

R. Item. If a master have a complaint against another master, for having violated the regulations of the craft, or a master against a fellow, or a fellow against another fellow, any master or fellow who is concerned therein shall give notice thereof to the master who presides over the fraternity, and the master who is thereof informed shall hear both parties, and set a day when he will try the cause; and meanwhile, before the fixed or appointed day, no fellow shall avoid the master, nor master drive away the fellow, but render services mutually until the hour when the matter is to be heard and settled. This shall all be done according to the judgment of the craftsmen, which shall be observed accordingly. Moreover, the case shall be tried on the spot where it arose, before the nearest master who keeps the Book of Statutes, and in whose district it occurred.

S. Item. Every parlirer shall honour his master, be true and faithful to him, according to the rule of Masonry, and obey him with undivided fidelity, as is meet and of ancient usage. So also shall a fellow.

And when a travelling fellow-craft desires to travel farther he shall part from his master and from the lodge in such wise as to be indebted to no one, and that no man have any grievance against him, as is meet and proper.

T. Item. A travelling fellow, in whatever lodge he may be employed, shall be obedient to his master and to the parlirer, according to the rule and ancient usage of Masonry, and shall also keep all the regulations and privileges which are of ancient usage in the said lodge, and shall not revile his master's work, either secretly or openly, in any wise; but if the master infringe upon these regulations, and act contrary to them, then may any one give notice thereof.

U. Item. Every craftsman employing workmen in the lodge, to whom is confided these statutes, and who is duly invested with authority, shall have power and authority in the same over all contentions and matters which pertain to Masonry, to try and punish in this district. All masters, parlirers, and apprentices shall obey him.

X. Item. A fellow who has travelled and is practised in Masonry, and who is of this fraternity, who wishes to serve a craftsman on a portion of the work, shall not be accepted by that craftsman, or master, in any wise, for a less term than two years.

Y. Item. All masters and fellows who are of this fraternity shall faithfully keep all the points and articles of these regulations, as hereinbefore and hereafter stands written. But if any one should perchance violate one of the points, and thereby become punishable, if afterwards he be obedient to the regu-

lations, by having complied with what has been sentenced upon him, he will have done sufficient, and be released from his vow, in regard to the article wherefore he has been punished.

Z. Item. The master who has charge of the book shall, on the oath of the fraternity, have a care that the same be not copied, either by himself nor by any other person, or given, or lent, so that the book remain intact, according to the resolution of the craftsmen. But if one of the craftsmen, being of this fraternity, have need or cause to know one or two articles, that may any master give him in writing. Every master shall cause these statuted statutes to be read every year to the fellows of the lodge.

Item. If a complaint be made involving a greater punishment, as, for instance, expulsion from Masonry, the same shall not be tried or judged by one master, in his district, but the two nearest masters who are intrusted with the copies of the statutes, and who have authority over the fraternity, shall be summoned by him, so that there may be three. The fellows who were at the place where the grievance arose shall be summoned also, as whatsoever shall be, with one accord, agreed upon by those three together with all the fellows, or by a majority thereof, in accordance with their oath and best judgement, shall be observed by the whole fraternity of craftsmen.

Item. If two or more masters, who are of the fraternity, be at variance, or discord, about matters which do not concern Masonry, they shall not settle these matters anywhere but before Masonry, which shall judge and reconcile them as far as possible, but so that the agreement be made without prejudice to the lords or cities who are concerned in the matter.

1. Now, in order that these regulations of the Craft may be kept more honestly, with service to God and other necessary and becoming things, every master who has craftsmen at work in his lodge, and practises Masonry, and is of this fraternity, shall first pay one florin on entering this fraternity, and afterwards each year four Blapparts, namely, on each ember-week one Blappart, or Bohemian, to be paid into the box of the fraternity, and each fellow four Blapparts, and so likewise an apprentice who has served his time.

2. All masters and craftsmen who are of this fraternity, and who employ workmen in their lodges, shall each of them have a box, and each fellow shall pay into the box weekly one penny. Every master shall faithfully treasure up such money, and what may be derived from other sources, and shall each year deliver it to the fraternity at the nearest place where a book is kept, in order to provide for God's worship and to supply the necessaries of the fraternity,

3. Every master who has a box, if there be no book in the same lodge, shall deliver the money each year to the master who has charge of the book, and where the book is there shall also be held divine worship. If a master or fellow dies in a lodge where no book is kept, another master or fellow of the said lodge shall give notice thereof to the master who has a book, and when he has been informed thereof he shall cause a mass to be said for the repose of the soul of him who has departed, and all the masters and fellows of the lodge shall assist at the mass and contribute thereto.

4. If a master or fellow be put to any expense or disbursement on account of the fraternity, and no-

tice be given of how the same occurred, such master or fellow shall be repaid his expenses, be the same small or great, out of the box of the fraternity; if also any one gets into trouble with courts or in other matters relating to the fraternity, then shall every one, be he master or fellow, afford him aid and relief, as he is bound to do by the oath of the fraternity.

5. If a master or fellow fall sick, or a fellow who is of the fraternity, and has lived upright in Masonry, be afflicted with protracted illness and want for food and necessary money, then shall the master who has charge of the box lend him relief and assistance from the box, if he otherwise may, until he recover from his sickness; and he shall afterwards vow and promise to restitute the same into the box. But if he should die in such sickness, then so much shall be taken from what he leaves at his death, be it clothing or other articles as to repay that which had been loaned to him, if so much there be.

*These are the Statutes of the Parlirers and Fellows.*

No craftsman or master shall set at work a fellow who commits adultery, or who openly lives in illicit intercourse with woman, or who does not yearly make a confession, and gives not to the holy communion, according to Christian discipline, nor one who is so foolish as to lose his clothing at play.

Item. If any fellow should wantonly take leave of a Grand Lodge or from another lodge, he shall not ask employment in the same lodge for a year to come.

Item. If a craftsman or master wishes to discharge a travelling fellow whom he had employed, he shall not do so unless on a Saturday, or a pay-evening, so that he may know how to travel on the morrow, unless he be guilty of an offence. The same shall also be done by a fellow-craft.

Item. A travelling fellow shall make application for employment to no one but the master of the work, or the parlirer, neither clandestinely nor openly, without the knowledge and will of the master.

*Regulations of the Apprentices.*

No craftsman nor master shall knowingly accept as an apprentice one who is not of lawful birth, and shall earnestly enquire thereof before he accepts him, and shall question such apprentice on his word, whether his father and mother were duly united in lawful wedlock.

Item. No craftsman or master shall promote one of his apprentices as a parlirer, whom he has taken as an apprentice from his rough state, or who is still in his years of apprenticeship.

Neither shall any craftsmen or master promote any of his apprentices as a parlirer, whom he has taken from his rough state, notwithstanding he may have served the years of his apprenticeship, if he has not travelled for the space of one year.

If any one who has served with a mason (*murar*), comes to a craftsman, and wishes to learn of him, the said craftsman shall not accept him as an apprentice, unless he serve as such for three years.

No craftsman or master shall take an apprentice from his rough state for less than five years.

If, however, it happens that an apprentice should leave his master during the years of his apprenticeship, without sufficient reasons, and does not serve out his time, then no master shall employ such apprentice. No fellow shall work with him, nor in any wise keep fellowship with him, until he has served his lawful time with the master whom he left, and has given him

entire satisfaction, and brings a certificate from his master aforesaid.

No apprentice shall ransom himself from his master until he intends to marry with his master's consent, or there be other sufficient reasons which urge him or his master to this measure.

If an apprentice deems that he has not been dealt justly with by his master, in any way they may have agreed upon, then may the apprentice bring him before the craftsman and masters who are in that district, so that an explanation and redress may take place as the case may be.

Item. Every master who has a book in the district of Strasburg, shall pay every year at Christmas, a half-florin into the box of Strasburg, until the debt is paid which is due to that box.

And every master who has a book, and whose building is finished, and who has no more work whereon he can employ the fellows, shall send his book and the money in his possession, which belongs to the fraternity, to the workmaster at Strasburg.

It was resolved at the day at Regensburg, four weeks after Easter, in the year, counting from God's birth one thousand four hundred and fifty-nine, on St. Mark's Day, that the workmaster, Jost Dotzinger of Worms, of the building of our dear Lady's minster, the high chapter of Strasburg, and all his successors on the same work, should be the supreme judge of our fraternity of masonry, and the same was also afterwards determined on at Spire, at Strasburg, and again at Spire, in the year 1464, on the ninth day of April.

Item. Master Lorenz Spinning, of Vienne, shall also be chief judge at Vienne, and thus a workmaster or his successors of Strasburg, Vienne, and Cologne, these three are the chief judges and leaders of the fraternity; they shall not be removed without just cause as was determined on the day at Regensburg, 1459, and at Spire, 1464.

This is the district that belongs to Strasburgh; all the country below the Moselle and Franconia, as far as the Thuringian Forest, and Rabenberg, as far as the episcopate at Eichstatten, from Eichstatten to Ulm, from Ulm to Augsburg, to the Adelsburg, and as far as Italy; the countries of Misnia, Thuringia, Saxony, Frankfort, Hesse, and Suabia, these shall be obedient.

Lorenz Spinning, workmaster of the building of St. Stephen, at Vienne, appertains Lampach, Stelienmark, Hungary, and the Danube downward.

Item. To Master Heffan Hurder, architect of St. Vincent's, at Berne, shall have the districts of the Swiss confederacy.

Item. To Master Conrad, of Cologne, master of the chapter there, and to all his successors likewise, shall appertain the other districts downward, whatever there be of buildings and lodges which belong to the fraternity, and may hereafter belong to it.

If any master, parlirer, fellow craft, or apprentice, acts contrary to any of the hereinbefore or herein-after written points or articles, and does not keep them collectively or individually, and reliable information be obtained thereof, then he or they shall be summoned before the fraternity, by reason of such violation, and shall be called to account therefore, and shall be obedient to the correction or penalty which is sentenced upon him, for the sake of the oath and vow which he has pledged unto the fraternity. And if he slights the summons without honest reason, and does not come, he shall yet give what has been sen-

tenced upon him as a penalty for his disobedience, although he be not present. But if he will not do so, he may be brought before ecclesiastical or civil courts at the place where they be held, and may be judged according to what may be right in the matter.

Item. Whoever desires to enter this fraternity, shall promise ever to keep steadfast to all these articles hereinbefore and hereinafter written in this book, except our gracious Lord the Emperor, or the king, princes, lords, or any other nobles, by force or right, should be opposed to his belonging to the fraternity, that shall be a sufficient excuse, so that there be no harm therein. But for what he is indebted for to the fraternity, he shall come to an agreement thereon with the craftsmen, who are in the fraternity, although by Christian discipline every Christian is bound to provide for his own salvation, yet it must be duly remembered by the masters and craftsmen whom the Almighty God has graciously endowed with their art workmanship, to build houses of God, and other costly edifices, and honestly to gain their living thereby, that by gratitude their hearts be justly moved unto true Christian feelings, to promote divine worship, and to merit the salvation of their soul thereby. Therefore to the praise and honour of Almighty God, his worthy mother Mary, of all her blessed saints, and particularly of the four crowned martyrs, and especially for the salvation of the souls of all persons who are of this fraternity, or who may hereafter belong to it, have we, the craftsmen of masonry, stipulated and ordained for us and all our successors, to have a divine service yearly at the four holy festivals, and on the day of the holy four crowned martyrs at Strasburg, in the minster of the high chapter, in our dear lady's chapel, with vigils and soul masses, after the manner to be instituted.

It was determined upon the day at Spire, on the 9th day of April, in the year counting from God's birth, 1464, that the workmaster Jost Dotzinger of Worms, workmaster of the high chapters at Strasburg, shall have an assembly of craftsmen in his district, when three or four masters shall be taken and chosen to come together on a certain day as they may agree, and what is there determined on by majority of those who are so congregated in chapter, and who are then present, and how they may decrease or increase some articles, that shall be kept throughout the whole fraternity. That day shall be on St. George's Day, in the sixty-ninth year.

These are the masters who were present on the day at Spire, on the 9th day of April, in the year 1464:—

Item. Jost Dotzinger of Worms, workmaster of our dear lady's minster, of the high chapter of Strasburg. Item. Master Hans von Esselingen; Item. Master Vincencie von Constantz; Item. Master Hans von Heyltburn; Item. Master Peter von Algersheim, master of Nuhuasen; Item. Werner Meylon, of Basle, on behalf of Master Peter Knobel of Basle, &c.

IRELAND.—ADDRESS TO THE PRINCE OF WALES.—An address, signed by the Duke of Leinster, as Grand Master, has been forwarded to the Prince of Wales by the Grand Lodge of Freemasons of Ireland, to which the following reply was returned:—Lieut. General Knollys is desired by the Prince of Wales to thank the Grand Lodge of Free and Accepted Masons in Ireland for their address of congratulation on his marriage. His Royal Highness is well assured of those sentiments of loyalty to their sovereign which have always animated this fraternity, and gratefully acknowledges the feelings of attachment which they profess towards himself.

## ROMAN CATHOLIC INTOLERANCE.

In our number of last week we gave a copy of a circular issued by Dr. Paul Cullen, the Roman Catholic Archbishop of Dublin, with reference to the attendance of Catholics at the Irish Masonic Ball, in honour of the marriage of the Prince of Wales. We have selected the following comments upon it from the local papers.

(From the Irish Times.)

The society of Freemasons is not only the most ancient, but one of the most genial, charitable, and unobtrusive of societies. They never interfere in politics; amongst them is never heard a whisper respecting religious differences. All ranks, all creeds, all professions, are linked together by the silken cord of Freemasonry. Man is formed for clanship, or for association, if that term be preferred. It is something for the "free and accepted Mason" to know that in every country and every clime he may have friends; that he is one of a vast brotherhood, limited by no political frontiers—no national language—no peculiarity of belief. Only the other day we read how the sudden movement of a hand enunciated a Masonic symbol and saved a brother's life from the most sanguinary and cruel of enemies. In our own country Freemasonry meets the public eye only when a dead comrade is borne to the grave, or when some loyal or charitable purpose is to be accomplished. Masonry, in our day, is but an unlimited friendly brotherhood.

It was different, perhaps—for the point is not clear—in mediæval times and in a disturbed country. What is certain is, that many confounded Freemasons with Carbonari. Because the meetings of the former were limited to the members of the society, they were supposed to be revolutionary. It is an Anachronism to attribute to the generous and cheerful brotherhood of Masons of modern days, the dark designs and mysterious objects of the Vehmgericht or the Carbonari. In these countries, although the Freemasons might exercise political influence beyond that of any other association, they have never, at any period, exhibited the most remote desire to interfere in politics.

It was with some surprise, therefore, that we read a monition from Archbishop Cullen, warning, not only the Freemasons, but all others of his flock who had attended the charitable ball, that they had incurred the ecclesiastical penalty of excommunication! The Archbishop confounds the Freemasons of Ireland with those of Italy, and our modern epoch with the mediæval period. He classes the Freemasons with the members of secret political societies, and unites in one condemnatory sentence Freemasonry with Ribbonism. We agree heartily with all that Archbishop Cullen has said respecting secret associations formed for political objects and possibly for crime. Roman Catholic clergy possess peculiar means adapted for the discovery and dispersion of Ribbon and other guilty societies. The community expects that they will exert all their power and influence to put down associations which only lead to violence, outrage, assassination, and executions. But they must weaken their influence if they confound such a society as that of Freemasons with such guilty confederacies. To place all on a level is to render Ribbonism respectable, and to afford the peasant an excuse for joining it. When an untaught and unreflecting peasant finds Ribbonism elevated to the same rank as Freemasonry, while he knows that the members of the latter society are charitable, generous, genial, harmless, and respected, he will be led to think that Ribbonism is not so bad as he should be taught to believe.

(From the Dublin Daily Express.)

The piety of Archbishop Cullen is one of the most curious and interesting of psychological facts. His zeal is a consuming fire, his devotion is pugnacious, his

prayers are indictments. This is the month of May, and in May Ultramontane piety is transcendental, ardent, and seraphic. Woe to the heretic that crosses the path of Dr. Cullen during this season of austere asceticism, when his milk of human kindness is turned into the sourest of liquors, unpleasantly stirred up within him at the sight of fresh-blown flowers and the singing of happy birds! Why should there be any happiness in the world, especially outside of the true church, during the month of May, or bordering thereupon? The Masonic Ball in the Rotundo has, it seems, grievously shocked the spiritual sensibilities of the Archbishop,—more especially as some Roman Catholic ladies and gentlemen actually attended the ball, admired the Masonic emblems, were charmed with the costume of the Order, enjoyed their hospitality, and actually danced with Masons! How they could have brought themselves to act so wickedly evidently surpasses Dr. Cullen's comprehension. He must have wondered, like a saint of old, that the roof of the building did not tumble down upon the ungodly assembly. How could "the faithful" of Dublin have sunk so low, have forgotten themselves so far, have allowed the Tempter to get the better of them so completely, as to join an assembly over which the Duke of Leinster presided, and at which the Viceroy was the principal guest? How could they join in the festivity of a body which enrols among its members the best of our nobility, the most distinguished of our statesmen, the most exemplary and the most benevolent of our citizens,—a body of which Roman Catholic Kings and Cardinals have been Grand Masters, and over which, in England, his Royal Highness the Duke of Sussex presided till the day of his death, and of which the Queen's father was a Grand Master? To the public of all denominations, not excepting Roman Catholics, before Dr. Cullen issued his anathema, the assembly in the Rotundo on the night of the 28th April appeared to comprise as much of the moral worth and respectability, as many of the truly excellent of the land, as ever were gathered together in one building in Dublin. The very spirit of Christianity seemed to pervade the scene, a perfection of order and brotherly love,—a moral beauty, which harmonized admirably with the genius of the Masonic Institution. Differing in politics, in religion, in country, in rank,—all felt as brethren and sisters, as if a potent spell had touched their hearts, and fused their feelings into one general current of Christian fraternity and benevolent joy.

It is very difficult to conceive how any one with the spirit of a Christian and the heart of a man could contemplate such a scene with disapprobation and anger. Yet disapprobation and anger are weak words to express the feeling it excited in the mind of Dr. Cullen. If the Roman Catholic ladies and gentlemen who had the privilege of mingling in that brilliant assembly of beauty and rank—the *élite* of the gentry of Ireland—had been dancing with the vilest and the most blood-stained felons, whose touch is contamination and whose companionship is infamy, the Roman Catholic Archbishop could not have felt more abhorrence. "The members of Ribbon Lodges," he says, "and dangerous and condemned brotherhoods, and those who encourage and promote them, incur a reservation in this diocese, and are to be treated in the same way as Freemasons!" There is, then, nothing worse than Freemasonry—no lower depth of wickedness! It surpasses the ordinary power of priestly absolution; it is worse than "the seven deadly sins;" it is a case reserved for the Bishop and the Pope's Legate. When Dr. Cullen is pleased, not by open and direct denunciation in pastoral and circular, but by a soft whisper, to threaten Ribbonmen, sworn and organised murderers, he tells them they shall be treated "as Freemasons!"

We do not think that in the worst ages of fanatical intolerance, inflamed by civil war, any prelate ever perpetrated so gross an outrage. Dr. Cullen seems to have



published this circular deliberately for the purpose of insulting the Lord Lieutenant, the Duke of Leinster, Lord Naas, Sir William Somerville, and the host of noblemen and gentlemen, the best benefactors of the Roman Catholic people, who are brothers of the Masonic Order. Why did he write the circular at all? He says that joining in a festivity with Freemasons is a reserved case in the diocese. But do not the Very Rev. and Rev. Confessors know that as well as he? If it was necessary to send this circular to the clergy for their guidance, it surely was not necessary to publish a document so offensive!

We have a few words to say to the Roman Catholic laity of Dublin, which we hope they will take in good part. All of them who have arrived at man's estate will remember Father Tom Maguire, the powerful champion of their faith. The elder ones will recollect his magnificent defence of his Church, in the discussion with the Rev. Mr. Pope, which was a battle fought by intellectual giants. As a theologian, who would think of comparing Dr. Cullen with Father Maguire? Well, Father Tom Maguire, the renowned controversialist, was enrolled a Freemason, and his apron is in the possession of a gentleman in this city. Yet, Dr. Cullen says, in reference to the injunctions against joining the the Freemasons.—“The violation of these constitutions or precepts of the Church is a grievous sin, and is punished by the Church with the severest censure—that of *excommunication*, the absolution from which is reserved, except in danger of death, to the Sovereign Pontiff, or one delegated by his authority.” And, lest his meaning should not be clearly enough inferred from this tremendous difficulty about absolution, he intimates that the deeds of the Masons must be deeds of darkness, and, therefore, they shun the light. It is true that the society is to a certain extent secret, but it was quite as much so when it was patronized by Popes and Roman Catholic princes, and Dr. Cullen cannot surely be ignorant of the fact that Masons are associated only for purposes of benevolence. If the fellowship or brotherhood of the modern Churches were all that it ought to be,—if it recognised brotherhood irrespective of rank or condition, sect or party, or nation,—if it were ever open to the stranger, the afflicted, the unfortunate, enabling him to count on the active sympathy of brothers, no matter in what part of the world calamity might overtake him,—then there would be no need of Freemasonry. But it is well that there is an asylum in the world into which neither party spirit nor sectarian animosity, nor the arrogance of rank and power and wealth must intrude,—where the intrinsic worth of the man is prized,—where the Christian's claim to brotherhood is cordially allowed,—and where beneficence is the object of a perfect voluntary organization. This is what Freemasonry is,—and in order more effectually to carry out this object, it practises secrecy, but it is a secrecy compatible with true catholicity; and it accomplishes what no priesthood has yet succeeded in effecting—an unsectarian, unrestricted Christian brotherhood. Hence the jealousy and hostility of Pontiffs and Prelates, and hence the holy wrath of Dr. Cullen.

The following letters appear in *Saunders's News-Letter*, of Friday, May 8th, 1863:—

#### THE IRISH MASONIC BALL.

SIR,—Will you be good enough to insert in your next publication the enclosed letter, which I forwarded to the Most Rev. Dr. Cullen, Roman Catholic Archbishop of Dublin, on Monday last, and to which I have, as yet, received no reply? I am, sir, truly yours,

JOHN O'LEARY.

[We have much pleasure in publishing the following letter, which is from the pen of a rising Roman Catholic member of the Bar, and son to the Vice-President of the Queen's University, at Galway]:—

“8 North Great George's-street, Dublin, May 4, 1863.

“MY LORD—I am an obscure member of your lordships flock, personally unknown to you. I am, I trust, a sincere

Roman Catholic, and in the cause of the Roman Catholic Church in Ireland I venture to address the following observations to your lordship:—I have read in the *Freeman's Journal* of this day a circular letter addressed by your lordship to the Very Rev. and Rev. the Confessors of Dublin. In that letter your lordship reminds those reverend gentlemen that all Catholics who attended the Masonic Ball, recently held at the Rotundo, are thereby excommunicated. At this moment there is a notice affixed to the door of your lordship's Metropolitan Church, relating to the bazaar about to be held in the Rotundo, under the auspices of the Society of St. Vincent de Paul. That notice contains (as my memory serves me) the following words:—“The Messrs. Fry have kindly consented to allow the splendid decorations which excited such universal admiration at the recent ball at the Rotundo to remain up during the bazaar.” My lord, the inconsistency herein seems to me apparent. The decorations alluded to are undoubtedly those used by the Freemasons. The committee of the bazaar, therefore, will use, as part of these decorations, the emblems and insignia of a society the members of which are, according to your lordship's letter of to-day, to be treated in the same way as members of Ribbon Lodges. My lord, I attended the Freemasons' Ball at the Rotundo, as also did several members of my family. I am not a Freemason, but I think it probable I should join that body, were it not for the rule of the Church which prohibits Catholics from becoming members of that society. I am not, therefore, one of those who, while nominally Catholics, habitually disobey the laws of that Church. As I am, by the terms of your lordship's letter, at this moment “an excommunicated person,” your lordship will pardon me if I trouble you with a few observations on what, as far as my information goes, is the nature of that sentence, and the law under which it is pronounced. The only authority to which I can at this moment refer as to the nature and effect of excommunication, is Mr. Fitzpatrick's *Life of Dr. Doyle*. In that work, vol. 1, p. 371, is this passage:—“A man resident in that town (Tullow) had been convicted by the Bishop of gross and repeated acts of immorality. Dr. Doyle, in consideration of the public scandal caused, decided upon publicly excommunicating him. He ascended the altar of Tullow Chapel in his episcopal cope, \* \* and proceeded to fulminate the terrible censure of the Church. There are several forms for effecting excommunication. Dr. Doyle, in this instance, acted upon the spirit of St. Paul's address to the incestuous Corinthians.” Mr. Fitzpatrick here describes the words used by Dr. Doyle, upon which I shall only remark, that there is a mitigation in the sentence of Dr. Doyle, which, I regret to find, is absent from your lordship's circular letter. The conclusion of the document is this, p. 372:—“Dr. Doyle warned the people not to eat or keep company with the unclean man. The people shunned him, and he had to leave Tullow, of which he had long been an inhabitant.” At page 500 of the same book is another description of a sentence of excommunication pronounced by the same venerable prelate. The offences in each case appear to me to differ, not merely in degree, but in their nature, from that of attending the recent ball at the Rotundo. As to the law which gives a sanction to your lordship's sentence, I beg to remind your lordship that it arises from the voluntary wish of the Catholics in this country. They agree to be bound by the law of the Church, which is not recognised by the Government of the country, and, therefore, cannot be enforced. Under this voluntary bond, I believe the laws of the Church are, generally speaking, obeyed in Ireland as completely as in any Catholic country in the universe. This being so, my lord, I would respectfully apply to your lordship, not in my own name, for that is a cypher, but on behalf of a body of intelligent and respectable men who, I believe, do exist in the Catholic Church in Ireland, and will read your lordship's letter with regret. On their behalf I ask your lordship to reconsider your decision. I do not, my lord, intend to argue on nice technicalities of law, whether attendance at such an assembly as the ball at the Rotundo can be considered as taking part in or participating in Freemasonry. I only ask your lordship whether you consider that the Catholics who attended that ball have committed an offence which should be treated with the severest punishment known to the Church? If, in this letter, I have said one word that can be considered as disrespectful to your lordship, or to your lordship's sacred office, I sincerely state that such disrespect is wholly unintentional, and that, if your lordship will point out any such passage, I shall at once and amply apologise for it.—I am, my lord, your lordship's obedient servant,—JOHN O'LEARY.

“To His Grace the Most Rev. Dr. Cullen.”

## TOLERATION AND DR. CULLEN.

Sir,—As “a Free and an Accepted Mason,” I at once accept Dr. Paul Cullen’s challenge against my Craft, and undertake to prove that it is as infinitely superior to his as light is to darkness, or as the undisguised and always loyal proceedings of honest and candid men are to the trickeries and mysteries of an affiliation who presume to think that their mere doctrine is infallible, and who, like Iago, put money in their purse by preying upon the weaknesses of those who reject the commands of the Bible, and accept their own instead. History informs me that for ages the Masonic brotherhood have maintained their ground in every country to which the glorious institution has reached, and that in none has it been more honoured than in those continental countries where the Roman Catholic religion was that of the State. And why? Its great and Christianlike object is to bind man to man in a brotherhood of kindness and good feeling; it relieves the wants of others, careless of its own; it supports the widow, maintains the orphan, acts as the Samaritan to the wayfarer and the weary, and, at a word, performs all those offices of Christian charity, duty, and love, which Christ himself insists on as the end and aim of the God-like mission which it was the will of his Father that he should come on earth to undertake. In every country has Masonry been welcomed, for its principles are loyal and true, and its utility apparent, and from no country has it been banished as having interfered with the interests of law and order, or having intermeddled with State affairs, with which it had no possible concern. But can Dr. Cullen give the same satisfactory estimate of the mission of his order? Or can he point to a single Catholic—Roman Catholic—country in Europe, from whence some one order or other of his Church have not had notice to quit within a certain time, under the penalty of being driven forth as peace-breakers, malcontents, firebrands, and rebels against constituted authority, even of the most orthodox kind. If I wished to run my letter to unreasonable length I might travel back to the Popes themselves, scores of whom, by their lives and actions, ought to bring a blush into the cheek of any Christian man even to name, while at the same period of time the leaders of Masonry were perfecting their great scheme, and endeavouring to undo what the Papacy had done; I might then travel into the history of the Jesuits, and prove the grasping, griping, mercenary nature of their policy, which, in its celebrated proclamation of “the end sanctions the means,” is at once a test of the purity of the proclaimers, and of the apostolic character of its views. But these, sir, are things which every reader of history, however superficial, has by heart, and I prefer dealing with Dr. Paul Cullen on his own soil and in his own day. What did he come here to do, and how has he done it? If might and not right was not the ruler, what possible right has he to be where he is at all? I, though a Protestant (and proud to call myself one), have spoken to hundreds of Catholics who shrug their shoulders at his antics, and freely acknowledge that he is “not the man for Ireland” at all. He had lived and vegetated in Rome all his life; but an opportunity offered for his elevation, and instead of proceeding in the usual, decorous, and legitimate course, of choosing a successor to Dr. Murray (an excellent, loyal, and temperate man), the Roman authorities altogether disregard and throw over the recommendatory programme of *dignus, dignior, dignissimus*, the Pope’s favourite is pitchforked into office, and is allowed to select as he likes. Ultimately he fastens upon Dublin, and I must be wofully misinformed if save to a favoured few, his ultramontane views have found acceptance with either clerics or laics of his own creed. One and all they feel that he came to bring “not peace, but the sword.” It is “all for Popery, or the world will be lost,” with him. His pet clergy are instructed to preach that social communion with Protestants is a violation of the commandments of the Church; to hob-nob with one of the heterodox is a misdemeanour; to waltz or dance “Sir Rogerly de Coverly” with one of the forbidden was beyond the bounds of “venial” sin, while even to think of intermarriage with a pariah of Protestantism, is “a bell, book, and candle affair,” and is hardly to be expiated, except by the most liberal bequests. Is it possible to suppose anything more arrogant in itself, or more insulting to the respectable members of his own creed, than the latest anathema of this intolerant and arbitrary stranger to the wishes, habits, and requirements of those amongst whom he has, for their misfortune and the misfortune of Ireland, been sent? Out of the 1500 gentlemen and ladies present at the late “Masonic Ball,” there were, at least, from 500 to 600 Roman Catholics, all respectable, or they would not have

been admitted, and many of them of large fortune and eminent professional rank. Yet these are, every man and woman of them, set down as willing associates with—not exactly with Ribbonmen, but with something still more dangerous and formidable, inasmuch as the Ribbonmen might chance to listen to the Archbishop, and the Freemasons only smile at his fulminations, and disregard his treacherous, unpatriotic, and unchristian advice. Usurpers, sir, are always inclined to play the part of despots where and when they can; and as Doctor Cullen has arrived at his present dignity in a somewhat unusual way, and as he appears to have been sent amongst us to further that miserable part of *divide et impera*, from which we have suffered so long, I would earnestly entreat all Irishmen—both Catholics and Protestants—not to allow so evil a foreign influence to actuate or separate them. They are all Christians, bound together by the great bond of unity, brotherhood, and peace, bequeathed them by the lips of a dying Saviour; they have suffered by their divisions, and ought by this time to be aware that “union is strength.” Previous to the arrival of this very exacting and absolute ecclesiastic amongst us, we were progressing favourably; and although since then we have retrograded, still it must be acknowledged that this recession is not the work of Protestantism, but must, in a great measure, be traced to that miserable timidity of the Roman Catholic Church and its ministers, which fears that collision with Protestantism would prove its own downfall, and, as a matter of prudence, promotes social division, in order to prevent the diffusion of Gospel truth. But this is not, and ought not to be the policy of Irishmen. We are bound together, not by creeds, but by nationality; we have a country to honour, a principle to advance, a further progress to struggle for; but what does Rome or the rulers of Rome care for this? It sends the Catholic penitent to the confessional, and frowns on the sinner who acknowledges to the *laches* of a Protestant quadrille or a masonic ball, while it temporises with greater criminality; and it gives us to be the “ruler and guide of our Roman Catholic brethren” a man who has spent his freshest years at the feet of despotism, and who, even while I write these lines, may be refusing absolution to some trembling female penitent of “sweet seventeen,” whose most awful inculpation is, “Oh! my Lord, forgive me, for I had the great misfortune to dance with my cousin at that horrid ‘Masonic ball!’”—I am, sir, yours,

ANTI-HUMBUG.

## FATHER TOM MAGUIRE A FREEMASON.

Sir,—The celebrated “Father Tom Maguire” was initiated, &c., in Masonic Lodge 187, Drumkeerin, County Leitrim, where he was for a long time parish priest, and I believe the records of the lodge would attest to the membership of other excellent clergymen of the same faith before his time. I am acquainted with a member of the fraternity lately come from Perth, where he was initiated. The master and chaplain of the lodge, he informs me, were Spanish Roman Catholic priests, and the large majority of the members are of the same faith. That contemptible bigotry which would deny the privileges to Roman Catholics in this country which are allowable in other countries, is only part and parcel of that blighting, narrow-minded ultramontanism which has so degraded this unhappy country. The respectable and ever loyal body of Freemasons can well afford to treat with supreme contempt, as they do, such an odious comparison as is made between their society—whose principles all over the universe are “Justice, Morality, Friendship, and Brotherly Love”—and that atrocious bloodstained Ribbonism, whose diabolical but priestly-patronised practices are, unfortunately for many, now too well known.

Enniskillen, May 5, 1863,

A. P. MASTER.

Sir,—The best answer the Roman Catholics who attended the Masonic Ball could give to Dr. Cullen’s absurd anathema would be for them all to turn Protestants at once. Yours,

SANS PEUR.

The directing committee of the Masonic Historical Society, “Verein Deutscher Freimaurer,” has nominated as corresponding members the following brethren:—Bros. S. B. Wilson, P.M. at London; Ahlberg, at Christianstadt (Sweden); Franç Favre, editor of the *Monde Mag.*, at Paris; Eug. Hubert, W.M. of the Lodge Jerusalem, at Paris; De Lespinasse, at Vaassen (Netherlands.)



## MASONIC NOTES AND QUERIES.

## THE ACACIA.

Alphonse Karr's *Voyage autour de mon Jardin* is the work to which allusion was made by me in the conversation with a brother at the banquet of the Provincial Grand Lodge of Kent, Margate, July, 1859. There are two pages on the subject. The first passage is all that I can venture to copy:—"Dans le Catéchisme secret des Franc-maçons, il est fort parlé de l'Acacia."—CHARLES PURTON COOPER.

## LAURIE'S "HISTORY OF FREEMASONRY, 1804."

In the sale of the library of the late Dr. David Irving, Librarian to the Faculty of Advocates, Edinburgh, there was a copy of this work, which sold for £1, on Saturday, March 28th, 1862. In this copy there was a very singular and curious notice in the handwriting of Dr. Irving, relative to its authorship. As it is one of those literary curiosities worthy of being recorded in "Notes and Queries," I subjoin a copy of it for preservation. Dr. Irving remarks that:—

"The history of this book is somewhat curious, and, perhaps, there are only two individuals now living by whom it could be divulged. The late Alexander Laurie, 'Grand Stationer,' wished to recommend himself to the fraternity, by the publication of such a work. Through Dr. Anderson, he requested me to undertake its compilation, and offered a suitable remuneration. As I did not relish the task, he made a similar offer to my old acquaintance David Brewster, by whom it was readily undertaken, and I can say, was executed to the entire satisfaction of his employers. The title-page does not exhibit the name of the author, but the dedication bears the signature of Alexander Laurie, and the volume is commonly described as Laurie's *History of Freemasonry*.

"Alexander Laurie, originally bred a stocking-weaver, became a bookseller and stationer in the Parliament-square, Edinburgh, and thereafter printer of the *Edinburgh Gazette*, the patent for which had been granted by the government of the day to Dugald Stewart, the celebrated Professor of Moral Philosophy, Edinburgh. Dr. Anderson was the author of the *Life of Smollett*, and editor of various works, including that of the *British Poets*, whose daughter was married to Dr. Irving. David Brewster is now 'Sir David,' and Principal of the University of Edinburgh."—S. G. T., Edinburgh, in *Notes and Queries*.

Can the above be true? Will Bro. Laurie, Grand Secretary of the Grand Lodge of Scotland, set this matter at rest through these pages. The statement is being copied far and wide, and should either be authenticated or denied. Is Sir David Brewster a brother Mason?—M. C.

## COMPASSES OR COMPASS.

What is proper, the compasses or compass.—A DISCIPLE OF LINDLEY MURRAY.—[We are not going to decide. Perhaps some of our readers will help the brother who asks to their ideas on the matter. We may ourselves mention that Preston used the word compass, and not compasses. See his first edition (1772), page 223, viz.: "The warrant is thus delivered over to the new Master, after which the hiram, the Holy Bible, the square and compass, the movable jewels, and all the insignia of the different officers are separately presented to him, and the necessary charges suitable to each properly delivered.

## THE SS. JOHN.

Several queries having appeared about the SS. John as the patrons of Masonry, the subsequent note may cast a ray of light on the subject.—Ex. Ex.

"The lodge is dedicated to Saint John, not Saints John. It is true that it is said that "Masons professing Christianity dedicate them to St. John the Baptist and St. John the Evangelist," yet when we examine the dedication of Masonic Halls

we find this passage: 'In the name of the holy Saint John I do solemnly dedicate this hall to virtue.' And in the ceremony of consecrating a lodge: 'To the memory of Holy Saint John we dedicate this lodge. May every brother revere his character and imitate his virtues.'

"The same idea is conveyed in the first edition of Preston (page 42), where a toast is offered: 'To the memory of the holy Lodge of Saint John.'"

## MASONIC FUNERALS.

When a dispensation for a Masonic funeral has been obtained it must be borne in mind that no brother under the rank of Master Mason is entitled to Masonic burial, or to be present as a Mason during the exercises. The lodge is always opened for funeral purposes on the third degree. The procession contains none under the rank of Master Mason, and all the symbolism contained in the ceremonies of the grave, or deprived from or directed by, pertain to the Master's degree.—REMUS.

## THE TRADE IN SPURIOUS TITLES AND DECORATIONS.

Your correspondent "Scrutator" quotes some amusing extracts relative to the gang of swindlers who were tried by the Tribunal of Correctional Police in Paris for selling pretended orders of knighthood (3rd S. iii. 254). Amongst the spurious patents which were found by the police, "Scrutator" enumerates some of the Golden Spur, or Gilded Militia. For many years there existed at Rome an order called that of the Golden Spur, which I believe conferred also the title of "Count of the Lateran." Formerly this Order was much esteemed, but latterly it was considered, as I have been informed, a greater distinction to be without it than to have it. In Italian, *Gran Stivale*, or *Stivalone*, which means a jack boot, such as the Horse Guards wear, has also the signification of "a fool," or "an ass," used, of course, jocosely; hence the saying that when a man received the Golden Spur, or *Speron d'Oro*, it was a sure proof of his being a *Gran Stivale*, and therefore a suitable decoration for him! In 1841, Pope Gregory XVI. entirely suppressed the Order of the *Speron d'Oro*, or Golden Spur, and founded that of *Sylvester*, which has quite a different cross, bearing St. Sylvester on a medallion in the centre. The right of conferring this Order was reserved by the founder to himself and his successors. I believe the Sfoeza family claimed, in some way or other, the right of conferring the Golden Spur, but how they obtained this right, and whether they ever exercised it, I know not. I observe in the *Synoptical Sketch* that two members of the "English Langue," who are amongst the Great Officers, are styled Knights of the Golden Spur, and Counts of the Lateran; and I also find on the list of "Great Crosses," the name of Duke Louis de Riarin Sforza, who is further described as being "Bailli Mandatory in Italy." Did the Duke claim the right which his family is said to have possessed, and dub these two members Knights of the Golden Spur? And what has an Italian to do with the "Langue of England"? And what are the duties of a "Bailli Mandatory"? I cannot find mention of any such official either in the statutes, or any other authentic work on the Order. I presume, therefore, that it is an institution peculiar to the "English Langue."

In the roll of the members of the "English Langue," I also find that of an individual who, as I am informed, inserted in one or more of the London papers in November, 1857, the following advertisement:—

"A person who has held a high appointment under one of the European royal families, and who possesses considerable influence at several foreign Courts, is willing to use that influence with a view to obtain the title of Marquis, Count, or Baron, for a Catholic gentleman. The title would be of great service to a family desiring high position, or about to visit Rome or the Continent. Address, P. B. R., &c. &c."

But I never heard whether the advertisement proved remunerative. The name of the advertiser is well known in official quarters.—HISTORICUS.

## THE MASONIC MIRROR.

### MASONIC MEM.

*The History of Freemasonry*, of Bro. J. G. Findel, Leipzig, (2 vols.), will be published in a few months, in a French translation at Brussels, by Lacroix, Verboeckhoven and Co.

### THE GIRLS' SCHOOL.

The Anniversary Festival of the friends of this excellent institution was celebrated at the Freemasons' Tavern on Wednesday, his Grace the Duke of St. Albans, Prov. G.M. for Lincolnshire, presiding, supported by Bros. Dundas, M.P., P.G.W.; Evans, President of the Board of General Purposes; Clarke, G. Sec.; Head, S.G.D.; Webb, J.G.D.; Blake, Potter, Udall, Wilson, Giraud, Scott, and Crombie, P.G.D.'s; Woods, G.D.C.; Nutt, Assist. G. Dir. of Cers.; Rev. W. K. R. Bedford, G. Chap.; Empson, Bradford, and Bridges, P.G.S.B.'s; Farnfield, Assist. G. Sec.; Stimson, G. Org.; and about 200 other brethren, there being also nearly 140 ladies accommodated in the gallery (enlarged for the occasion by Bro. Step) and on seats erected at the bottom of the hall.

At the conclusion of the dinner, which was admirably served—

The noble CHAIRMAN said he did not believe that it would be possible to find an assembly of Englishmen, and certainly not of Freemasons, in which the toast he was about to propose could be received otherwise than with loyalty and enthusiasm. (Cheers.) Her Majesty was respected as the daughter of a Freemason, and beloved as a lady and a queen. (Cheers.) He gave "The Health of her Majesty the Queen." (Cheers.)

The CHAIRMAN had next to propose "The Health of their Royal Highnesses the Prince and Princess of Wales, and the rest of the Royal Family." (Cheers.) Those who knew his Royal Highness, as he knew him, could not be insensible to the excellence of his heart, whilst a reference to the noble speech which his Royal Highness made at the Royal Academy dinner a few days since would clearly show the principles by which he was actuated, and by which he proposed to guide his life. (Cheers.) Of the young northern lady whom they had seen enter London the other day, he could only say that she had won all hearts. (Cheers.) And he trusted the marriage of the Prince and Princess of Wales might be productive of happiness to themselves, and conducive to the interests of the country. (Cheers.) The Royal family of this country had recently had a great compliment paid to it by the offer of the throne of Greece to Prince Alfred (Cheers); and though from State reasons his Royal Highness could not accept the offer, it showed how the Royal family of England must be looked up to when a free and distant people voluntarily selected one of its members to offer him a crown. (Cheers.)

The CHAIRMAN had next to propose a toast which was always received with love and affection. The M.W. Grand Master had intended to have been present that evening, but was unfortunately prevented by severe illness from attending. He knew they would all deeply regret the cause which had deprived them of the pleasure of his Lordship's presence, and give a hearty and enthusiastic reception to the health of the M.W. Grand Master. (Cheers.)

The CHAIRMAN had now to propose "The Health of the Deputy Grand Master and the other Grand Officers, Past and Present." He regretted that the Deputy Grand Master was not present, knowing how deep was his sympathy with the object of their meeting; but he had no doubt his Lordship was prevented attending by his public duties. Of the other Grand Officers, he could only say that he believed they endeavoured to deserve, and no doubt enjoyed, the confidence of the Craft. (Cheers.)

Bro. EVANS, President of the Board of General Purposes, returned thanks. On the part of the Deputy Grand Master, he need say but little, as they were well aware how well his

Lordship discharged his duties, both in and out of the lodge (cheers), and he could only express a hope that the high position to which his Lordship had been called in her Majesty's Councils, would not prevent his attendance to his Masonic duties. (Cheers.) For the rest of the Grand Officers, both for those absent in body, but he was sure present in spirit, and those by whom he was surrounded, he could only say, that they endeavoured to perform their duties to the best of their ability; and were proud to take any opportunity of forwarding those great principles of Masonry which they had sincerely at heart. (Cheers.)

Bro. DUNDAS, P.G.W., said, he had the agreeable duty of proposing a toast which was sure to be received most cordially; it was the health of the noble Duke (cheers), who that evening presided over the Festival of a charity in the prosperity of which all good Masons took a deep interest. (Cheers.) He could assure them that the noble Duke took a strong interest in the Girls' School, and had personally visited it, in order that he might be the better enabled to speak as to position and efficiency. (Cheers.) He gave them "The Health of his Grace the Duke of St. Alban's, Prov. G.M. for Lincolnshire, and Chairman of the day, with thanks for his attendance." (Cheers.)

The CHAIRMAN begged to thank his R.W. brother for the kind manner in which they had received the toast, and the brethren for so cordially responding to it. He could assure them that he did take a deep interest in the prosperity of this interesting Charity, which had been most liberally supported for many years, and he trusted that that support would not prove the less this year through any deficiency of his. (Cheers.)

The children were here introduced and conducted round the room, forming a most interesting procession, the children looking happy, healthy, and contented, the only drawback to the procession being the introduction amid the girls of the members of the House Committee, who in future we would advise either to head the procession, bring up the rear, or retain their seats.

The children having sung the festival hymn,

The CHAIRMAN said in proposing the toast of "The Treasurer of the Institution, Bro. Benjamin Bond Cabbell, and Success to the Royal Freemasons' School for Female Children," he felt that he had a somewhat difficult task to perform, for he knew how successful had been the Institution, and how growing its prosperity from its establishment in 1798; but he felt the less difficulty because he was sure the Craft would not let it suffer from any shortcomings of his in advocating its claims to support. He knew the value of education for the people, and for his own part he could wish that the education of the poor and the orphan was placed on such a footing by the State as to be altogether relieved from the fickle support of any body of the community; but he was sure that the Craft would never leave such an Institution as this unsupported. (Hear, hear.) He had no doubt that the majority of the brethren present knew better than he did the value of this institution. It was established in 1783, when a school house was obtained in St. George's Fields, at a cost of £3,000. In 1851, however, the neighbourhood having deteriorated, the site being unhealthy, and the lease having expired, the Committee determined upon removing, and wisely, in his opinion, fixed upon the beautiful and salubrious site at St. John's Hill, Battersea, where the school now stood. Upon this site was erected a commodious school house, capable of accommodating eighty children, at a cost of £11,000. (Cheers.) The school had gone on flourishing from that date, and having a surplus in hand, the Committee had recently deemed it advisable to further increase the capabilities of the school, by the erection of a new wing, which had cost £1800, and which would allow the Committee when the funds permitted, to increase the number of children in the school to 100. (Cheers.) The building stood on a beautiful plot of ground, of about two-and-a-half acres, the original cost of which was £800, but which, from the rise in the value of property in the vicinity of the metropolis, was now worth much more. Having their establishment once formed, there could be no doubt that 100 children could be supported at a less average than 80, but still to allow the Committee to increase the number, at present accommodated, a large claim must be made upon the liberality of the brethren, which he was sure they would respond to. (Cheers.) He visited the school on Saturday last, and though he entered the grounds with feelings of pleasure, his pleasure was much enhanced before leaving, never having seen any building which, throughout, exhibited greater cleanliness and neatness. He was also much pleased to find that the children, by their own exertions, greatly contributed to that cleanliness, and the general economy of the establishment.

(Cheers.) This was no establishment supported by large bequests, but it mainly depended on the annual voluntary contributions of the brethren, and he trusted that those of that evening would not be below those of any previous occasion. (Cheers.)

Sarah Holloway having been presented with a medal of the year, and a prize given by the Percy Lodge [Could not the Percy Lodge think of any work better adapted for a young girl, but little advanced in her teens, than Shakspeare's plays] the children sang "Good Night" and retired, their passage round the hall having been accompanied by a march, on the pianoforte, admirably played by two of the pupils—Emily Wilde and Eliza Carter.

The Secretary, Bro. PATTEN, then read the list of subscriptions, which he announced to amount to £3,489, with six lists to come in.

The CHAIRMAN gave the health of the House and Audit Committees, and the Medical Officers, coupled with the name of Bro. Head.

Bro. B. HEAD, G.D., acknowledged the compliment, and assured the brethren that the House Committee used its utmost endeavours to make the School as efficient as possible. Though the children were taught the duties of domestic life, and to make their own clothes, higher accomplishments were not forgotten, so that they might grace any position to which they might be called; and the brethren might find in them fitting governesses and companions for their own children. As regarded the medical officers, they were under deep obligations to them, and he, as a member of the House Committee, and knowing how anxiously they attended to their duties, felt proud in tendering his best thanks to them on behalf of himself, of the Committees, and, he was sure he might add, of the subscribers to the School. (Cheers.)

The CHAIRMAN then gave "The other Masonic Charities," in the success of which they were all deeply interested, and coupled with the toast the name of Bro. Binckes, the Secretary for the Boys' School. (Cheers.)

Bro. BINCKES felt deeply grateful at having his name coupled with the toast just drunk, and congratulated Bro. Patten on the success which had attended his exertions, he having a larger subscription than last year, which was larger than that of any previous year. Some had feared that the exertions which he (Bro. Binckes) had made on behalf of the Boys' School might injure the other Charities, but he had always felt that so far from that being the case, the more the advantages of their Institutions were made known, the more they would flourish, and the success of one would assist in the success of the others. He felt pride in the collections of the year, as it showed the Masonic body to be truly the most charitable in the world, nobly supporting their own Institutions, whilst they freely aided others. Now let him compare what had been done in Masonry with what had been effected for other charities. The two most successful festivals of the year had been those of the Royal Free Hospital, which had produced £7000, and the Jubilee of the London Orphan Asylum, which after extraordinary exertions, had produced £9000. The benefits of the Royal Free Hospital could not be overrated, and were only measured by its means; whilst the London Orphan Asylum had to support between 400 and 500 children, and for these, under great exertions in a Jubilee year, £9000 had been collected, whilst Masonry had given for 70 boys, £1700, and for 80 girls, £3500, making over £8000 for 150 children, against £9000 for between 400 and 500 in the institution he had named. (Cheers.) He might now tell them that much as they had done he was about to make another appeal to them. (Cheers.) He held the Grand Master's sanction for the laying the foundation-stone, in the coming autumn, of a building for the accommodation of 120 boys. (Cheers.) And which, when completed, would vie with the beautiful building now occupied by the girls, and he was sure add to the prosperity of the Charity. (Cheers.)

The CHAIRMAN then gave "The Health of the Stewards," which was happily acknowledged by the Rev. W.K. R. Bedford, G. Chaplain.

The toast of "The Ladies," brought the business to a close, and the company separated well pleased with the events of the evening.

The musical arrangements were of a more than usually excellent description, having been entrusted to the care of Bro. Wilhelm Ganz, P.M., 630 (one of the Stewards of the evening), who was assisted by Mdle. Parepa, Mdle. Georgi, Bro. Alexander Reichardt, Bro. Lawler, and Bro. Allan Irving. Bro. Thomas Spencer was toastmaster.

## METROPOLITAN.

PHENIX LODGE (No. 202).—The last meeting for the season of this excellent and flourishing lodge was held on Saturday last, at the Freemasons' Tavern. The minutes having been confirmed, and the ballot taken for seven candidates. Mr. James Coward, the well-known organist of the Crystal Palace, was initiated into the Order. Bro. Clarke was passed as a Fellow Craft, and Bro. Walker raised as a Master Mason. Bro. States, the W.M. elect was then presented to a board of installed Masters, and duly installed Master of the lodge, the ceremony being excellently performed by Bro. Watson, P.M. The W.M. invested Bro. Morris, as P.M.; Hubbard, S.W.; Batsford, J.W., *pro tem.* (Bro. Laws being absent); Webber, Treasurer; Warren, Secretary; G. Wilson, S.D.; Caldcrough, J.D.; J. Simpson, I.G.; Faulkner, D.C.; and Watson, Steward. The W.M. next proceeded to initiate Mr. Paris into the Order, evincing to the brethren how admirably he was up to his work. A P.M.'s jewel having been voted to the immediate P.M., and two or three candidates proposed for initiation, the lodge was closed. The brethren then adjourned to one of the most elegant dinners of the season, served under the personal superintendence of Bro. Elkington, and to which between 40 and 50 brethren sat down. On the withdrawal of the cloth, the W.M. proceeded to give the various toasts with a spirit which kept every one in the best of humour. To the toast of the D.G.M. and the Grand Officers, Bro. Waters, G. Steward of No. 108, replied, expressing his gratification at seeing the lodge in so prosperous a state, his valued friend Bro. States in the chair, and the working so excellent. The W.M. having given the Initiates, including Bro. Clarke, who was initiated on an off night, Bro. Paris replied. He had long wished to become a Mason having formed a very high opinion of it, which had been more than realised that evening. He had specially wished to be initiated by his friend Bro. States, a valued companion of his youth, whom he was proud to see surrounded by such a numerous company. He would be no idle Mason, and he hoped some day to find himself acknowledged as one of their best working Masons. Bro. Coward also responded. He, like Bro. Paris, had long wished to be a Mason, but he had refrained from becoming one until he felt that he could fairly do so without inconvenience to himself or family. He, too, wished to become a working Mason, holding that no man should enter a society without undertaking the duties as well as the honours. Bro. Clarke also expressed his sense of the kindness of the brethren in admitting him to the lodge, being determined, as far as lay in his power, to make himself master of their work, and do his duty in any position in which he might be placed. Bro. Morris, P.M., proposed "The Health of the W.M., Bro. States." He was an old P.M. in another lodge, and rather reflected honour on, than received it from, the Phoenix in taking its chair. They all knew how well he worked, and he wished him a happy and prosperous year. Bro. States replied, assuring the brethren that he would do his best to make them happy, and all he wished was that at the close of his year of office, he might retire as highly respected as his predecessor, Bro. Morris. The other toasts were then proceeded with, the Visitors being acknowledged by Bros. Yates, Binckes, and others; the Past Masters by Bro. Morris, and the Officers by Bro. Hubbard, the usual toast bringing the evening to a happy close. During the evening there was a beautiful selection of music, admirably given by Miss Eyles, Miss Grace Barrow, Bros. Walker, Carter, Slater, McDavitt, Exall (a gentlemanly comic singer), and Coward, whose fantasias on the pianoforte were greatly admired.

## INSTRUCTION.

ST. GEORGE'S LODGE (No. 164).—The fourth anniversary of this popular Lodge of Instruction, was held on Thursday, May 7th, at the Lecture Hall, Greenwich; Bro. H. A. Collington, P.M. and Preceptor, occupied the chair. The business consisted of opening, closing, and giving the working tools of each degree, which was correctly done. The first three sections of the first degree were then worked as follows:—Bro. W. Orchard, W.M. 93, first section; Bro. G. S. Hodgson, I.G. 1173, second section; Bro. Z. Stevens, W.M. 805, third section. The questions and answers were all well given. Bro. Dr. W. Scott, W.M. 164, P.M. 1173, then gave an explanation of the first tracing board in his first-rate style, which called forth the unanimous approbation of the brethren. A vote of thanks was passed to Bro. Dr. Scott, for his kindness in lending the furniture of the St. George's Lodge, and for his able delineation of the tracing board.

on the minutes. The lodge was then closed. The meeting was well supported, there being more than a dozen Installed Master present, and a large number of visitors. At the conclusion of business, the brethren adjourned to Bro. Morris's, Globe Tavern, Royal Hill, Greenwich, to refreshment.

## PROVINCIAL.

### CHANNEL ISLES.

CONSECRATION OF ST. AUBIN'S LODGE (No. 1260); INSTALLATION OF THE W.M., &C., AT ST. AUBIN'S, JERSEY, ON WEDNESDAY, MAY, 6TH, 1863.

[The following account is in part extracted from *The Jersey Morning Express*, and the remainder, being unsuitable for that journal, has been written exclusively for the FREEMASONS' MAGAZINE, but we are indebted to the same brother for the whole, as he undertook to write the notice for the local paper named, as well as for our pages.]

The intimation previously given in our columns of the proposed proceedings of St. Aubin's, on Wednesday last, in connection with the Freemasons, naturally created great interest, and certainly this event forms a new era in the history of St. Aubin's, a town which is ordinarily so quiet and free from excitement. The inhabitants ought, therefore, to be, as they no doubt are, grateful to the gentlemen who have taken the lead in introducing among them the benefits to be derived from the Masonic Craft. We trust, therefore, that the inhabitants will continue to afford every facility for the prosecution of the plans so happily and successfully inaugurated.

As the hour of eleven approached, all seemed bustle and excitement, groups of people formed in the vicinity of the market-place to greet the vehicles as they arrived with the brethren from St. Helier. Private conveyances, cabs, waggonettes, the half-hourly omnibuses crowded with well-dressed gentlemen, and last, but not least, Mr. Pallow's handsome four-horse excursion omnibus, arrived in rapid succession; those whom they brought rapidly disappearing to take their respective parts in the ceremonies, conducted with tyled doors, with their personal paraphernalia, their banners, and other articles required for the procession at a later part of the day. Among the arrivals we especially noticed His Excellency the Lieut.-Governor and Bro. J. J. Hammond, Prov. G.M.

A little delay occurred in commencing proceedings, for which eleven o'clock had been fixed. This was unfortunate, for so closely had every part of the arrangements been calculated, that the time thus lost could not be recovered, though it was not further encroached upon during the day. The temporary lodge room at Condray's Hotel, for which one in a private building will in all probability be shortly substituted, had been prepared in the usual manner, excepting that the warrant, jewels, tools, tracing-boards, and all other portions of the apparatus, were placed on a platform in the centre, covered with a white cloth, and encompassed with three lights, while the consecrating elements, the cornucopia of corn, the chalice of wine, the ewer of oil, the salver containing salt, and the censer, stood on a table in front of the W.M.'s pedestal. We give the ceremony as it was intended to be performed, although in one or two instances a slight accidental deviation occurred. The visitors and members of No. 1260 having assembled in the lodge room, the following formed in order in an adjoining apartment, the Prov. G.M., and his deputy, His Excellency Bro. Sir R. P. Douglas, Lieut.-Governor of Jersey, the Prov. G. Chaplain, Wardens, and Secretary, the W.M. elect and Wardens of St. Aubin's Lodge. These entered the lodge room in procession, and having marched slowly round it thrice to solemn music, the Prov. G.M. and Wardens took the chairs of their respective offices. On the right of the Prov. G.M. were his Deputy and the Lieut.-Governor, and on his left the W.M. elect, wearing his academic robes, in addition to his insignia as P.M. of St. Paul's Lodge (No. 51) P. Prov. G.S.W. for Warwickshire, &c. The lodge having been opened in the three degrees, the Rev. the Chaplain opened the proceedings by prayer. The W.M. elect then addressed the Prov. G.M. as follows:—

Right Worshipful Sir,—Assembled as we are on solemn occasion, surrounded with emblems of our Masonic art, crude from the hands of the operative workmen, and not yet devoted to the purposes for which they are designed, it falls to my lot to inform you that the Masonic brethren resident in the

western part of the island of Jersey, have, with some assistance from those of St. Helier, made arrangements for the opening a new lodge in the town of St. Aubin, with a view to revive and extend the benefits of the Craft in a district where they once existed, though they have long fallen into decay. To this end, all necessary preliminaries having been complied with, a charter of constitution, now present, has been obtained from the M.W. the G.M. of England, of which, however, the brethren feel that they ought not to avail themselves, until certain ancient and time-honoured ceremonies have been duly celebrated. On their behalf, therefore, I now solicit at your hands the benefit of consecration, according to the primitive and accustomed form from the earliest ages.

The Prov. G.M. having given his assent, called on the Prov. G. Chaplain to offer up a prayer, at the conclusion of which he read from First Book of Kings, Chap. 8, verse 22 to 39.

The following anthem was sung by the choir and brethren to the tune of "God save the Queen," Bro. C. Johnson, Prov. G.W., presiding at the harmonium.

Hail! universal Lord  
By Heaven and earth adored,  
All hail! Great God!

Before thy name we bend,  
To us thy grace extend,  
And to our prayer attend,  
All hail! Great God!

Prayer by the Prov. G. Chaplain, and musical response, "So mote it be," succeeded by the following anthem:

Behold, how good a thing it is,  
And how becoming well,  
For brethren, such as Masons are,  
In unity to dwell.  
Oh! 'tis like ointment on the head,  
Or dew on Zion's hill,  
For then the Lord of Hosts hath said,  
"Peace shall be with you still."

The seven brethren named in the warrant now stood round the platform in the centre of the lodge, the W.M. elect at the east; his wardens at the west, two brethren at the north and two at the north side.

The petition and warrant having been read by the Prov. G. Sec., the Prov. G.M. asked the brethren present if they approved of the brethren named in the warrant to preside over them, an affirmative reply having been given, the Prov. G.M. proceeded to consecrate the lodge.

The Prov. G. Chaplain, having perfumed the lodge with the censer, read Exodus, Chap. 30, verse 7 and 8. The Prov. Grand Officers formed in procession, the elements of consecration, handed to them by the Dir. of Cers., being carried by the D. Prov. G.M., the Prov. G. Wardens, and the W.M. elect of No. 1260. During the procession solemn music was played, excepting only at the intervals of dedication.

The circuit of the lodge having been made, and the Prov. G.M. having reached the east, the Prov. G.J.W. presented the cornucopia to the Prov. G.M., who sprinkled the lodge with corn, the Prov. G. Chaplain reading Psalm 72, verse 16.

The Prov. G.M. then said "In the name of the Great Jehovah to whom be all honour and glory, I do solemnly dedicate this lodge to Masonry."

Musical response by the choir and brethren, "Glory be to God on High," with grand honours.

After the second circuit, the Prov. G.S.W. presented the chalice to the Prov. G.M., who sprinkled the lodge with wine, the Prov. G. Chap. reading Numbers, chap. 15, v. 7.

The Prov. G.M. then said, "In the name of the Great Jehovah, to whom be all honour and glory, I do solemnly dedicate this lodge to virtue."

Musical response as before.

After the third circuit the D. Prov. G.M. presented the ewer to the Prov. G.M., who anointed the lodge with oil, the Prov. G. Chap. reading Exodus, chap. 30, v. 35, 26.

The Prov. G.M. then said, "In the name of the Great Jehovah, to whom be all honour and glory, I do solemnly dedicate this lodge to universal benevolence."

Musical responses as before.

After the fourth circuit, the W.M. elect of No. 1260, presented the salver to the Prov. G.M., who seasoned the lodge with salt, the Prov. G. Chap. reading Leviticus, chap. 2, v. 13.

The Prov. G.M. then said, "In the name of the Great Jehovah,

to whom be all honour and glory, I do solemnly dedicate this lodge to Faith, Hope, and Charity."

Musical response as before.

The Prov. G. Chap. then offered up the consecration prayer, the brethren all standing.

Musical response "So mote it be."

The Prov. G.M. then called on the W.M. elect of St. Aubin's Lodge, to give an oration appropriate to the occasion, which he proceeded to do.

The Prov. G.M. then declared the lodge duly consecrated, and dedicated according to ancient and accustomed form, and the ceremony concluded with the following anthem:—

"The glorious Majesty of the Lord our God be upon us; prosper thou the work of our hands upon us; O prosper thou our handy-work." Psalm 90, v. 17.

The lodge was resumed in the second degree.

The Prov. G.M. then proceeded to the installation of the W.M., according to the usual form. A portion of the ceremony was, however, dispensed with, as unnecessary, Bro. Dr. Hopkins having for many years been a ruler in the Craft, as a Past Master of No. 51. The following appointments to office were made, and the brethren duly invested, with an appropriate address from the W.M., in each case; the Treasurer and Tyler were of course elected by the lodge, the former by ballot, and the latter by show of hands. Bros. E. C. M. de Carteret, S.W.; Orange, J.W.; Hocquard, I.P.M.; the Rev. F. De La Mare, Chap.; C. Le Sueur, Treas.; Le Quesne, Sec.; Mannan, S.D.; J. Leigh, J.D.; Ph. De La Taste, I.G.; Bullen, Tyler. The usual addresses to the officers and brethren were given by the Prov. G.M., after which the more immediate business of the newly-constituted lodge was entered upon; the minutes of all proceedings since its foundation were read, confirmed by the lodge, and signed by the Prov. G.M. The by-laws previously submitted, were also approved and signed in like manner. Bro. John Stevens and J. Oatley, were ballotted for, and unanimously admitted as joining members. Messrs. Joseph Stevens, Robert Watson, and Matthew Surgny, candidates for initiation at seven days' notice, having been properly recommended, were severally ballotted for and unanimously admitted. Being in attendance in the ante-room, they were immediately informed of the same, and votes of thanks were unanimously passed to the following:—

To the Césaire Lodge (No. 880), for the cheerfulness and promptitude with which the recommendation had been granted, by virtue of which the warrant had been obtained, proposed by the W.M., and seconded by the S.W.

To Miss Hammond, daughter of the Prov. G.M., for her valuable and appropriate present of a bible to the lodge. This was also proposed by the W.M., and seconded by the S.W., the former of whom in commenting on the gift, observed that he had written personally to acknowledge it, but that it was incumbent on the lodge to perform the same pleasing duty.

To the R.W. the Prov. G.M. for several distinct acts of kindness in the preparations for opening the lodge, as for instance the loan of the pedestals, for the interest he had evinced in the arrangements, and also for his valuable services in its consecration; proposed by the W.M. and seconded by Bro. Binet, P.M. This having been formally communicated from the chair, the Prov. G.M., made a suitable reply, and expressed his satisfaction at all that had been done, with favourable anticipations of the undertaking.

To Bro. C. Johnson, Prov. G.M., for his kindness in presiding at the harmonium, and in forming and carrying out the musical arrangements of the day.

The declarations of the three candidates, duly signed, having been presented to the W.M. and approved by him, these gentlemen were regularly initiated into the mysteries and privileges of Freemasonry, after which they expressed their desire to be subscribing members of the lodge.

The W.M. then delivered an appropriate inaugural address to the brethren, which was listened to with deep attention, and elicited frequent expressions of approbation.

The lodge was closed at half-past two p.m., in perfect harmony and with solemn prayer.

[The remainder of the account is taken almost entirely from *The Jersey Morning Express*.]

The chief business of the day, already referred to, was over by half-past two, when the Provincial Grand Lodge assembled for the transaction of its annual business, and as this was confined to a limited number of the Craft, the flittings to and fro of the others became more frequent; the church bell announced that the time for service was approaching, and consequently, the

street, the windows of the houses, and the surrounding heights, rapidly filled with an anxious but orderly crowd of ladies and well-dressed persons wishing to see the procession; and around the church a large assemblage seemed desirous of making an effort to gain admission.

Soon after three there appeared a general stir, banners were brought out, and everything indicated that the more public part of the proceedings was about to commence. The procession was rapidly formed with great regularity and order, under the following arrangement—the youngest lodge, that is, the one just constituted, going first, according to usual custom, and the others according to seniority, each preceded by its Tyler, and accompanied by its banners. The St. Aubin's Lodge (No. 1260); the Royal Alfred Lodge (No. 1179); the Césaire Lodge (No. 880); the Samaré Lodge (No. 818); the Royal Sussex Lodge (No. 722); the Mechanics' Lodge (No. 306); the Yarborough Lodge (No. 392); lastly came the officers of the Provincial Grand Lodge, concluding with the Prov. Grand Master and Deputy Prov. Grand Master, with whom would have been His Excellency the Lieutenant-Governor, had not a slight indisposition compelled him to leave before this period. We should suppose that the number of brethren attending was upwards of a hundred and fifty, who thus paid a marked compliment to the Prov. Grand Master and the new lodge, by coming so far from their residence and daily occupations.

On arriving at the church, the brethren opened outwards and formed single rank, with a space between them, through which the rear of the procession passed, and the others closed as they passed on, thus reversing the order on entering the building. The public were then admitted, first by tickets, and afterwards others, as far as they could be comfortably accommodated in pews and on benches placed in the aisles. The afternoon service was conducted by the Rev. F. De La Mare, Prov. G. Chap., and Chaplain to the St. Aubin's Lodge. Several other clergymen promised their presence and assistance, but were prevented, in one instance by illness, and in others by professional engagements. The Psalms and responses were chanted by a full and efficient choir, the Misses Horton, Miss Wyatt, Messrs. Lawson and Maine, and many others, having kindly given their services. Bro. Charles Johnson, Prov. S.G.W., presided at the organ. The words of the Anthem were the last five verses of the 54th Psalm. Too much praise cannot be bestowed on the members of the choir, who had been indefatigable in their efforts to give effect to the musical part of the service by frequent rehearsals. Miss Le Couteur (daughter of Colonel Le Couteur), with other ladies resident at St. Aubin's, also evinced their interest in the celebration, by rendering valuable assistance.

At the close of prayers a psalm was sung, after which the Rev. Chaplain entered the pulpit, and with great energy and true Masonic feeling delivered an admirable discourse from 1 Peter, chap. 2 verse 17—"Love the brotherhood, fear God, honour the king." He analysed, explained, and illustrated these three injunctions. He pointed out that regard for them is strictly enjoined in the Masonic ceremonials and charges, quoting several passages in support of his assertion. He commented on the wrong impressions which prevail in regard to the fraternity, into the principles of which he challenged inquiry, and as a Christian minister ably vindicated it from the charges brought forward to its disparagement. He concluded by an earnest appeal to the brethren to practice out of the lodge the precepts they were taught within it, to make the sacred volume the guide and rule of life, as constantly enjoined in the Masonic ritual, and thus individually and collectively to free the body from the imputations of its opponents.

The sermon was listened to with profound attention and was indeed most suitable to the occasion. A collection was then made for the schools at St. Aubin's, which amounted to £7 12s. 6½d. The Freemasons retained their seats until the other portion of the congregation had dispersed, and then having re-formed, the procession, in reverse order, returned to the place of meeting, amid an increased concourse of spectators.

The banquet was held in the Assembly Rooms, and the hour fixed was half-past five, but the labours of the day had been so constant and so heavy upon the principal actors in it, that it is no wonder if a longer time had been occupied than was anticipated. At six p.m. nearly a hundred brethren sat down, under the presidency of Bro. Hopkins, W.M., supported on his right by Bro. the Rev. Chaplain, and on his left by the Prov. G.M. Several distinguished visitors were expected from England, who, however, were prevented by different circumstances from attending, as announced by communications from them. The dinner



was a plain one, but exceedingly well served by Mr. Condray, the proprietor of the St. Aubin's Hotel. The Assembly Room was hung round with various coloured flags, provided by Bro. De La Taste, to whom, as residing on the spot, the arrangements had been to a great extent intrusted, and to him the success of the whole may be fairly attributed, without disparagement to those who acted with him, who also exerted themselves to the utmost. The dinner having been concluded, and the *débris* removed, waiters were excluded, and the room was "close tyed."

The President gave in succession the toasts of "The Queen and Craft," "The Prince and Princess of Wales and Royal Family," "The Grand Master, Deputy Grand Master, and Grand Lodge of England," "The R.W. the Prov. Grand Master," who replied in feeling terms for the honour thus paid him. Bro. Capt. Saumarez then gave "The Deputy Prov. G.M. and Prov. Grand Lodge," acknowledged by Bro. C. Johnson, P.G.S.W. The Prov. Grand Master proposed "The Health of the W.M. of St. Aubin's Lodge, and success to his undertaking," commenting on the work of the lodge as that day exhibited, and expressing a hope that he (the W.M. of St. Aubin's) might be able during his year of office to initiate half a hundred into the Craft, thereby exceeding by five the number admitted by himself during the previous year as W.M. of the Royal Alfred Lodge. He further trusted that the brethren from St. Helier would frequently visit the new lodge, not only from a kind and fraternal feeling, but with a view to instruction in what he deemed an exact and correct form of ritual.

The toast having been duly honoured, Bro. Dr. Hopkins acknowledged the compliment in suitable terms, and expressed his intention to work strictly in conformity with the most authorised ritual in London, namely that of the Lodge of Emulation. The Prov. Grand Master next gave "The Masters of the Jersey Lodges," with a few remarks on his connexion with them as their head. This was responded to by Bro. Captain Saumarez and others. Bro. Orange proposed "The Health of the Rev. Chaplain," with a vote of thanks for his eloquent and impressive sermon, to which the Rev. F. De La Mare replied in appropriate terms, reiterating his injunctions to those present to live as becomes Masons, and never to disgrace the profession. He gave as the next toast, "The Choir, with thanks for their most efficient services," connecting therewith the name of Bro. Charles Johnson, who had been indefatigable in his exertions to secure that success which had been completely attained. At the same time the President was requested to communicate a formal vote of thanks to the ladies and gentlemen who had so well sustained their parts in the proceedings. Bro. Johnson having left, on his behalf the toast was replied to by Bro. Peagam, who promised to report the compliment on the same evening, which he felt sure would be received with much gratification. The Rev. Chaplain proposed "The Health of the Newly Initiated Brethren" in feeling terms, which was responded to by Bro. Surguy on behalf of himself and the others. Bro. Vatcher mentioned the claims upon the brethren of "The Constable and Churchwardens of St. Bre-lade's," whose health he proposed, calling attention to the admirable order which pervaded the proceedings at church, chiefly owing to their kind and vigorous attention. This was duly honoured, and the President was requested to write to offer thanks for their valuable services. Several other toasts were given, concluding with "The Ladies," to which Bro. Orange did full justice, amid general approbation. The party broke up about nine o'clock.

Before concluding our notice of this auspicious day, during which the weather was as favourable as could be desired, the sun glistening brightly on the handsome decorations of gold and silver worn by the Brethren, let us say a word to the inhabitants of St. Aubin's, firstly, in commendation of their conduct on the occasion. They appeared thoroughly to enjoy this "revival" in their usually quiet town, and at the same time to restrain their curiosity so far as not to offer any obstacles to the procession on its route. They thus appropriately evinced their appreciation of the effort to relieve their monotony, and to confer permanent advantages upon them, not only by bringing their town into greater notoriety, but by introducing the benefits to be derived from the influence of the most ancient and honourable society in existence, which dates back some thousands of years, if we may believe, and we see no reason to doubt, the assertions of the fraternity. We trust that when next we have to report the proceedings of St. Aubin's Lodge, we shall have to announce perfect success, and that the gentlemen of the dis-

trict will, by joining the ranks, give effect to our best wishes and by virtue of their initiation, and their acquaintance with the principles of the Craft, become better husbands, better fathers, better citizens, more fearing God, more honouring the constituted authorities, more kind and affectionate as members of society, particularly to the brotherhood.

#### DEVONSHIRE.

PLYMOUTH. — *Brunswick Lodge* (No. 185). — The usual monthly meeting of this lodge was held at their premises in the Union-road, on the 6th inst. In the absence of the W. M., Bro. Chapple, P.M., opened the lodge with prayer, at seven precisely. After due examination, three brethren were raised to the sublime degree of Master Mason, and two were passed to that of Fellow Craft. After transacting some matter of business, the brethren adjourned for refreshment at 9.30.

MORRICE TOWN, DEVONPORT. — *St. Aubyn Lodge* (No. 1256). — The regular meeting of this lodge was held at the Masonic Hall of Lodge 185, on the 12th inst., for the purpose of transacting the usual business. During the evening, the brethren had the elaborate designs furnished by Bro. Ash, of that lodge, for pedestals submitted to their consideration, and a vote of money was given to the Furnishing Committee to provide them. Votes were about to be taken for the other necessary furniture, when very many of those present intimated to the W.M. their intention to present to the lodge certain useful and necessary articles. Among others, we heard one brother state that he had commissioned an artist to paint the three tracing boards (six feet high); another that he had ordered the two pillars, a set of easels, and a 9-inch square; a third, that a silver square and compass, for the volume of the Sacred Law, would shortly be forthcoming. Other liberal brethren immediately proffered their intention of giving. Among other things we heard—silk velvet cushion for W.M.'s pedestal; fald stool; the Volume of the Sacred Law; the doves for the Senior and Junior Deacons; the columns for the pedestals; and one of the brothers stated that he had received a communication from the Secretary of a lodge at Chester, promising a sketch of the celebrated Masonic carpet, named by Dr. Oliver in his "Revelations of a Square." The W.M. congratulated the brethren on the liberality displayed. The committee having been formed, they will shortly meet the reception of tenders, prices, &c.. The lodge adjourned, after having received propositions for the initiation of two gentlemen at their next regular lodge.

#### DURHAM.

WEST HARTLEPOOL. — *Harbour of Refuge Lodge* (No. 1066). — This lodge met on Tuesday, the 12th inst. Present—Bro. G. Kirk, M.D., W.M.; W. Hitching, S.W.; H. Rank, J.W.; and a fair muster of the brethren. Visitor—Bro. James Grooves, P.M. 774. Mr. N. Mylius, was ballotted for and unanimously accepted as a fit and proper person to be made a Mason. This being the appointed time for electing the W.M., Treasurer, and Tyler for the ensuing year, the brethren voted by ballot for the W.M., when it was declared that Bro. Rank, J.W., had been elected to that office. Bro. Rank, though a young Mason, has been a good and regular attendant at the lodge, and has so far proved himself a zealous Mason. Bro. Rickinson, who has filled the office of Treasurer for two years, was again nominated, but on its becoming known that Bro. Rickinson declined the election. Bro. J. Bird was unanimously elected to that office, and Bro. Muers re-elected Tyler. The lodge was then closed in ancient form with solemn prayer, and the brethren retired to refreshment.

#### YORKSHIRE (WEST).

DONCASTER. — *St. George's Lodge* (No. 298). — The brethren of this lodge held their anniversary on Wednesday, the 6th inst., when Bro. Wright was duly installed W.M. for the year ensuing. Having installed his officers, amongst whom Bro. Webb had been re-appointed as Treasurer; a candidate was initiated into the mysteries of Freemasonry, and the lodge was closed. The brethren, to the number of fourteen, then adjourned to the Woolpack Hotel, where a sumptuous banquet was provided, which did credit to the host and hostess. The chair was taken by the W.M., who proposed the usual loyal and Masonic toasts, and the brethren spent a harmonious, and, we trust, a happy evening.



## INDIA.

## BOMBAY.

*(From our own Correspondent.)*

LODGE TRUTH (No. 1246).—Masonry is progressing in the city and island of Bombay. Four years ago the Bombayites could boast of but three lodges—the St. George, working under the G.L. of England; the Perseverance and the Rising Star—the latter consisting of natives—under that of Scotland. In 1859, however, Lodge Concord (No. 1059) was established, and has since become a numerous and prosperous lodge. Last Year saw the establishment of a District Grand Lodge in Bombay, a step calculated to promote the spread of Masonry in a very material manner. For various reasons, many of the brethren have long felt the want of yet another lodge, and a large number having signed the necessary petition, R.W. Bro. G. Taylor, Prov.G.M., immediately granted a dispensation for the lodge to commence working. The dispensation was granted on Christmas Day, 1862; and the petition, with the recommendation of the Prov.G.M., sent home; and on the 3th of January, 1863, the first meeting of Lodge Truth was held. Since that time, it has been working under its excellent master, R.W. Bro. G. S. Judge, who is now D. Prov. G.M. for Bombay, and is undoubtedly the best working Mason in the province. The fourth regular meeting of the lodge was held on the 6th April, when the solemn ceremony of consecration took place. The brethren met at 6 P.M., at the Freemasons' Hall, the following brethren being present:—R.W. Bro. G. S. Judge, P.M. 265, and D.P.G.M. of Bombay; W.M. Bro. Alfred Edginton, S.W.; R.W. Bro. the Rev. J. J. Farnham, P.M. 1059, Prov. G. Chap., Treas. and Sec.; Bro. J. H. Reading, S.D.; W. Bro. J. C. N. Johnson, Prov. G. Assist. D.C., J.D.; W. Bro. W. H. Walker, Prov. G. Assist. Sec., D.C.; Bro. J. Wynn, Steward, Acting I.G.; Bro. J. Raddle, Tyler; R.W. Bro. H. Wickham, P.M. 740 and 897, P. Prov. J.G.W. of Bengal and Bombay; R.W. Bro. A. M. Moore, P.M. 329; Prov. S.G.W.; R.W. Bro. W. I. Roper, W.M. 807, Prov. J.G.W.; R.W. Bro. Alfred King, W.M. 1059, Prov. G. Sec.; W. Bro. Manockjee Cursetjee, P.M. 342 (Scotland) with a large number of distinguished brethren of the lodge, and visitors, among whom were W. Bro. McKinlay, P.M. 350 (Scotland), W. Bro. R. J. Morris, W.M. 1175; and Bro. N. W. Oliver and Frederick L. Brown, the former the senior and the latter the junior magistrate of Bombay. The lodge having been opened, and the minutes read, four brethren, among whom was R.W. Bro. James Gibbs, P. D. Prov. G.M. of Bombay, were ballotted for and elected as joining members. The W.M. then, in his usual solemn manner, raised Bro. E. C. Mitchell to the sublime degree of M.M. The chair was then taken by R.W. Bro. H. Wickham, and the W.M. retired, and on re-entering the lodge as D. Prov. G.M., attended by the Prov. G. W.'s, was received with grand honours. The chair was then again taken by R.W. Bro. G. S. Judge, as D. Prov. G.M., with R.W. Bro. H. Wickham, on his right as his deputy, the Warden's chairs were occupied by Prov. G. W.'s. The Secretary then read the warrant of the lodge, and the D. Prov. G.M. delivered the following oration in honour of Masonry:—"Brethren, it is customary at the consecration of a new lodge for some brother to deliver an oration in honour of Masonry. On this occasion that duty has devolved upon me, and were I gifted with eloquence, I would speak the praises of in glowing terms, but, as I am not, I shall, if brevity be the soul of wit, content myself with being extremely witty, for I shall be very brief. Our society is styled 'The most ancient and honourable fraternity of Free and Accepted Masons,' and I shall endeavour to prove the truth of that nomenclature. The antiquity of our Order is demonstrated by the religion it has, ever since its origin, required of all candidates for its mysteries, namely, 'the worship of the one only true God, and obedience to his divine commands,' for that was the religion of Adam and Eve in the Garden of Eden before the fall, and in practising that religion they practised Masonry; therefore Masonry is coeval with the creation of man. The secrecy of Masonry, however, commences from a later date. If the Fall had never happened our institution would never have become a secret society, but would, doubtless, have been practised openly throughout the world up to the present time; but, in consequence of that lamentable event, wickedness entered into the world, and it became necessary for the good to separate themselves from the evil. This they effected by forming themselves into lodges, into which none but good men and true were admitted, and in

order that the good, that is to say, the members of the Craft, might be able to distinguish each other from the evil, that is to say, the cowans, a peculiar method was adopted, whereby we are enabled to recognise one another by night as well as by day, in the dark as well as in the light. It may be as well to remark, however, that, although the fair sex were excluded from our lodges, they were never included in the category of cowans or evil ones; on the contrary, they have always been looked upon by us as guardian angels sent from Heaven to keep man in the right path; and the only reason for their non-admission into the Craft that I have ever been able to discover is, that, being absolutely perfect, they need not the adventitious aid of Masonry to make them so. But to resume the subject—at first great circumspection was used in admitting candidates into our Order, and well would it have been for Masonry if the same circumspection had always been practised, for then no bad men would have been admitted into the Craft and no good men would have held aloof from it. I, therefore, strongly exhort the members of this new lodge to be extremely careful as to whom they accept, and always to remember that the prosperity of a lodge depends not so much upon the wealth or number of its members, as upon their good qualities and amiable dispositions. That our society is most honourable is proved by the principles upon which it is founded, namely, 'brotherly love, relief, and truth,' and I hope that these will not be mere watch-words in your mouths, but will be instilled into your hearts, and influence you in all your actions. To show the usefulness of our institution I might point to our charities, such as our Girls' School, our Boys' School, our Widows' Fund, our Asylum for Aged and Decayed Masons, our General Fund of Benevolence, and the private fund of benevolence of every lodge; but I prefer pointing to our Masonic charity,—that virtue which, Masonry teaches us, includes all others, and the top of that ladder which reaches unto Heaven; since the poor alone are benefitted by the former, while the latter showers blessings on rich and poor alike; for what man is there however wealthy, or however exalted in rank he be, so free from human feelings and human sorrows as never to require forbearance for the one, or sympathy for the other. But Masonic charity teaches us not only to love our friends, but also to forgive our enemies. If then, I am so unfortunate as to have an enemy amongst you (which God forbid), I as freely forgive him his enmity, as I hope he will forgive me my offences, even to this last—the having inflicted upon him so prosy an oration." The D. Prov. G.M. then proceeded to consecrate the lodge, which ceremony, seldom as it falls to the lot of any brother here to perform it, he went through with as much ease as if he had been initiating a candidate. Few of the brethren present had ever before witnessed the ceremony, but all were delighted by the deep significance of the symbols, the solemnity of the ritual, and particularly the impressive manner in which the whole rite was conducted. The anthems and other musical parts of the ceremony were beautifully rendered by Bros. Roberts, Comforth, Mitchell, and Farnham, accompanied by Bros. Swanseger, Prov. G. Org., and organist of the Cathedral. Some of the music had been arranged by Bro. Farnham, the words only being furnished, but the anthem "How dear the place where brothers true," had been set to music as a solo, duett, and chorus, by a non-Masonic gentleman. The solo was sung by Bro. Comforth, the duett by Bros. Comforth and Farnham. The ceremony of consecration being concluded, Bro. H. Wickham resumed the chair, when after administering the usual obligation to the W.M., he installed him into the Eastern chair. The other officers were then invested, and five brethren having been proposed as joining members, the lodge was closed, and at nine o'clock the brethren sat down to a banquet worthy of the occasion, such a one as our friends at home would hardly suppose that we perspiring Bombay ducks could provide. The cloth being removed, the usual loyal and Masonic toasts were drunk; the speeches were very appropriate, but were like the W.M.'s oration, never long enough to tire the patience of the brethren, or to interfere with the musical treat which was so plentifully provided. The toasts were interspersed with songs, glees, and choruses, by Bros. Vining, Roberts, Edginton, Comforth, Reading, Farnham, and last but not least, by Bros. Cardozo, Carson, Palin, Martinnant, Brower, and Pierce, who attended as guests, and who have, during the last few weeks most agreeably broken the monotony of Bombay life, by a series of entertainments they have been giving under the name of the San Francisco minstrels. Joy and good humour, unshadowned by the slightest cloud, prevailed until a late hour, when the brethren dispersed, to look back, we trust, for many a long time, with feelings of lively pleasure on the consecration of Lodge Truth.

(From the Indian Freemasons' Friend.)

#### CALCUTTA.

**LODGE STAR IN THE EAST (No. 80).**—This lodge held a regular meeting Feb. 25th. At the opening of the lodge, were present Bros. Clark C. E. W.M.; Howe, P.M.; Simson, S.W.; Doctor Bourne, J.W.; Dove, Sec. Bro. Sandeman, Prov. G.M. of Bengal, paid an official visit to the lodge, attended by Bro. John Wm. Brown, as Grand Warden. The Prov. G.M. was received by a deputation, and being conducted into the lodge was received in form and saluted. Bro. J. J. Gray (Indigo Planter, Muldah) was passed, and Bro. Risely (organist of Saint Paul's Cathedral) was raised.

**LODGE INDUSTRY AND PERSEVERANCE (No. 126).**—This lodge held a regular meeting on Friday the 20th February. The lodge was opened by the W.M., Bro. Doctor John Smith, assisted by W.P.M., Bro. C. T. Davis; W. Bro. Doctor Frank Powell, W. M. of Lodge Saint John, (No. 715), and a member of No. 126; Bro. Dickson, S.W.; Bro. Nation, J.W.; Bro. Baxter, Secretary, and others. It had been noted in the summons that the Prov. G.M. of Bengal would pay an official visit to the lodge. A deputation waited on the Prov. G.M. and conducted him into the lodge room. The Prov. G.M. having been received in form the hiram was surrendered to him, and was returned by him with a brief but courteous address; after which the Brethren gave him the usual salutation, which was duly returned. Bro. Captain John Pearce was then initiated into Masonry, and on the conclusion of the ceremony, the Prov. G.M. was elected an Honorary Member of this Ancient Lodge, which has worked continuously in Calcutta for upwards of one hundred years. The Prov. G.M. was pleased with his inspection of the records of the lodge, the members of which are fortunate in having so methodical a Secretary as our esteemed Bro. W. G. Baxter. Bro. John Wm. Brown, P.M. of the lodge, and P. Prov. J.G.W., attended the Prov. G.M. as Senior Grand Warden, and Bro. Clark C.E., W.M. of lodge No. 80, as Junior Grand Warden. The Prov. G.M. was entertained by the brethren after labour. Another meeting of this lodge was held on the 6th March, Present: Bros. Doctor John Smith, W.M.; John Wm. Brown, Honorary P.M.; Doctor Frank Powell; Jacobson as S.W.; Newman as J.W.; Rambart as Secretary; besides assistant Officers, members and visiting brethren. There was a raising set down in the summons; but, at the request of the brother, the ceremony was deferred. It was arranged that, during the hot weather, the lodge would meet only once in the month, unless there was business, when a second meeting would be convened.

**LODGE HUMILITY WITH FORTITUDE (No. 279).**—A meeting of this Lodge was held on the 16th February, Bro. J. B. Knight, the Master of the Lodge, in the chair. Bros. E. W. Morgan and R. Orr were passed to the Second Degree, and Bros. W. L. Wallace and W. Wilkinson were raised to the Third or M.M.'s Degree. Bro. Macgregor, who had been absent for a short time from Calcutta, on a visit to Ceylon, was congratulated by the Master on his return, and was invested with the jewel of S.W. Bro. Macgregor has made himself very popular in the lodge, and there is little doubt but that he will fill the Western Chair with credit both to the lodge and himself.

#### ROYAL ARCH.

##### METROPOLITAN.

**UNITED PILGRIMS' CHAPTER (No. 745).**—This flourishing chapter held its usual meeting, on Tuesday, May 5th, at the Horns Tavern, Kennington. There was a large attendance of the companions under the able presidency of the M.E.Z., Comp. Garrett. Two brethren were most ably exalted into Royal Arch Masonry. The other candidates not being in attendance, the chapter was duly closed. Visitors—Comps. Brett, M.E.Z. 206; Platt, 91; Dixon, 206; Walters, 248, &c.

##### LANCASHIRE (WEST).

**LIVERPOOL.—Mariners' Chapter (310).**—A convocation of this chapter was held on Friday, the 8th inst., at the Masonic Temple, 22, Hope-street. The chapter was solemnly opened by M.E. Chiefs Hamer, Maddox, and Pepper. The minutes of last chapter were read and confirmed. Bro. Collard, of Lodge 1125, was balloted for and unanimously accepted. This being the annual meeting of the chapter for the installation of Chiefs and officers, the Installing Chief, P.M.E.Z. Hamer, duly and solemnly installed Comps. Maddox, Z.; Pepper, H.; Langley,

J. Dr. Taylor, W.M. Everton Lodge (No. 1125), was appointed P.S.; Marsh, S.E.; Goepel, S.N. The ceremony of exaltation was performed for the edification and instruction of several companions, who had journeyed from the extremity of the province to witness the working of the chapter. The first and second historical lectures were given by Comps. Langley and Wylie, the symbolic lecture by Comp. Pepper, and the mystic lecture and explanation of the five S.S. were delivered by Comp. Hamer; the perfect manner each performed the work allotted him proved they were well qualified masters and rulers in Israel. The chapter was duly and solemnly closed, and the companions adjourned to banquet, after which all the usual loyal and Masonic toasts were given and responded to with due honours. The M.E.Z., in proposing the M.E. Chiefs in the Supreme Grand Chapter, alluded to the graceful compliment paid to this province by the M.W.G.M., the Earl of Zetland, in appointing Lord Skelmersdale, S.G.W., and Bro. Banister, G.S.B. The M.E.Z. advised the companions to emulate each other in doing all they could for the Masonic Charities, both in season and out of season, to devote their leisure hours to the study of all our mysteries, daily acquiring knowledge, and, above all, the art of rightly applying knowledge; "then they might proclaim, both by their words and acts, that the Order was truly what they represented it to be, instituted for the glory of God and the good of mankind. These feelings and sentiments have actuated the breasts of those whom the M.W.G.M. has delighted to honour, and such will be the reward of all those who have the same mind, are actuated by the same motives, and display the same amount of zeal and ability in the discharge of the trust reposed in them." The M.E.Z. of the Supreme Grand Chapter having appointed Comp. Banister G. Dir. of Cers., he was most heartily congratulated on his appointment, and it was hoped he might be spared for many years to enjoy his honours and sojourn among us. Comp. Banister, in the name of the Grand Chiefs, returned thanks, and hoped the companions would exert themselves in behalf of Comp. Sankey, a candidate for an annuity; and, if they took the advice of the M.E.Z., he was sure this chapter would be an honour to the province and to themselves. Their working was all that could be desired, and it afforded him very great pleasure indeed to be present with them that evening. The visiting companions was next proposed, and the First Principal, in the name of the rest, thanked the companions for their visit. Comp. Armstrong, 130, responded in very feeling and appropriate terms, and the companions retired at an early hour. Among the companions we noticed the following:—Wylie, P.M.E.Z. 101; Sharp, M.E.Z. 368; Laidlaw, M.E.Z. 263; Armstrong, P.M.E.Z. 368; Armstrong, P.M.E.Z. 130; Peirpoint, M.E.J. 267; Hamer, P.M.E.Z. 267 and 310; Leedhan, S.E. 267; Howarth, Green, and McClinchy, of Preston; Banister, G. Dir. of Cers., P.M.E.Z. 267; May, M.E.Z. 845; Baxendale, P.S. 845.

#### KNIGHTS TEMPLAR.

##### GRAND CONCLAVE.

The May meeting of Grand Conclave took place in the Glee-room, at the Freemasons' Tavern, on Friday, the 8th inst. Before Grand Conclave was opened certain members of the Mount Cavalry Encampment met for the purpose of admitting the M.E. and S.G.M., and Sir Knt. Meymott, as Knts. of Malta, a degree that encampment has hitherto strenuously denied to grant to any Sir Knts. but those installed under its own auspices. However, on this occasion, it relaxed its rule, for Grand Masters are not every day to be found at its outposts seeking for admission.

The meeting of the Grand Conclave, in the Glee-room, was about the most crowded and uncomfortable affair at which we were ever present. A dais had, by some contrivance or other, been erected, the furniture was of the most dingy hue, and looked much more like what is known, amongst actors doing the provinces, as "a fit up" than any resemblance to an august assembly of mediæval chivalry.

The undermentioned Sir Knts. were present, viz.:—Wm. Stuart, M.E.Z. and S.G.M.; Dr. Harcourt, G. Prior; H. Spratt, P. 1st G. Capt.; J. Randolph; Wm. White, Jun., P.E.C. and A.G.D.C.; F. Binckes; M. H. Shuttleworth, G.V.C. and Almoner; J. M. Thearle, G.B.B.; J. R. Stebbing, P.E.C.; Geo. Francis, Prov. G. Com. Herts; Brenridge, P. G. 1st Expert; C. Swan, E.C. Mount Cavalry; John Elliott, P.E.C. Mount

Calvary; Graham Stuart, De Furnival; D. H. Stone, E.C. De Furnival and G. Reg.; Rev. John Huyshe, Prov. G. Com. Devon; C. Beaumont, P.G.C.; Rev. E. Moore, G. Prelate; G. Lambert, 1st Capt. Stuart Encampment; Matthew Cooke, G. Organist; G. Wooley, Faith and Fidelity; Bristow, 2nd G. Capt.; Dennison, E.C.; E. A. Lingard, E.C.; R. H. Foster and C. Ratcliffe, all of the Howe Encampment; Richard Comins, Faith and Fidelity; J. H. Law, G. Chancellor; T. Stephen; Brackstone Baker, P.G.S.B.; and R. Spencer, P.G.B.B.; together with others whose names we could not ascertain.

Nearly an hour after the appointed time, the procession of Grand Officers was formed and conducted the M.E. and S.G.M. to his seat.

Grand Conclave was then opened, the minutes read, and the alms, amounting to £5 7s. 6d. collected. The report of the committee of general purposes was taken and read.

Sir Knt. MEYMONT called attention to one point in the report, viz., the discourtesy shown them on the last occasion, which had induced them not again to ask to be allowed to trespass on that most holy place, the Temple, and regretting the limited accommodation they could procure that day, he hoped it would be opening the way for others to say something about a home in another locality. The furniture, he begged to remind them, was not the property of Grand Conclave, but had been borrowed from various sources. He, however, had provided tables and banners for four of the Grand Officers, and he hoped to be allowed to inaugurate the possession of proper furniture by Grand Conclave, and be enabled to leave his office with all the appliances in a state which would be to the credit to that assembly. He concluded by moving a resolution to the effect that the home and furniture to be provided should be referred back to the committee.

Sir Knt. THEARLE proposed that the Knts. Templar should leave the tavern and take a place for themselves. There they had no accommodation, they were without furniture, had been very ill-treated, and would go away. (Laughter.)

Sir Knt. BINCKES wished to say a few words about the house in Bedford-row. They all knew what was being done there, and if they did not, he had placed some prospectuses on the table, and more could be had if wanted. He was sure it only required Sir Knts. with names, interest, and means to come forward, and the end they desired would be accomplished. It was not for him to say by whose aid it had been commenced, but he might add that Lord Holmesdale was one of its supporters. He advocated a company to raise £5000 to secure a home for all the unrecognised degrees, where they might meet, and each pursue their own course, and, in order that it might not be detrimental to their own Masonic property, he proposed not to take in any Craft lodges or chapters. He then called upon Sir Knt. SPRATT to state more explicitly the objects of the Union.

Sir Knt. SPRATT said the promoters of the Union had directed their attention to all parts of the metropolis to find a house where they could carry out their plan, and at last had found one in Bedford-row. They could build a larger and better room than the Temple for £2000, and get a lease for twenty-one years, which could be renewed at its expiration, as no instance was ever known of a refusal ever taking place on the Doughty estate.

Sir Knt. the Rev. J. HUYSHE deeply regretted leaving that place, but as they had had a rupture with the lower orders of Freemasonry, they must leave it. Their M.E. and S.G.M. had in his liberality declared his intention to take £1000 worth of shares, and he thought they ought to follow so good an example.

Sir Knt. Dr. HINXMAN proposed that £100 out of the Grand Conclave funds be subscribed towards the Bedford-row scheme.

The G. Chancellor, Sir Knt. LAW, said Grand Conclave and the Bedford-row Company were two distinct things, and if Grand Conclave removed there, it would not be to their own premises, but only as tenants on the same footing that they were in the tavern.

Sir Knt. SPRATT said the hall in Bedford-row would be built, whether used or not by the Grand Conclave, and he asked for funds towards its ornamentation.

Sir Knt. BINCKES said he had hoped to have heard some substantial decision come to that day for its support, and warmly urged the Grand Conclave to contribute liberally towards it.

Sir Knt. MEYMONT, on being appealed to, modified his notion, which was passed.

Sir Knt. Dr. HINXMAN then brought up the report of the sub-committee on the revision of the statutes, but was much interrupted, and it was ultimately proposed that copies of the alterations, in proof, be sent to every encampment and Grand Officer.

Sir Knt. MATTHEW COOKE objected to this course. He affirmed that by the statutes the M.E. and S.G.M. alone had the power to alter the laws of the Order, and that, when he had delegated those powers to a sub-committee not to receive their report, was to ignore the Grand Master's prerogative, and cast a slur upon his representatives.

The following Sir Knights were then appointed to Grand Office by the M.E. and S.G.M., who invested those present:—V.H. and E.D.G.M., Colonel G. A. Vernon, re-appointed (absent); G. Seneschal, Lord Londesborough (absent); G. Prelate, Rev. E. Moore, re-appointed; 1st G. Capt., Dr. Tulloch; 2nd G. Capt., Thos. Harfoot; G. Chancellor, J. H. Law, re-appointed; G.V.C., M. H. Shuttleworth, re-appointed; G. Reg., D. H. Stone, re-appointed; G. Treas., J. N. Tomkins, re-elected by acclamation; G. Chamberlain, J. R. Stebbing; G. Hospitaller, Capt. Douglas; G. Constable, Dennison; G. Provost, Robinson; 1st G. Expert, Powell; 2nd G. Expert, Gath; 1st G. Standard Bearer, Rodd; 2nd G. Standard Bearer, Ludwig; G. Almoner, M. H. Shuttleworth, re-appointed; G. Dir. of Cers., W. J. Meymott, re-appointed; Assist. G. Dir. of Cers., Swan; 1st G. Asst. Dir. of Cers., Graham Stuart; 2nd G. Assist. Dir. of Cers., Lingard; 1st G. Captain of Lines, G. M. Ward; 2nd G. Captain of Lines, Webster; G. Sword Bearer, Louis Lemanski; 1st G. Herald, Langley; 2nd G. Herald, T. C. Hutchinson, re-appointed; G. Supt. of Works, W. H. Spratt; G. Organist, Matthew Cooke, re-appointed; G. Banner Bearer, J. W. Thearle, re-appointed; G. Esquires, Smith and Hoare. Committee of General Purposes, Sir Knts. nominated by M.E. and S.G.M. Rev. E. Moore, H. H. Burchell Herne, R. J. Spiers, and Lt.-Col. Clerk; nominated by Grand Conclave, W. J. Meynott, Capt. Layton, W. H. Spratt, J. Barker, and Dr. Tulloch.

The Grand Conclave was closed, and the next meeting fixed for the second, instead of the third, Friday in December.

The Sir Knights then adjourned to one of Messrs. Elkington's best banquets, and after the cloth was removed, the M.E.G.M. in terse and appropriate terms gave the health of the Queen. He again rose and said, that H.R.H. the Prince of Wales, promised well for the country. He hoped that he would be made a Mason as his grandfather had been, and whose encouragement of the higher orders proved he was not content to be ranked only in the lower class, an ambition which he hoped would be followed by H.R.H. at a future time. The G.M. then proposed "The Health of their H.R.H.'s the Prince and Princess of Wales."

The Rev. JOHN HUYSHE rose and said the crowning toast of the meeting had a claim on them that well deserved their attention. If the G.M. had been absent, he could have said much that he would refrain from uttering in his presence; but when he told them that he was a person of the most eminent virtue and unbounded charity, he did not think they would be wanting in respect towards him. (Cheers.) He felt that he was addressing a body of Christian Freemasons, which made it all the easier for him. They had nothing to do with the Deism of the Craft, or the Judaism of the Royal Arch. Their peculiar province was to celebrate the advent of that being who was the captain of their salvation; and he looked upon it as one of the highest honours any man could hold, to be the head of an Order professing such principles, and following out the teachings of that blessed Redeemer who had gone before them to prepare a mansion for them eternal in the heavens, and where, from their G.M.'s piety, he might look forward to enjoy much bliss hereafter. He then concluded by proposing the health of the M.E. and S.G.M., Sir Knt. William Stuart.

The M.E. and S.G.M. felt that more had been said of him than he deserved, but it was not the first time his health had been proposed so warmly. He regretted exceedingly the shameful nature of their accommodation that day, but hoped it would be the last time they would be called upon to meet in that place.

The G.M. proposed the health of the V.H. and E.D.G.M., and the past and present Grand Officers.

Sir Knt. the Rev. JOHN HUYSHE, Prov. G. Com. Devonshire, on behalf of the D.G.M., returned his heartfelt thanks, and more especially so because they all held office with one of the best officers and under one of the best Grand Masters the Order could boast.

The G.M. next proposed the health of the Prov. G. Commanders, and coupled with the toast the name of Sir Knt. J. Rankin Stebbing.

The V.E. Dr. HINXMAN, Prov. G. Com. of Kent, rose with great diffidence to respond to the toast, because the name of another Sir Knt. had been mentioned in connection with it. Still, he felt that the Prov. G. Coms. could not allow the opportunity to pass without tendering their best thanks for the honour. He was happy to see the continued prosperity of the Order, from which he drew certain conclusions; for, twenty years ago, there were but seven Sir Knts, who held that distinguished position, whilst at the present time they numbered twenty-four, and in their names he begged to return thanks.

Sir Knt. J. R. STEBBING would not have presumed to have intruded, not being a Prov. G. Com., but for the special mention of his name by the S.G.M., and the compliment it involved. He took it to be another instance that the S.G.M. regarded the Prov. Sir Knights as of some importance in the Order, and that the twenty-four provinces alluded to were taken as integral portions of Knight Templary. In this view the S.G.M. was only following Prince Edward, Duke of Kent, who was a great patron of their Order, and was installed Grand Master in 1792. In that year there were no less than eighteen Prov. G. Commanders, and although H.R.H. was in Canada at that time, he (Sir Knt. Stebbing) had seen a letter to Sir Knt. Dunckerley, written by H.R.H., whose correspondence was that of one Freemason to another, and man to man. Their present S.G.M. governed a large proportion of the British colonies, and held the balance, ever picking up the hewers of wood and drawers of water, in Freemasonry both far and wide. They had examples how apt was the instruction issued to all under his rule, and evidence how such a community could be kept together, and in this the S.G.M. and the Prince Edward were parallels. Their Grand Master's character was universally revered, and everywhere amongst Knights Templar his name was received with honour. So it had been with Prince Edward seventy years ago, and so it would be with the name of Sir Knt. Stuart seventy years to come; and, though he was not a prince of the blood, yet he was a prince of nature's handiwork. (Loud cheers.)

The S.G.M. retired shortly after, and the Sir Knights separated, expressing regret only at the absence of their amiable, kind, and esteemed Treasurer.

### THE WEEK.

THE COURT.—Her Majesty left Osborne on Thursday for Windsor Castle, and on Friday proceeded to Balmoral, accompanied by Prince Alfred, Prince Leopold, the Princess Helena, the Princess Louise, and the Princess Beatrice.—The Duke of Cambridge on Tuesday morning, in presence of the Prince of Wales, inspected the Middlesex Militia in Hyde Park.—The Prince held a levee, by command of Her Majesty, at St. James's Palace, on Wednesday afternoon. It was most numerously attended. Viscount and Viscountess Palmerston were honoured by the company of their Royal Highnesses the Prince and Princess of Wales at dinner in the evening, at Cambridge House, Piccadilly. The banquet was served up in the principal dining-room. Lady Palmerston was supported on either side by the Prince of Wales and Prince Alfred, and on the right of the noble host was seated the Princess of Wales. The illustrious guests and company left the banquetting room shortly before ten o'clock. The three spacious saloons fronting Piccadilly were thrown open, and the drawing-room in the rear was devoted to dancing. The Prince of Wales danced with the Princess Mary, and the Duke of Cambridge with the Princess of Wales. Their Royal Highnesses remained until after one o'clock.—The Corporation of London has formally given, and the Prince and Princess of Wales have formally accepted, the invitation to be at a ball to be given at Guildhall, which, at the suggestion of his Royal Highness, is fixed for the 8th instead of the 1st of June. The freedom of the City is to be given to his Royal Highness on the same occasion.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS, on Thursday, the 7th inst., the Corrupt Practices Bill passed through Committee, but minus two of its clauses, including that which empowers the House of Commons to suspend writs by resolution. A long discussion took place on a resolution moved by Lord Redesdale, to the effect that the principle of charging

entailed estates for railways involved questions of too much nicety and importance to be sanctioned otherwise than by public legislation. An amendment was moved by Lord Eversley, but ultimately the original motion was agreed to without a division.

—On Friday Lord Shaftesbury brought forward the case of Poland, and urged that the grand remedy for all the troubles of that country was separation from Russia. After a few remarks from Lord Harrowby, Lord Russell expressed great confidence in the humane intentions of the Czar; but he could not see how, after years of oppression and perfidy, the Poles were to exhibit that confidence in His Majesty's policy without which, according to Prince Gortchakoff, it was impossible to hope for a fair trial of the promised concessions. The question of separation was surrounded with great difficulties, and involved the possibility of a long and costly war, into which Her Majesty's Government "would be loth to enter without the most pressing necessity." Her Majesty's Government had advised the Emperor to restore the constitution granted by Alexander I., to give the Poles a free parliament, and to place the judicial, civic, and political administration of the country in the hands of men whom the people could trust. He hoped the minor states would back up the representations of the great powers on this question, and he could not but believe that ultimately public opinion thus forcibly expressed would tell even upon the conduct of the Autocrat of all the Russias.—On Monday the royal assent was given to a number of bills by commission.—Lord Normanby once more pleaded the cause of Mr. Bishop, the young Englishman who is now undergoing a term of imprisonment in Italy for carrying treasonable despatches between Naples and Rome. After some discussion Lord Russell said Mr. Bishop had a fair and impartial trial, but Her Majesty's Government would continue their exertions, and he hoped ultimately with success, for that gentleman's release.

—On Tuesday, the business was unimportant.—In the HOUSE OF COMMONS on Thursday, the 17th inst., a rather warm discussion took place on the conduct of Mr. Christie, the English minister at Rio. Lord Palmerston defended the line taken by Mr. Christie with respect to the recent question between this country and Brazil, and he referred in somewhat contemptuous tones to the conduct of General Webb, the American Minister at Rio, who had sent to Lord Russell a long and intemperate statement of a private quarrel between himself and our representative. General Webb's letter, said the noble lord, had been treated by the Foreign Secretary "with the entire disregard it justly merited, and if any such letter had been written by a British diplomatist, he was quite sure his noble friend, without hesitation, would instantly have dismissed the writer as having proved himself totally unfit and unsuited to hold any position under her Majesty's Government."—Mr. Bramley-Moore and Lord R. Cecil declined to accept Lord Palmerston's estimate of Mr. Christie, while Mr. Newdegate, Mr. Bouvier, and Mr. Howard defended that gentleman. The motion for going into committee on the Prison Ministers Bill was opposed by Mr. Long and other members; but, on a division, the supporters of the Bill appeared in a majority, and the consideration of the clauses was proceeded with.—On Friday, a report was presented from the Committee on the London Police Bill, which amounted to an intimation that the measure for amalgamating the metropolitan and city forces could not be further proceeded with this session. Mr. Gladstone announced that he had abandoned another of his budget resolutions—that imposing a licence on clubs.—Mr. Pope Hennessy moved for certain papers relating to Southern Italy, his main object in doing so being to all appearance to gather official information in support of his contention that our trade with the Two Sicilies has diminished rather than increased since the overthrow of the Bourbon dynasty.—Mr. C. Bentinck seconded the motion, and spoke in strong condemnation of the present state of things in Southern Italy. According to his showing the brigands are patriots, while the Italian Government, through its agents, is more cruel than that which preceded it.—Mr. Layard defended the Italian Government, and submitted that the brigands really were what their designation represented them to be; that the unhappy condition of the Two Sicilies was due to the circumstance that the Italian Government had not yet been able to eradicate the vices engendered under the discarded dynasty; and, finally, that our trade had increased with every part of Italy except the Papal States.—Lord Henry Lennox, who has recently been travelling in Italy, gave what he called a statement of his experience of Italian rule. It was an indictment against the new order of things, which he de-

nounced as a system of espionage and cruelty.—The noble lord was followed by Mr. Butler Johnstone, one of the youngest members of the House, who, in a maiden speech, warmly defended the Government of Victor Emmanuel.—The debate was continued by Mr. Leveson Gower, Sir G. Bowyer, Lord Palmerstone, and other members, and the motion negatived.—On Monday, the Attorney-General, in reply to a question from Mr. Hadfield, said the Judges had sent in a communication to the Lord Chancellor on the subject of certain proposed changes in the circuits, but it was not likely that any re-arrangement of the circuits would be carried into effect before the next summer assizes.—The Marquis of Hartington, in reply to Sir William Scott, said the volunteers were not amenable to military law except when on actual service.—In answer to a question from Mr. B. Cochrane, Lord Palmerston said the arrangements with reference to the throne of Greece could not yet be said to be settled, but there was reason to hope that the question would speedily be adjusted.—The remaining clauses of the Prison Ministers' Bill were disposed of in committee, after a good deal of discussion and several unsuccessful attempts to alter some of the provisions of the measure. The Customs and Inland Revenue Bill also passed through committee.—On Tuesday, in reply to a question from Mr. Hennessy, Lord Palmerston said no good result could follow from continuing the controversy respecting Mr. Odo Russell's despatches with reference to the departure of brigands in French uniform from Rome. These brigands had obtained possession of old uniforms, and there was no reflection whatever upon the French authorities.—Mr. Roebuck raised another discussion on the case of the two Ionian judges who had been dismissed from office. The hon. gentleman censured the conduct of the Duke of Newcastle, whose proceedings in this matter were defended by his Grace's under-secretary, Mr. Chichester Fortescue.—General Peel took up the defence of Sir Henry Storks, while Lord Stanley, who attributed no blame to the Lord High Commissioner, was of opinion that the Duke of Newcastle had not shown a proper regard for the independence of the Bench in arbitrarily dismissing the two judges.—Mr. Gladstone warmly defended the course pursued by the Government, and gave a frightful picture of the corruption of what may be called the public men of the Ionian Islands.—A long debate followed on the question of the occupation of the waste lands of India, leading to nothing except the expression of a hope that arrangements might be made leading to the colonisation of India, whilst the rights of the natives were fully preserved.—On Wednesday, two Bills relating to statute labour on roads and bridges in Scotland were read a second time. Mr. Hadfield moved the second reading of the Judgments, &c., Law Amendment Bill. It was opposed by the Solicitor-General, and on a division it was negatived by 43 votes to 23.—Sir J. Fergusson moved the second reading of the Accidents Compensation Bill, the object of which was to fix the amount for which railway companies and others would be liable in cases of accidents to individuals.—Mr. Longfield moved the rejection of the Bill, which was also opposed by the Solicitor-General. After some discussion, the motion for the second reading was negatived by 90 votes to 70. A curious question then arose. Last week the Church Rates Redemption Bill of Mr. Alcock was moved for a second reading. The question was then put that the "Bill be now read a second time," and the House by a majority of nine negatived the motion.—Mr. Alcock now moved that the Bill be read a second time on the 10th of June, basing his motion on the fact that the House had only so far decided that the Bill should not be read a second time on the day when it was first brought forward. Mr. Mowbray opposed the proceeding as irregular; but the Speaker ruled that Mr. Alcock was right. Some discussion followed, and eventually the House decided by a majority of 39 to 25 that the Bill should not be read a second time on the 10th of June. After disposing of some other business, the House adjourned.

GENERAL HOME NEWS.—The mortality in London is again on the increase. In the week before last the deaths had fallen to 1726; last week it rose again to 1459, which was 215 beyond the corrected average return for the last ten years. The deaths from small-pox were slightly higher than that of the previous week, 71 instead of 68; the average mortality is 11. There were 2155 children born in the course of the week; the average number would be 1911.—It is announced, apparently on authority, that the balance sheet of the International Exhibition will show a small surplus. This must be a welcome result to the guarantors, but it is added that the balance is entirely due to the liberality of the contractors for the building, who, be-

sides waiving many of their claims, made good what was a deficit of £15,000 by handing over that amount to the Royal Commissioners.—It appears from a parliamentary return that in the two first months of the present year, 51,950,789 pounds of cotton, of the value of £2,705,635, were shipped from the port of Bombay.—A full meeting of the senate and convocation of the London University was held at Burlington House, on Wednesday, to confer degrees. Earl Granville presided, and after the various graduates had been presented for their degrees, his lordship spoke in terms of high praise of the University.—At the meeting of the Central Relief Committee, Mr. Farnall reported a further decrease of 5073 in the number of persons receiving parochial relief in the unions suffering from the cotton famine. The question of finding employment for the cotton operatives was discussed by the Committee, and the conclusion arrived at was "that labour at the ordinary rate of wages on desirable public improvements could be found for the chief portion of the cotton workmen now in receipt of relief, if means to obtain loans for long terms, at low rates of interest, were provided."—The Committee of the Blackburn Town Council, to which the question of finding employment for the operatives on public works was referred, has adopted a memorial to Sir George Grey praying for a Government loan, at 3½ per cent., to enable them to proceed with such works as they deemed desirable.—The Mansion House Committee for the relief of distress in Lancashire have announced their determination, whenever any emigration committee was prepared to send out a given number of emigrants, to advance a capitation grant of £2 a head for the purposes of outfit.—A fearful calamity has befallen another of our magnificent Atlantic steamships. The Anglo-Saxon, which left Liverpool for Quebec on the 16th of April, with about 450 souls on board, was totally lost near Cape Race on the 27th. The ill-fated ship went ashore during a dense fog; she broke up soon after having struck; 237 persons, including the captain perished; and that all the mails were lost. The Anglo-Saxon carried out, in addition to the large living freight, a very valuable cargo, about one half of which consisted of tea. It is said to have been heavily insured at Lloyds, and the loss will, it is estimated, exceed £100,000.—The two men, Light and Hides, who are charged with having forged Federal Treasury notes to a large amount, were committed for trial by the Sheffield magistrates on Saturday. It would seem that the prisoners were the facile tools of a cunning American, who engaged to hand them over a considerable sum of money on their completing their work of forgery. They completed their part of the bargain; but the American having obtained possession of the notes, at once disappeared, without fulfilling his golden promises.—The inquest on the body of the man who, being found drowned in the river, was supposed by some of the police to answer the description of the murderer of Emma Jackson, was resumed on Saturday. An attempt was made to combat the results of decomposition, and by some scientific process to restore the countenance to its natural hue, and an adjournment was ordered for the purpose; but on the jury meeting again in the course of the afternoon nothing had been elicited, and the jury returned a verdict of "Found drowned." Not only has the body not been identified as that of the man who was in company with Jackson, but no person appears to have come forward to identify him at all.—A shocking outrage has been committed in Bedford. A gentleman proceeding towards his home with his wife, was set upon by what appears to have been a mixed mob of civilians and militiamen (who are at present out for drill), and so seriously beaten that he died on the following morning. The shock of the outrage was so great to an aged lady, a friend of the victim, that she died under the excitement, and his wife, who does not appear to have been assaulted, is in a precarious condition.—Another shocking murder has been committed at Liverpool. A sailor, named Thomas, murdered a Mrs. Rowlands, the keeper of a boarding-house, and afterwards made an attack on two other women in the same house. It seems that Thomas, who is in custody, owed Mr. Rowlands some money, and no motive can be assigned for the murder beyond the annoyance the prisoner felt at being pressed for payment of the debt.—A man, named Wheeldon, residing at Nottingham, shot his wife on Wednesday, and afterwards attempted to commit suicide. Both now are in a precarious state. It seems that Wheeldon and his wife had lived on very bad terms and had recently separated, and it is believed that the tragic affair arose out of the woman's refusal to return to her husband.—A serious accident took place at Brighton, on Wednesday evening. A very large audience had



assembled in the music-room of the Pavilion, where a concert was being given by the Christy's Minstrels, when an escape of gas took place. Search was made and a light applied to the escaping gas, when there were several explosions. The means of egress were good, and no personal casualties are reported. The building, however, caught fire, and the flames were with some difficulty extinguished.—Another dreadful occurrence is reported at Liverpool. On Tuesday night three men, named Harrison, Cohen, and Howell, were passing along one of the streets of that town, when Cohen jostled against a person, supposed to be a Spanish sailor, who at once drew a knife or dagger, and stabbed Harrison and Cohen. Harrison is dead, and Cohen's wound is considered dangerous. The police have apprehended three men.

**FOREIGN INTELLIGENCE.**—The Empress of the French we regret to learn from the *Moniteur*, is slightly indisposed. The ball that was fixed to take place at the Tuilleries on the 11th had consequently been postponed to the 18th. A decree issued by the Emperor Napoleon, has dissolved the legislative body, and has ordered that the elections shall take place throughout France on the 31st May and 1st June. At the close of the session, M. de Morny gave thanks to the members of the legislative body for the support which they have given to the government, thanks which it must be admitted they eminently deserve.—The *Moniteur* has published a despatch in which the Turkish Minister for Foreign Affairs declares that the Sultan cannot sanction the construction of the Suez Canal, saving on the conditions that the great Powers shall guarantee the neutrality of the canal, that forced labour shall not be employed on the works, and that the Company shall abandon all claim to the adjoining lands. But, if these conditions are not fulfilled, the Porte will be willing, to return the money already expended by the Company, and will then concert measures with the Viceroy of Egypt for the completion of the works.—The Russian dockyards are actively employed in the armament of a considerable squadron, which is to cruise in the Baltic and Gulf of Finland. It is said, likewise, that all the reserves of the army have been called out, and that every effort is made to strengthen the military force. Accounts of engagements between the Polish insurgents and the Russian troops continue to reach us from Cracow; but of course no reliance can be placed on the details given by the partisans of either side. It is said that the Warsaw Revolutionary Committee has issued a proclamation menacing with "severe penalties" any Polish officials who may attempt to collect taxes for the Russian Government. Advices from Lemberg state that several small and straggling bands of insurgents have been recently crossing into Austrian territory.—A fresh and singular quarrel had occurred between the Prussian Crown and the House of Deputies, A Committee requested Count Bismark to appear before it but the Premier instantly refused, and referred the Committee to the Ministers' letter, which he declared to contain sufficient explanations. The Committee have reported that there is no ground for such a demand on the part of the Ministers, and that it ought not to be listened to.—Advices from Vienna inform us that an Imperial decree relieves of any ulterior consequences all those whose term of imprisonment for treason has passed.—The *Levant Herald* reports that a telegram had been received in Constantinople from Smyrna, stating that a disastrous earthquake had been felt at Rhodes on the 22nd of April last, by which about 2000 houses had been destroyed, with a proportionate loss of life.—

**MEXICO.**—A despatch received at Halifax before the *Africa's* departure contains some details of the operations of the French army in Mexico. It appears that the batteries opened fire upon the Mexican works at Puebla on the 27th March, and that on the 31st the French troops stormed Fort San Janvier, and subsequently carried several other positions, and occupied the city. The Mexicans stoutly defended the houses, but were ultimately expelled from them, and were driven into Fort Guadalupe and Loreto. The French lost about 650 men killed or wounded, and among the killed was a general. The communications of the Mexican garrison with General Comonfort, who was at the head of a considerable force outside Puebla, had been intercepted by General Forey.

**WEST AFRICA.**—The *West African* mail steamer brings us the news that we are now in something very like open war with the King of Ashantee. The English authorities having refused to deliver up a fugitive chief who had taken refuge among the protected Fantee tribes, three bodies of Ashantees have invaded the protected territory. Some hundreds of troops and volun-

teers were to march from Cape Coast Castle to the aid of the Fantees on the 15th ult. Several ships of war were lying at Cape Coast when the mail steamer left, and reinforcements had been sent thither from Sierra Leone.

**AMERICA.**—The news brought by the *Arabia* from New York comes down to the evening of the 29th ult. The Northerners were actively carrying out their new plan of operation against Port Hudson and Vicksburg, which was so far attended with success. According to the accounts from New Orleans, General Banks has been very successful in his movements up the River Teche, having, after thrice repulsing the Confederates, nearly reaching Opelousas. Reports from Memphis even say he had reached Point Coupe, on the west bank of the Mississippi, eleven miles higher up than Port Hudson, which would enable him to co-operate with the fleet in an attack on that fort from above. Twelve more transports are reported to have succeeded in passing the Vicksburg batteries, and joining General Grant, who was manœuvring with a view of capturing Vicksburg. The second Federal expedition to Yazoo Pass had returned unsuccessful. The Confederate invasion of Missouri had received a check by the failure of the attack made by General Marmaduke on the Federals at Cape Girardeau. There was no change in the position of affairs in Tennessee. The Confederates were again threatening the Federals on their own territory, and had pushed a large force into Western Virginia and Maryland. They captured Morganstown, Virginia, and had partially destroyed the Baltimore and Ohio Railroad. Wheeling and Pittsburg were in jeopardy, and the Federals, who were in a state of great excitement, were preparing to move forces on the threatened points. General Hooker is said to have commenced a forward movement, and to have crossed the Rappahannock with the intention of making a flank attack on Fredericksburg. It is said that the Federal Monitor fleet was again within the bar at Charleston, preparing for another attack. By the arrival of the *Jura* we learn that General Hooker's whole army has taken advantage of a surprise of the Confederates (whose right wing is commanded by Stonewall Jackson), and has crossed the Rappahannock and captured the pickets of the enemy, numbering from 300 to 500 men. General Banks has been enabled to communicate with Admiral Farragut by seizure of the Opelousas railroad. It is asserted that the same general has captured some hundreds of prisoners as well as large stores of cotton and ammunition during his expedition to Opelousas. The Confederates have been driven out of Tusculuma, Alabama, after a severe engagement, while they are making a considerable show of strength near to Murfreesboro'. It is also reported that a whole regiment of Confederates has been surprised and captured, together with the whole camp equipage, near Jackson. The Confederate General Marmaduke is said to be in retreat with the main body of his army from Cape Girardeau. The Confederate Secretary for War is stated to have visited Charleston, and to have expressed himself satisfied with its defensive arrangements. Concerning naval matters we learn that four Federal transports were sunk in attempting to pass Vicksburg, and that two others were badly damaged.

## TO CORRESPONDENTS.

V. R.—No. 1. Craft Lodges in England are not furnished with an altar, though the Master's pedestal in some measure represents one. In Ireland and other places they have altars. 2. Wood. Stone might be more appropriate, but too ponderous. A double-cube. 3. A little in advance of the Master's chair. 4. There will be nothing unconstitutional in decorating the exterior of a lodge with Masons' Marks.

J. F. writes:—A master-mariner, whose vessel is now fitting out at Glasgow, was regularly initiated in this lodge, and being desirous of obtaining his Master's degree before sailing from Glasgow, can he, by being passed and raised in a Scottish Lodge, be entitled to receive through us, a Grand Lodge of England Master's certificate, on our receiving from the lodge where he was passed and raised, written assurance from the Master and Wardens, that he has duly passed the two degrees with the proper interval of twenty-eight clear days between each degree.—[We should say no. The brother may resign his mother lodge, join a Scottish lodge, and get his degrees, and then if he is desirous of obtaining an English certificate rejoin his mother lodge.]

**ERRATUM.**—At the bottom of the first column, page 370, last week, a line was accidentally omitted, the sentence should have read, "in the science to which, with one accord, with one great object, we have all devoted ourselves. May that edifice enable us to cement still more closely the bonds, &c.," the words in italic being those omitted.