

LONDON, SATURDAY, MAY 27, 1865.

### THE ENTERED APPRENTICE'S APRON AND MASONIC LECTURING.

The following lecture was delivered on the 8th of July, 1864, by Bro. Francis Davidson, P. Prov. G. Sword Bearer of New South Wales, P.M. and Secretary of the Australian Lodge of Harmony (No. 556, late No. 814), Sydney, New South Wales; and we regard it as no slight compliment to the FREEMASONS' MAGAZINE that a lecture delivered at so great a distance from England should be first entrusted for publication to its columns:—

Worshipful Master, Worshipful Past Masters, Officers, and Brethren,—I purpose to conclude our proceedings this evening with a few remarks on the Entered Apprentice's Apron, more commonly known as the badge of innocence and the bond of friendship.

It is only of late years, and in this colony, in this lodge alone, I believe, that the system of Masonic lecturing has been attempted to be introduced as part and parcel of the regular work of the lodge; and we have modestly contented ourselves with our authorised lectures on the tracing board and the sectional workings. But why stop there? A Masonic lodge should be a school of instruction. It certainly was so in ancient days; and even our first catechism teaches us that we come here "to seek a master, and from him to gain instruction"—the Worshipful Master, the Past Masters, and the Wardens (under the Worshipful Master's directions) having, undoubtedly, full authority to give instruction to all properly seeking it. Nearly forty-five years ago, viz., on the 1st of December, 1819, a law passed the United Grand Lodge of England—indeed, it emanated from, and was originated by, the Most Worshipful the Grand Master himself—which authorised "every Master of a lodge to deliver lectures in a language suited to the character of the lodge over which he presides, provided that the established landmarks be not removed."\*

The system of public lecturing, or of oral instruction, has very much increased of late years, and is justly, and very naturally, popular both in the old and the new countries of the world, principally, perhaps, because it is—if I may suggest a phrase, and so term it—a system of brief, concise reasoning; and to quote the words of an old author,† which I cordially endorse, "He who will not reason is a bigot; he who cannot, is a fool; he who dares not, is a slave." We profess to be free men and free agents. We thank God that He

has "endowed us with the faculty of speech, and, above all, bestowed upon us that noble instinct called reason." Let us use that reason, exercise that speech, and avail ourselves of the liberality of the Grand Lodge at home, and constitute each lodge a mutual instruction society for the promulgation of Masonic knowledge—the dissemination of lore gained by the researches of ourselves and ancient brethren under the guidance and sanction of our venerated, ancient, honourable, and scientific Institution. What would more readily conduce to the acquisition of such knowledge than the more general establishment of lodge lectures and lodge libraries? Is it not, we may ask ourselves, a duty incumbent on us as Masons—as members of the Masonic fraternity—to employ such means as are at our disposal—the gifts wherewith God hath blessed us—to enlighten ourselves and brethren on subjects connected with the principles and origin of our noble Order? A system of lodge lectures would enable brethren gifted with talents and capabilities to exercise those talents and their, perhaps, dormant mental faculties, as well for their own welfare as the instruction and improvement of the human race, more particularly their brethren in Masonry. And the frequent delivery of such lectures would have a tendency not only to improve the mind mentally, morally, and scientifically, but to develop the mental powers, the intellectual capabilities, of many brethren who would otherwise have been dull or incapable.

Dr. Oliver states that "It has long been his opinion that the most beneficial results would ensue to the science of Freemasonry, were the Masters of lodges to devote some portion of their time to the delivery of explanatory lectures on subjects of general interest connected with the institution. Such a practice might be the means of elucidating many points on which our customary lectures leave us entirely in the dark."\*

Freemasonry, as we all know or ought to know, is an art or science, founded on allegory and illustrated by symbols, a perfect knowledge of which can only be attained by time, patience, and assiduity, certainly not by intuition, nor by a merely superficial acquaintance with its ordinary or extraordinary rites and ceremonies. The intelligent, well-informed Mason has of necessity exercised much patient study, diligent research, persevering application, and untiring industry in the pursuit. There can be no doubt that Freemasonry embraces many subjects to which our attention may be usefully and lawfully directed. It is the enduring channel through which some of the earliest traditions of sacred history have been preserved and transmitted. It contains the key wherewith to solve or elucidate many dark and obscure passages in the volume of the very Sacred Law. It has not "an ornament, badge, sign, jewel, or decora-

\* "Preston's Illustrations," and *Free. Quar. Review*.

† Drummond.

\* Signs and Symbols.

tion belonging to it which is not symbolical of some beautiful truth or moral virtue."\* I well know that my remarks recoil upon myself. I know in part, my many failings. Conscience reminds me of my shortcomings and imperfections. I fear that I greatly disappointed those brethren to whose too favourable anticipations or partiality, I owed my elevation to the high position I once held as Master of this lodge—this lodge of high repute. I am aware how inadequately I discharged the onerous and important duties of that trust. Yet I do not consider that with my year of office those duties are completed, that trust is wholly discharged. I am still anxious, as a Past Master of this lodge, for its prosperity—still willing to exert myself in its behalf and work for its welfare—willing even to incur the charge of egotism for thus attempting to lecture you, many of whom could so well instruct me; but I trust to your charity to disarm your criticism, and to your penetration to discover wherein I intended to be useful in thus chartering for your edification.

To our Apron, then. The apron is the badge, or sign, or emblem of the labourer. To the Freemason it is the badge of innocence, the symbol of labour, the emblem of truth and friendship, and forcibly illustrates the principles a Freemason professes, as well as the polity and doctrines of the Order. There are distinctive aprons, belonging to each degree in Masonry. As blue Masons we know of three appertaining to the three degrees, although in truth there are four—for the "Master Mason includes the Supreme Order of the Holy Royal Arch."† These three degrees "blend morality, doctrine, science, tradition, and history into a grand and beautiful system, which, if studied with attention and practised with sincerity, will inspire a holy confidence that the Lord of Life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright morning star, whose rising brings peace and tranquillity to the faithful and obedient of the human race." There being "scarcely a point of duty or morality which man owes to God, his neighbour, or himself, under the patriarchal, the Mosaic, or the Christian dispensation, which, in the construction of our symbolical system, has been left untouched."‡

The particular apron now before us, and which we are more especially considering, is that of an Entered Apprentice. An Entered Apprentice means one who is entered, or beginning to learn. Masonically speaking, he should serve his Master with freedom, fervency, and zeal for the full period of seven years; but less will now suffice if qualified, and worthy of preferment. The apron of an Entered Apprentice is, or should be, "a plain white lambskin, from 14 to 16 inches wide, 12 to

14 inches deep, square at bottom, without ornament, and white strings."\* Such being the law in the "Book of Constitutions," I consider we do wrong when we admit, if ever it is done, substitutes for this apron to enter the portals of the lodge. There can be no doubt, notwithstanding any questions as to economy or expediency, or quibbles about the spirit of the law, that we break the law as laid down for our guidance in the "Book of Constitutions;" and I fear we can have little regard for the ancient landmarks of the Order, if we encroach so closely as to make it doubtful whether we have or have not committed a breach thereof. The true symbolism of this apron is in its colour and material. The colour is white; the material, lambskin—both typical of that rectitude of life and conduct, so essentially necessary to those who seek admission into the Celestial Lodge above. It is the first gift bestowed on a candidate after his initiation. It is the distinguishing badge of a Mason—more ancient than the Roman Eagle or Golden Fleece—more honourable than the Star and Garter, or any other Order in existence†—a badge of innocence and the bond of friendship; one which every Mason ought to wear with pleasure to himself and honour to the fraternity, assured that if he never disgraces that badge it will never disgrace him. You will observe that this apron is of one colour only, and that that colour is white. The moment you change this colour or cover it with frippery you destroy its pure surface, and efface the beautiful moral it is intended to convey. One (that is the number One) alludes to the unity of the Godhead, and to the union of the royal, the priestly, and the prophetic dignity in one person during the patriarchal ages.‡ The ancient philosophers held that the Monad was God, because it is the beginning and end of all—itsself having neither beginning nor end; and also hermaphrodite, because it is both male and female, odd and even.§ It partakes of both natures: being added to the even, it makes odd; to the odd, even.|| Then as to the colour. White, as embodied in this apron of lambskin, is the representative of external purity and internal truth, that animal being the personification of innocence.¶ White bespeaks purity of soul, gentleness, humility. White, as the emblem of innocence, strongly points to that necessary qualification of the candidate—the brightest jewel of the noviciate. White also denotes peace: "Lilywork from the purity of its whiteness denotes peace."\*\* Dr. Oliver, speaking of the four Masonic colours,

\* "Constitutions" of 1863, page 118.

† Masonic Lectures, first degree, section iii.

‡ Dr. Oliver on Masonic Numbers—*Freemasons' Quarterly Review*, 1834.

§ Macrobius in Somn. Scip. i. 6

|| Arist. in Pyth. cited by Theon. Smyrn. Mathem. c. 5. *Vide etiam* Theo. Philos. p. 131.

¶ Dr. Oliver, "Revelations of a Square," p. 411.

\*\* Lectures on Tracing Board, second degree.

\* Sermon, by Rev. H. Taylor, B.C.L., Lodge 260, Trichinopoly.

† "Constitutions," 1813, and 1863, page 16, lines 10 and 11.

‡ Dr. Oliver.

says\* :—White typifies the earth ; [purple, the sea ; skyblue, the air ; crimson, fire.] Dr. Mackay says,† speaking of this Entered Apprentice's apron :—By the whiteness of its colour and the innocence of the animal from which it is obtained, we are admonished to preserve that blameless purity of life and conduct, which will alone enable us hereafter to present ourselves before the Great Master of the Universe unstained with sin, and unsullied with vice.

White was the colour worn by all noviciates in all known ancient rites. In all parts of the Bible, whether in the New or Old Testaments, white and whiteness are ever mentioned in most honourable terms. White robes are promised to those who win the crown of glory. Receive the white and immaculate garment. The white stone is promised to him that overcometh. The Levites, the priests of the ancient Jews, were commanded to wear white. The sanctum sanctorum of King Solomon's Temple was built entirely of white stone. "Come now let us reason, saith the Lord, though your sins be as scarlet they shall be white as snow."‡ Daniel, in his vision of the kingdom of God, beheld the ancient of days, whose garment was white as snow.§ And St. John in his Revelation of the glorious coming of Jesus Christ, beheld one like unto the Son of Man, whose hairs were white like wool, as white as snow.|| "My beloved is white."¶ White ever has been a favourite emblem, too, with our poets and other celebrated writers. Dryden speaks of

"A white stone distinguished from the rest—  
White as thy fame."

Milton of

"White handed hope"—"White robed truth."

Pope thus apostrophises—

"White robed innocence from heaven descend."

In Hebrew the significations given to the colour white designate or denote purity, candour, nobility ; the noble, the pure, the white, to be white, to purge oneself from sin. The Egyptian priests of Osiris wore robes of snow-white cotton in the service of Ceres.\*\* The Grecian priests also wore white. The Druids, the priests of ancient Britain, were apparelled in white. The Knight Templars wore white. The Pope gave them a white habit, the white mantle being typical of their lives and their professions. Witness their ritual : "To all professed Knights, both in winter and summer, we give, if they can be procured, white garments, that those who have cast behind them a dark life may know that they are to commend themselves to their Creator by a pure and white life. For what

is whiteness but perfect chastity, and chastity is the security of the soul, and the health of the body."\* The white vestment of the Temple sets forth the same idea. Further, "It is granted to none to wear white habits, or to have white mantles excepting the above named Knights"† [of Christ]. And the ritual throughout commends the propriety of the white vestment, as typical of that new life so eloquently therein set forth. Scotch and English Knight Templars wear white tunics [reaching to the knees], and white mantles [tapering to the knees in front and tapering away to the ankle behind].

But to proceed. This apron is composed of three principal parts, viz., the field, the flap, the strings. It is quite free from stain—spotless ; its surface is not marked by any device. There is no plan delineated thereon ; there is not even an outline sketch on it. It is one unvaried blank, naked, and free from ornament.

The field is said to be nearly in the form of the groundwork or plan of the Tabernacle in the Wilderness ; and therefore also that of King Solomon's Temple, which has been supposed to have been built in exact conformity with the properly formed brain of a man. It symbolises the world and represents the second grand principle on which Freemasonry is founded—relief. As a citizen of the world and a member of the Craft, the Entered Apprentice Freemason must extend relief and consolation to the afflicted of the human race, and the performance of this duty fills his soul with emotions we may call divine. To approve and love gives pleasure to the soul of man. To pity—a taste of the ideal, sweet heavenly sensation. But to relieve ! it makes him feel a greater and a nobler being, as one capable of endowing with happiness his own equals—a prouder, as the entrusted medium or vehicle of God's favours to his fallen race.

The field of this apron is meant further to represent "the gavel," as one of the working tools of an Entered Apprentice, teaching us to remember that labour is the lot of man, and no work of manual skill can be completed without it, for skill without exertion is of no avail. The head may conceive and the heart devise in vain, if labour does not execute the design.‡

The four corners of the field of this apron symbolise the four cardinal virtues—temperance, fortitude, prudence, and justice—duties incumbent on us all, duties which should ever actuate our minds, guide our actions, govern our passions, and regulate our intercourse with the world, thus proving that the name of Masonry is not an empty title, nor our emblems are blown bubbles.

Temperance, as constituting honesty, decency, diffidence, instituting modesty, meekness, cle-

\* *Freemasons' Magazine*, 1860, page 228.

† *Masonic Lexicon*, page 40.

‡ Isaiah i. 18.

§ Daniel vii. 9.

|| Rev. i. 14.

¶ Cant. v. 10.

\*\* Portal. Essay, "Egyptian Symbols."

\* Rule xx., passed by the Council of Troyes on the suggestion of the Abbot of Clairvaux, A.D. 1128.

† Rule xxii., *ibidem*.

‡ Oliver's "Symbolical Dictionary," p. 222.

mency, moderating our affections, restraining our passions, and establishing chastity and sobriety, thereby promoting the health of the body and the dignity of our species.

Fortitude, as teaching us to resist temptation, to encounter danger with spirit and resolution, to avoid fear on the one hand, and rashness on the other, and to prove that one characteristic of acting under the guidance of Masonic principles is the acting in all our avocations in life firmly, but agreeably, to the dictates of rectitude and reason.

Prudence, within whose starry guide all virtues are unfolded, makes us cautious and wise in measures and conduct—is wisdom applied to practice. The emblem of prudence is the first and most exalted object that demands our attention in the lodge. It is placed in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to her dictates and steadfast in her laws, for prudence is the rule of all virtues, prudence is the channel whence self-approbation flows for ever. She leads us forth to worthy actions, and, as a blazing star, enlightens us throughout the dreary and darksome paths of life.\*

Justice as the indispensable duty of every man, teaching him to do right to all, to render to every brother his just due, his obedience to the will of God, his attention to the sacred duties of this life, his love to his native country, his allegiance to his government, his reverence and respect to his superiors, kindness to his equals, and to his inferiors advice, admonition, instruction, brotherly love, and protection.

As such, in these four corners, the speculative Mason beholds a symbolical allusion to the four great rivers, which flowed out of the Garden of Eden, illustrated thus:—In Pison, our first parents revered the fountain of prudence; in Gihon they beheld the sacred stream of justice; the rapid and irresistible torrent of Heddekel denotes fortitude; and the Phrath, or Euphrates, the mild but steady current of temperance. Happy was their state while these sacred dictates were impressed upon the minds, and happy may be our future life if we through life observe the lessons which they inculcate—instructed by prudence, guided by justice, strengthened by fortitude, and by temperance restrained.†

The four corners also symbolise the four elements, fire, air, earth, water, the four Grand Masters, Moses, Solomon, Zerubbabel, and St. John, and age, virtue, strength, and constancy.

The flap or triangle being the symbol of God, the essence of light and life, represents our first, originating grand principle “brotherly love.” In theology it always was and still is considered the most sacred emblem, signifying eternity, science, power, morality, justice. The ancients worshipped it considering it the grand principle of existence,

the *summum bonum*—they gave it the name of God. We, as worshippers of the Great Architect of the Universe, must extend the divine principle, “brotherly love,” to all his children. The triangle, considered as a geometrical figure, is composed of three things which, united, form one whole, viz., of three particular points and angles, by the union of which the triangle itself is formed as one whole or complete figure. It is for this reason that it has been adopted as a symbol of the triune God.\*

This flap is likewise said to typify the “Age” of an Entered Apprentice Freemason, because in French, Scotch, and some other rites each degree has an emblematic age. Thus, E. A. = three years, because, in the system of mystical numbers, three is the number of generation, which comprises three terms—the agent, the recipient, the product;† and also to allude to the steps of an Entered Apprentice consisting of an equal number of right lines and angles, morally teaching us upright lives and well-squared actions. It likewise represents the third of our working tools—the chisel—symbolically, education—by which means alone we are rendered fit members of regular organised societies;‡ for as the effects of the chisel on the external coat soon present their latent beauties to the view, so education discovers the latent virtues of the mind, in order to display the summit of human knowledge, our duty to God and man.§ The strings symbolise Truth, our third grand principle—also the thread of life, which lies in the passage of utterance between the guttural and the pectoral, from which is suspended that mysterious key, framed of no metal, formed by no mortal hand, which speaks as well of a brother absent as if he were present. They also remind us of the straight and undeviating line of conduct laid down for our guidance in the volume of the Sacred Law.

They further symbolise the first of our working tools, the twenty-four inch square, by the correct use of which we may connect the central point time with the circle of eternity, which two periods their duplicated nature renders them apt tokens of—as, though apparently two distinct things, their real use is only seen and felt when properly united. Also they refer to the Number 2 and the geometrical straight line, the nearest distance between two given points.

As this apron is “quite free from stain, spotless,” so should the character of every Mason be, and so of every candidate for admission to its mysteries. “A perfect blank,” symbolical of the mind of all men on their entrance on this their mortal career. And of the mind of the candidates for initiation and of the newly-made brother, and to the cowan world a perfect blank. But in the case of a newly-made brother, like a sheet of pure

\* Oliver's “Dictionary of Sybolic Masonry,” pp. 355 356.

† “Mackey,” by Campbell, p. 13.

‡ Masonic Lectures, first degree, section iii.

§ Oliver Dict. Symb. Masonry, p. 75.

\* Hutchinson's “Spirit of Masonry.”

† Quoted by J. H. Stapleton, 3rd edition of “Hand-book of Freemasonry,” p. 33.

and unpolluted paper, without spot or blemish, ready for the hands of the master builder to draw thereon the grand designs of truth, whence may be raised the hoped-for superstructure, perfect in all its parts and honourable to the builder. Naked, reminding us of the vanity of all things here below. Naked we came into the world, naked we must return. We brought nothing into it, and assuredly we can take nothing out. Naked in token of humility and reverence.

Much more might be said, and better said, on this subject; but it is late, and I fear that I have already tired you. Let me, ere I conclude, assure you, my brethren, that if a Mason acts faithfully, according to all the lessons he may learn from a studious application of the morals to be drawn from the symbolical emblems to be found in the apron of an Entered Apprentice Freemason, he will stand approved before heaven and before man, purchasing honour to our profession and felicity to himself.

#### AN ADDRESS DELIVERED TO HIS LODGE.

By Bro. B. S.

The Freemason, in common, with most men of the present age, is brought into continual contact with others professing opinions differing from his own, and perhaps inconsistent with them; but, unlike others, he professes a rule which prohibits him from bearing himself offensively towards them, or making their opinions a subject of contention.

Solomon was similarly placed. He had large dealings with the Gentiles, he made alliances and traded with them, he employed them also on his works. It may hence be reasonably concluded that his charity towards them became enlarged as his intercourse with them extended. To something of this kind may be attributed the establishment of the Masonic system by Solomon, if, indeed, he was the founder, and to the same thing may be attributed his fall.

I am led, then, to ask how far may a man proceed safely in laying aside his religious peculiarities for the time of his intercourse with others, and for the sake of stopping the progress of division and dislike in the human family?

The case of Solomon shows that there is danger in making religious concession. That of the Sepoys of this age, and the universal story of martyrdom and persecution, show that the disposition to stand apart from others is the prolific parent of cruelty and crime. Men who stand apart from others on account of opinions are led to oppress and persecute. Men who do not permit opinions to separate them from others fall into indifference to truth.

Is there no way of avoiding both these evils? It cannot be denied that the divine law is "Love all mankind;" but as that law also enjoins the sternest bearing towards, and the avoidance of, all

evil doers, it is evident that the former law must be read subject to the limitation of the latter. It can scarcely be intended that evil doers should be the subjects of our love; and as evil thinking must precede evil doing, does it not follow that ill opinions should exclude men from the circle of our affections, as well as evil doers?

Doubtless, extended intercourse of Christians whose lives evince the working of their principles upon them is intended to be the great missionary agent in the conversion of the unbeliever. The spectacle of Christian consistency in olden times converted numbers. They were seen to love, not hate, each other, like Pagans; and the Pagans felt that the principle of their faith was active and bearing fruit.

To love always, that is under all circumstances and changes, the proper subjects of our love, is the duty set before us. But who are the proper subjects of our love? "Love not the world." What says the Bible? The Israelite was bound to love the Israelite, and, contemplating that mutual love in their better day, the Psalmist said, "Behold how good and pleasant a thing it is for brethren to dwell together in unity."

Was he bound also to love the Gentile? The Jewish sprang out of the patriarchal church, the difference between them lying in the possession of a written, in addition to a traditional, revelation.

Did the Jew love the Gentile of the patriarchal faith, or was he bound to do so? It is evident that in later days, when idolatry had obscured the patriarchal, and human opinion the Jewish, faith, that the teaching of the age tended to exclude all from the Jew's love who were not of the same nation and the same faith. This is shown by the question put to our Lord, "Who is my neighbour?" The Saviour did not answer as was evidently expected, "The Israelite," but told the story of the good Samaritan, who forgets all antipathies when he witnessed the poor Jew's distress. But does this parable do more than inculcate the duty of relieving the distress of all? Does it show that we should seek out, and associate with men of wrong views?

The Christian church springs from the Jewish and patriarchal churches alike, but has again a larger revelation. Christian should love Christian; but should he extend more than a neutral courtesy to those beyond the pale of his church?

1. The will of God, as displayed in the religion of the early patriarchs, united men in brotherly bonds, and constrained them to love one another.

2. The reception by some of them of the Mosaic rule in no way interfered with this prior obligation, nor does the acceptance of the Christian rule do so.

3. Were it otherwise, one duty to God would be opposed to another duty to God, that is it would be man's duty to love and not to love the same object. But God is the same yesterday, to-day, and for ever; his obligations must consequently be consistent with each other.

The patriot, the Jew, and the Christian, enjoy the same light, though in different degrees, and adore the Father of that light, the one true God; but how is it with the Hindoo, the Mahomedan, and the Mormonite, who have darkened that light?

Nature witnesses to Scripture that natural laws operate on all alike. "He sendeth his rain upon the just and upon the unjust;" but as universally as they operate for the good of those who obey them, so universally and inflexibly do they move to the destruction of those who are disobedient to them, just or unjust.

"Our charity,"—that is love, the many suspect no more than almsgiving was originally meant—"shall know no bounds," *i.e.*, of faith or politics, "save those of prudence." We should extend kindness as widely as we are willing to receive it. There should be mutual concession, reciprocal friendship, mutual obligation. Should we not rather abstain from prayer altogether than pray wrongly? May meetings rightly commence without prayer? Masons mutually agree not to discuss faith nor politics, nor interfere with practice, but they lay not aside nor weaken any opinion.

Christianity, or a higher privilege and more complete revelation than any which preceded it, instead of denoting that love and goodwill which man had previously cherished, would, as displaying and manifesting the principles of a higher love, bring it into a more active and healthy existence.

"Do good unto all men," says the Apostle—Gal. vi. 10; the "especially," connected with it, does not neutralise the general proposition, but points out the more immediate object of the disposition to do good. He would be no Christian who restricted his kindness to his own party, and failed to do good to all mankind.

"Love not the world, neither the things of the world," seems an opposite maxim to that of "Love all men;" but it must mean love not the openly wicked, the men who live only for the present. The first blasphemy, the first impiety, shall drive us; but it does not follow that we should, when we fall into their society, shun those who have not the same high views of truth as ourselves, but who walk morally in the light they have. We may not stand at the same time in the spirit of Christ, and say of such—stand by, I am holier than thou; but "none of us liveth unto himself; we have not only to obtain, but to impart edification. The company we fall into should receive edification from us. We should not obtrude; we should argue more by conduct—by actions rather than words.

The enjoyment of higher privileges than others cancels no general obligations. No sociality in other things can compensate for the want of love. "If any man say I love God, and hateth his brother, he is a liar."—St. John.

Such are the difficulties of this twofold view. Scripture must be confronted with Scripture. Analogies must be sought.—Prov. xvii. 17.

## PROGRESS OF FREEMASONRY IN INDIA.

(From the *Masonic Record of Western India*.)

Since the publication of our last number we have ascertained the following changes in lodges and chapters:—

A new lodge under the English Constitution has been formed at Bombay, to be called "The Star of India," of which Bro. the Rev. J. J. Farnham is the Worshipful Master.

In Sind two new Royal Arch Chapters under the Supreme Grand Chapter of Scotland have been established, one at Kotree under the designation of "Fidelity," and the other at Munora to be called "Anchor of Haven." The warrants for these two new chapters have been received.

We also learn that Comp. Berrie, M.E.P. Prov. Z. is to be appointed Provincial Grand Superintendent of Royal Arch Masonry under Scotland for the Province of Sind.

The brethren of Lodge Industry at Kotree have established a joint stock company with a capital of 5,000 Rs. for the erection of a Masonic Temple at that station. It is believed the building will be completed by the end of June.

A Lodge of Instruction has been formed in connection with Lodge St. Paul at Mhow, under the presidency of Bro. F. Scrivener. The brethren of Lodge St. Paul also purpose erecting a Masonic Temple.

In Bengal a new lodge has been established under the English Constitution, to be called "Temperance and Benevolence," and other lodges are about to be formed at Gwalior, Sealkote, and Upper Assam.

A memorial has been addressed to the M.W. Grand Master of England by the Masonic bodies of Shanghai, praying that a "Provincial Grand Lodge of Northern China and Japan" may be established, and the empire of China thus divided into two provinces—the former jurisdiction of the Provincial Grand Master at Hongkong being restricted to the country as far north as Foochow, and the new Provincial Grand Lodge having its head-quarters at Shanghai, to exercise jurisdiction from Foochow to the northern borders of China and to include the ports in Japan.

## ARCHÆOLOGIC ITEMS FROM ROME.

The longer one considers the procedure of those responsible for the interests of antiquity in Rome, the more is one astonished at those inconsistencies and the strange contrasts from time to time presented, between inertness and zeal, carefulness and neglect. For some time have been progressing works for a new road towards the central railway station, which now obtrudes a frightful and paltry front on the planted esplanade where the Thermæ of Diocletian rise in ruins, to so great a degree obscured by the Carthusian monastery in their midst. Various remains of those



imperial baths, in form of low brickwork vaults, extending in a direct line westward from the entrance to the monastic church, have been gradually laid open, and we may suppose these to be bathing chambers for private use, of whose masonry only remain inner walls and hemicycles thus preserved. Nearer to the church front have been found other objects—the remnant of a semicircular structure in lateritic brick, two wells of some depth, two marble baths, the imperfect shaft of an enormous granite column, and various other fragments in marble. One detail worth noticing is the *opus reticulatum* in these smaller structures, a series of semicircles, like the inner extremities of many ancient Roman interiors, being in this style of tufa masonry, said to have fallen into disuse soon after the time of Antoninus Caracalla, but in this instance shown to have been continued by Roman builders till the beginning of the fourth century. The absence of statuary from these *thermæ* is accounted for by what several writers of past ages—Albertini, Flaminio Vacca, Ficoroni—tell us respecting the successive discoveries and removal of buried sculptures from this site, between the earlier years of the sixteenth and the end of the seventeenth century; on one occasion eighteen busts of philosophers, immured together in a recess like an oven, as described by Vacca. The same line of new road is now being carried on through a hitherto solitary and picturesque region—the narrow valley, occupied by gardens, between the Quirinal and Viminal Hills. Opposite the isolated old church of St. Vitale, on the slopes of the Viminal, has been laid open a long substruction, partly of the same reticulated tufa, partly of brickwork, opening in several niches, or small chambers, along the front, with vaults retaining coloured stucco on their surfaces; in one of these was a mosaic, not without beauty, representing a female in the act of leaving the bath, whilst a servant-maid presents to her a mirror, which valuable art-relic, through the clumsy proceeding of those who endeavoured to detach it from the wall, was totally destroyed. On the story supported by this substructure are traceable the plans of several rooms, with some portions of wall, on the stuccoed surface of which are painted ornaments of graceful character; elsewhere, on the areas of two chambers, remains some tessellated pavement; and, under the acclivity of the hill, open several galleries, or tunnels, whose walls are covered with inlaid work known as *opus signinum*. As yet we are left quite in the dark respecting the future fate of these lately disinterred ruins; but antecedents must lead us to conclude that they will share the destiny of various other antiquities in Rome, swept away for utilitarian purposes. Thus were doomed to disappear the structures found, in 1862, near the railway station, consisting of a cupola-roofed hall, and several bathing-chambers, enriched by mosaic pavements and fresco pictures representing females in the act of

dressing or undressing before and after the enjoyment of the bath. Another interesting discovery, among results of the works for levelling on this spot, was that of the Agger, and a remnant in massive stone courses of the walls called after Servius Tullius; and, though the originals of those frescoes have been destroyed, we may console ourselves by the knowledge that, in copies at least, they will be handed down to posterity, as engraved in the annals of the Archaeologic Institute.

Two sites, where the Papal Government is now carrying on excavations, are Ostia, and an estate on the western slopes of the Palatine Hill. At that ancient part of Rome has lately been opened a sepulchre, whose owners were the Sacilian family, profusely adorned with stucco, reliefs, and paintings; among the subjects of the latter, figures of a priest and a genius; Saturn in the act of seizing one of his children while a stone is presented to him by Rhea; also the "Rape of Prosperine." In a sepulchre near this had been previously discovered several other mythologic paintings—"Orpheus and Eurydice," "Pluto and Prosperine," and one of the numerous mosaics, in temples or *thermæ*, found at Ostia, within recent years, is now being laid down in a hall (not yet public, but eventually to be so), in the Vatican.

The excavations ordered by the Emperor of France, on the Palatine, are being prosecuted with regular activity; and the public are admitted every Thursday to see discoveries important in respect to light thrown on topography and general plans in the very complex structures on that Imperial Mount.

The Pope has approved a project for enlarging the Lateran basilica, by the addition of arcades and pilasters, between the transepts and the tribune, which would involve the necessity of taking down (to be reconstructed) the most interesting, the *only* venerable and hitherto unspoilt antique portion of this church; its apse, namely, with the fine mosaics of the thirteenth century, and the (for Rome) unique example of the semicircular pillared aisle, with groined vaulting, behind the same ancient sanctuary, part of the buildings raised in the tenth century. That such procedure should be projected by artists, and approved by highest authority here, is a deplorable fact quite beyond comment.

The English Archaeologic Association has held four meetings since its birth in the last month,—two for the examining and explaining of ancient churches *in situ*; one at the Christian Museum, in the Lateran Palace, for the study of the monuments in that collection; and one at the English Consulate, for a lecture on "Ancient Roman Mosaics in Great Britain," delivered with much ability and knowledge of the subject by Dr. Wollaston, who illustrated his exposition by various coloured drawings and engravings as he proceeded. As this society is now definitively

organized, its vice-presidents (Lord Talbot de Malahide being president) are the Hon. Henry Walpole, the Rev. Dr. Smith (a Benedictine priest and professor of Hebrew), Mr. Severn (H.B.M. Consul), Mr. G. N. Parker, and Mr. C. D. Fortnum; and a committee of six members,—Messrs. J. Lecky, Christie Miller, Charles Perkins, C. J. Hemans, Francis Samwell, Charles Wilshire,—meet, as occasion requires, at the house of the secretary, Mr. Shakspeare Wood. After the last lecture, which gave general satisfaction and elicited a vote of thanks to Dr. Wolleston, the committee met to bring to a close the proceedings of the season, in the intent of resuming operations, with ampler means and larger projects it may be hoped, in the ensuing autumn. On an average about fifty ladies and gentlemen have been the number of visitors hitherto at the several *réunions*, to which admission is by ticket or invitation, the party who reads on, or otherwise explains the archæologic subject of the day being entitled to invite six strangers: occasional hearers admissible by tickets at one scido.

#### MASONIC NOTES AND QUERIES.

##### THE PHILOSOPHER'S STONE.

Had the philosopher's stone anything to do with Freemasonry?—X.—[The philosophical stone plays a conspicuous part in various foreign rites, but the philosopher's stone is a very different affair—if you mean that which was the crux of the Rosicrucians and Alchemists. There is another philosopher's stone of which you may gather some hints in Bulwer's *Zanoni*. That was—or rather is—Masonic.]

##### BUDDHISM AND FREEMASONRY.

"In what points consists the similarity between Buddhism and Freemasonry?" A correspondent first suggests that such similarity consists in the acknowledgment of a Great Architect of the Universe. He next suggests that it consists in the inculcation of the practice of world-wide charity. The former suggestion is wrong, as shall be shown on a future day. The latter suggestion is right. A question, analogous to the foregoing, was asked by some brother two years ago; see my communication to the FREEMASONS' MAGAZINE, vol. viii., p. 430. In that communication there is a slight error of the press. The word "wildest" should be read "widest."

—CHARLES PURTON COOPER.

##### COLOURED BANNERS.

Whose business is it to bear the white, scarlet, purple, and blue banners in the Royal Arch?—AN OLD COMPANION.—[They are no longer used, but were borne by the guards at the veils. The veils are discarded, and the Royal Arch degree is a jumble.]

##### OLD DOCUMENTS, SUMMONSES, &c.

Some little time ago I asked, in these columns, for any old summonses, by-laws, impressions of seals, &c., which brethren might have by them but consider useless. I have received several such packages. One from Sir Knt. Iewin, another from Bro. Evans, of

Constantinople, others from B. S., J. E. A., Ex. Ex., and two anonymously. Some of them contain much curious and interesting matter, and a code of by-laws received from B. S., dated 1801, is so very quaint and explains such curious customs, long obsolete in the Craft, that I have made a selection of several worthy of being read.—MATTHEW COOKE.

The lodge is not specified, for particular reasons, but the clauses are as follows:—

*Article II.*—Every member shall behave himself in the lodge with due decorum, and appear therein in decent apparel, and proper clothing. He shall not curse, swear, offer to lay wages, use any lewd or unbecoming language, in derogation of God's name and corruption of good manners; nor behave himself ludicrously, nor jestingly, while the lodge is engaged in anything serious and solemn; neither is he to introduce or support any controversy or dispute about religion or politics. He must never appear at the lodge disguised in liquor; he shall not hold any private committee in the lodge, nor go out of it during lodge hours, without the Master's leave; he shall behave himself, out of the lodge, on all occasions, as an honest man, and avoid carefully every action that may bring an odium upon his reputation, and a reflection upon the fraternity.

*III.*—At home, and in his neighbourhood, he is to behave as a wise and moral man. He is never to communicate to his neighbours, friends, or acquaintance, the private transactions of our assemblies; but upon every occasion, to consult his own honour, and the reputation of the society at large.

*IV.*—At the third stroke of the Master's hammer (always to be repeated by the Senior Warden) there shall be a general silence, which, on no pretence, shall be broken by any one, without leave from the chair. No one shall speak more than once to the same affair, unless to explain himself, or when called upon by the chair to speak; the speaker shall always rise, and continue standing, addressing himself in a proper manner to the chair, nor shall any one presume to interrupt him, unless the Master, finding him wander from the point, shall think fit to enjoin him to order. The speaker, having been set right, may proceed again, if he pleases.

*V.*—Any member offending in one or more of the particular clauses of the foregoing articles, shall be subject to a fine not exceeding one shilling, nor less than sixpence for each offence, to be levied according to the nature of it, at the discretion of the Master; but if admonition and fines are found insufficient to reduce any member to order, after the minutes have been three times taken by the Secretary, the Master shall demand, on the stated lodge night, where there shall be present at least two-thirds of the members, whether the said member shall stand a ballot for his exclusion or not, and if a majority of hands determines it in the affirmative, on the stated lodge night immediately following, he shall stand such ballot, and that determination shall be final.

*Authority of Officers. I.*—The Master for the time being has a right and power to summon Lodges of Emergency, or, in his absence, the Senior Warden; he has likewise power to levy the fines set forth in the foregoing articles, as well upon Lodges of Emergency as stated lodge nights, but, herein, impartiality and candour are recommended.



II.—The lodge shall never be removed without the Master's knowledge, nor any motion be made for such removal in his absence. If such motion be made in his presence, and that motion be seconded and thirded, the Master shall order an especial summons to every individual member, specifying the business, and appointing a day for hearing and determining the affair, at least ten days before. The determination shall be made by a majority; but, if the Master be against removing the lodge, the majority for a removal shall consist of two-thirds of the members present. In all ballots, and affairs relating to the lodge, the Master is entitled to a casting vote upon an equality of numbers.

*Admission of Members.*—A friend desirous to be made a Mason, must be reported by a member in lodge hours, and ten shillings and sixpence be deposited by such member. If he should not be approved, his ten shillings and sixpence shall be immediately returned. On the stated lodge night following after such report, he shall stand a ballot for his admission, and may be made on any stated lodge night, or Lodge of Emergency, as shall then be nominated by the Master; and if any person proposed to be made a Mason does not attend within six months after he is balloted for and accepted, his ten shillings and sixpence shall be forfeited, and he shall stand a fresh ballot, in the same manner as above related.

II.—A brother desirous to become a member of this lodge shall be reported and balloted for in like manner, as is set forth in the foregoing article.

III.—No person shall be suffered, or admitted to be made a free and accepted Mason in this lodge, or, if a Mason, to become a member thereof, unless well known by one or more members to be a man of virtuous principles and integrity, and such as, by their own consent, are desirous to become brethren, it being contrary to our constitution to persuade or engage thereto. And it is hereby recommended to every good Mason, and particularly to the brethren of this lodge, that they be careful whom they recommend as candidates for Masonry, that they may not bring scandal and disreputation on the Craft.

*Expenses.* I.—Each member belonging to the lodge shall pay shillings quarterly, on the usual days of quarterly payments, or the next lodge night thereto; but if not paid on such quarterly night, or lodge night ensuing, he shall be indulged two clear nights after; and, if he pays not the above-mentioned sum on the third lodge night after such quarterly day of appointment, the said member, for such neglect, shall be disqualified from voting in the lodge unless all his arrears are paid.

II.—If a member neglects to pay his quarterage for the space of one year, his account shall be sent him and payment demanded, and, if not paid within one month after his account is presented, he shall no longer be considered a member, and his name shall be erased from the lodge books.

III.—Each one for being admitted a Freemason in this lodge shall pay three pounds three shillings, five shillings of which shall be paid to the Grand Lodge for registering his name in the Grand Lodge books. Every brother readmitted a member shall pay ten shillings and sixpence; and every brother admitted a member, not having been made in this lodge, shall

pay one pound eleven shillings and sixpence, two shillings and sixpence of which is paid to the Grand Lodge for registering his name.

IV.—If a Lodge of Emergency be called for the advantage or particular business of any brother, the expenses of such meeting shall be discharged by such brother, mention whereof shall be made in the summons, provided always such expenses shall not exceed one shilling for every member that attends.

V.—Every visiting brother pays three shillings for the evening's expenses.

*Election of Officers, and their Duty.* I.—Upon the stated lodge night preceding the Feast of St. John the Evangelist, the officers to be elected in the manner following, viz.,—The Master shall nominate his successor for the year ensuing, but, if not unanimously approved of, the lodge may nominate another, which two shall stand candidates for the chair. The candidates shall withdraw, and the Master shall collect the votes in writing, each member to have one vote, and the Master two, in case of an equal number. The candidates being called in, the Master shall declare him duly elected who has the majority. The Master elect and the lodge shall each nominate a candidate for the Senior Warden, to be balloted for as before, and so in the choice of the Junior Warden and Treasurer, the Master elect choosing a Secretary, unless a standing one be appointed.

II.—Each member refusing to serve any of the aforesaid offices (past officers excepted) shall be subject to the following fines:—Master elect to pay 5s., and the Wardens 2s. 6d. each for such refusal.

III.—On the feast day aforesaid, every member of the lodge shall attend the feast, between the hours of twelve and two, if he possibly can, and, in case of non-attendance, he shall pay two shillings. The Wardens shall be Stewards for the day, under the Master's direction.

IV.—No petitions or appeals shall be heard on the annual feast day, nor shall anything be transacted but the customary business of the day.

V.—Should the Master die during the term of his office, or, by any other means, be rendered incapable of discharging the trust reposed in him, the last Past Master may nominate a successor for the remainder of the year, to be voted for in the same manner as set forth in the first article for the election of officers; and if the Master does not attend the regular lodge nights, the next Past Master shall take the chair (after the Senior Warden has congregated the lodge), or, in his absence, or declining of it, the next Past Master. In the absence of the officers, any brother, a Master Mason, qualified for it, may take the chair, and proceed upon the business of that night only.

VI.—The Master shall order the Secretary to deliver summonses to the Tyler, at least some time the day before meeting, as well on stated lodge nights as Lodges of Emergency. The Master, Wardens, and other officers, shall be punctual in the lodge room at stated hours. They shall carefully preserve order during lodge hours, and the Junior Warden shall give notice half-an-hour before the time of closing the lodge. During these hours, the Secretary shall take proper minutes of the evening's transactions, which shall always be publicly read before the time of closing. The Secretary shall also carefully execute the Master's orders, in the perform-

ance of such business as relates to the lodge and the nature of his office. All, or either of the aforesaid officers neglecting their duty as aforesaid, are subject to the following fines, viz.:—The Master to a forfeiture of a sum not exceeding two shillings, nor less than one, to be determined by a majority of the officers present; each Warden and Secretary to a sum not exceeding one shilling and sixpence, nor less than sixpence, at the discretion of the Master and members present, to be determined by a majority, according to the nature of the offence respectively.

VII.—The Master shall cause the by-laws to be read once a quarter, and at the admission of every new brother.

*The Tyler and his Perquisites.* I.—The Tyler shall be at the lodge room half-an-hour on each lodge night before the stated time of meeting, to prepare the room for the reception of the brethren, and shall tyle on the outside of the door during lodge hours (unless permitted by the Master to enter the lodge), and keep an exact account of the evening's expenses; he shall attend the Secretary some time the day preceding the lodge night, for the summonses, which he shall deliver on that day, or sooner, if he receives them. He shall take proper care of the things belonging to the lodge, after it is closed, and his neglect or omission in one or more of these clauses, shall be punished with a fine not exceeding one shilling, nor less than sixpence, at the discretion of the Master.

II.—If any be made to discharge the office of Tyler he shall be made gratis, but shall tyle one year without fee or reward, save the expenses of the evening, which shall always be borne him, as shall also the expenses of the feast day. After such year he shall be entitled to one shilling each lodge night he discharges his duty, two shillings and sixpence for each making, and one shilling for the admission of a brother becoming a member of this lodge. In want of a proper Tyler, the Master Masons, members of the Lodge, shall tyle in their turn as their names are enrolled.

C. S. B. R.

On a Masonic medal there is depicted a perfect ashlar. The two sides exposed to view show a triangle, and the letters C. S. B. R. What does the latter stand for.—STUDENS.

#### A JUDICIAL OPINION OF SECRESY.

In a charge delivered recently to grand jury, the judge thus expressed himself in relation to secrecy:—"One great reason why in every country the institution of the grand jury is looked upon with respect, is that it is the only branch of the court that performs its duty in secret.—LEX MASONICA.

#### QUERY FOR KNIGHTS TEMPLAR.

When Richard Cœur de Lion led the armies of the cross into Judea, when, advancing from his camp in the valley of Ajalon, he had arrived at the Mount Nebi-Samuel, from which is the first view of Jerusalem, covered his face with his hands, forbearing to look upon the Sacred City until he had uttered this noble prayer, "Ah! Lord God, I pray that I may never see thy Holy City if so be that I may not rescue it from the hands of thine enemies!" Where is such an anecdote recorded?—A POOR FELLOW SOLDIER.

#### TITTLE TATTLE.

Almost every body you know has a "little bird that told." I had a "little bird" that told me so once, and I'll give you its description. It was only six feet high, with a Roman bill and dark eyes, perfectly white teeth that never scraped acquaintance with the dentists, and unexceptionable whiskers. Such was my familiar spirit, "the little bird that told me everything." I have frequently seen the little birds of other friends. Some of them have hooked noses and frilled caps, though such are almost always the little birds of the children, and love to sit in the chimney corner. Little birds are generally close-mouthed and observing, and so very unassuming and innocent in appearance that most people think they don't mind, and tell state secrets before them. Then when the secrets are each and all handsomely feathered and flying all over town, why how do you know it—"oh! a little bird told me so." To tell you the truth then, "little birds" are very troublesome animals; I don't believe lawyers are much worse. Whenever I go in company I invariably picks out the "little birds," and take a stitch in my lips. If they come near me I am attacked by a voluntary lock-jaw. One of these "little birds" ruined a respectable family once, by villifying a handsome young man, the hope and idol of the home circle; and since then I have never allowed myself to listen to a "little bird," or to have a familiar spirit in the shape of a gossiping, scandal-loving, slandering man or woman. Beware of "little birds," except they are dear old grandmothers who sing to please little ears and never know any harm of their neighbours, if you want them to ever so much.—A WELL WISHER TO ALL WHOM IT MAY CONCERN.

#### THE GEMS OF OUR CRAFT.

A brother once sung a song of which the principal refrain was "The Gems of our Craft." If it is printed will some one tell me where? If it is in MS. where can I get a copy?—B.—[We never heard of it, but some of our readers may know it, and to them we appeal to help "B."]

#### A BATCH OF QUERIES.

Where are the proofs that Frederick the Great was the founder of the Ancient and Accepted Rite, and that the Constitutions of that system were made in 1782, at Berlin? That the Cologne Document is a genuine one, of the year 1535? That the Order of Knights Templar is a continuation of the ancient Templars of the Crusades? That there was really a meeting of a Grand Lodge at York (954?), held, or ordered by Edwin?—STUDENS.

#### TURKS AND FREEMASONRY.

In an old Review, the following passage occurs, in a notice of an Oriental book:—"It is found that the Freemasons exist in Turkey in large numbers, under the name of Dervishes, and use exactly the same sign words and grips found among their European brothers. They have nineteen lodges in Constantinople, and no less than fifty thousand members in Persia. The views of the Dervishes on religion appear to be far higher than those imposed by Islamism, and at their banquets their women appear unveiled. They also content themselves with one wife. The Turkish Freemasons wear a small brown shawl, embroidered with mystical figures, and suspended from their necks is a flat polished twelve cornered piece of

white marble with reddish brown spots, symbolical of the death of Ali, the founder of their order, who was put to death by the Sultan for refusing to disclose the secrets to him." Is this the fact?—J. S.—[No. See a series of articles on the subject in our MAGAZINE for 1854.]

#### QUOTATION.

Where do the following lines come from?—P. P.

A tower of STRENGTH on Zion's mystic hills,  
Girt round with BEAUTY of sweet Sharon's hues,  
Model of WISDOM, drawn from sacred rills,  
Ah gift Divine, reserved for richest use:—  
Celestial Power, him in thy care embrace!  
Keep him for many years our guide and friend!  
Endue him plenteously with heavenly grace,  
Yes and with joy inspire him to the end!

[They form an acrostic on the name of Bro. Dr. Albert Mackey—A. G. Mackey.]

#### TO ALL BRETHREN WHOM IT MAY CONCERN.

In a certain lodge there has been an amount of coolness which it would be well to rectify. An author, who shall be nameless, has written very appositely on good nature. Put it in "Masonic Notes and Queries," where all those brethren whom it may concern are sure to see it, for they often read that part of the MAGAZINE in open lodge.—A WELL-WISHER TO ALL WHOM IT MAY CONCERN.—"Good nature is not usually reckoned among the christian virtues, but it is the nurse of them all. Sunshine is neither a fruit nor a flower, but it is the parent of both. What is good nature but benevolence? It bears the same relation to religious benevolence which common sense does to genius. Genius is common sense in a sublime form applied to higher pursuits. Good nature—a happy smiling, cheerful state of mind, which will not be offended, and will not offend, borne about in daily life, and pervading common, homely, and minute affairs—is a true benevolence, though the specialities of it may seem small and unimportant. Very few of us need the courage which would face death and carry us to martyrdom. We need a thousand times more those christian virtues which will keep us from being snappish before breakfast; which will make us patient when some one treads upon a corn; which will quell pride upon petty provocations; that will make us attentive to the feelings of the poor and humble; which will arm us with fortitude against the little frets and bickers of domestic life; or make us kind and forbearing with men that seem harsh and unfair in their dealings with us.

"Indeed, if we choose to think so, daily life is a martyrdom, and cares and annoyances are the slivers and faggots heaped about us for torment. Weariness, discouragement, irritations, disputes, misunderstandings, mean pride, and meaner vanity—these are the rabble rout that gather about the victim to help to immolate him.

"In our day, without doubt, it requires more grace for some men to be good natured—simply and evenly good natured—than it required in some old martyrs to be burnt at the stake. There are coals hotter than any which come from wood. There is smoke which is more suffocating than any which faggots can make. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."—Prov. xvi., 32. But it is worth whatever it may

cost. It will repay a man in his own spirit. It will make life golden. It is the philosopher's stone, that changes dull metals to gold. It will give men power. It is not an ambitious grace, but it is a grace of signal powerfulness. No man has such advantage over others, as he whom no man can provoke."

#### CORRESPONDENCE.

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

#### FREEMASONRY AND ODD-FELLOWSHIP.

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

DEAR SIR AND BROTHER,—In your Magazine of the 20th inst. I find an inquiry of one of the members of our honourable fraternity, "Ex. Ex.," whether the Odd Fellows, at their meetings, are in the habit of appropriating or imitating Masonic usages in conducting the business of their Order. I am not aware what may be done in the Imperial and Universal Order of Odd Fellows in America, or the various local Orders of Odd Fellows of the Manchester Unity, which is by far the largest Order in existence, numbering (on January 1, 1865,) 373,509 members meeting in 3,584 lodges. I have held a prominent situation, in the district to which I am attached, for twenty-one years, but have never seen any attempt to mimic Masonry. Our initiation consists of a charge, in which the duties to God, our country, and to one another are enforced. Our lectures or degrees consist of moral instructions to pursue the paths of virtue, secrecy, and honour, and are contained in four lectures, named White, Blue, Scarlet, and Gold. To each of these degrees are attached signs and passwords, together with hailing signs, grips, and means of communicating the knowledge of good and evil. There are also signs and passwords attached to the Order, to be conferred on past officers who are declared worthy by the lodge; and the Purple Lecture conferred on the presiding officers of the lodge, given in a Lodge of Past Grands, presided over by the Provincial Grand Master of the district. We wear aprons of lambskin, to put us in mind of the Great Atonement, and the blue sash as the emblem of the universal brotherhood of mankind. Your correspondent must be aware that there is neither Masonic working nor Masonic teachings in this Order. He, however, hints that the society cannot be required—that Masonry is quite sufficient for all objects of this kind. I, however, quite differ from him there; Masonry is exclusive in regard to its members, and animus may put in the fatal ball at the ballot. Contributions are demanded of the members to pay expenses of meeting, and the residue expended in the works of charity; but no member, unless in indigent circumstances, has any claim on the funds, and then only by petition, and what he receives he takes as charity. Odd Fellowship is only exclusive to persons who bear bad characters, or who follow any disreputable mode of obtaining a livelihood; they are admitted by ballot, but accepted if a majority of those present vote for his admission. He pays an entrance fee on admission, and a contribution graduated according to his age and consequent liability, and if sick he receives from the fund he has contributed to. If death removes him, the expense attendant on his decent interment is borne by the Order; and after

death his widow and orphans are assisted. But there is no occasion for petition in this case; all payments are demanded as a legal right, and the justly earned reward of the member's prudence and forethought. The benefit of this friendly union of interests is felt by the respectable working man, who may be called, through the presence of circumstances, to leave his home and seek employment elsewhere: he is received in any lodge where he may fix his new abode, the same as if he were in the town he was made in. This object could not be attained in any local friendly society; hence the favour with which this Order is received by those for whom it was designed; and another object we attain is that combined action is obtained, and petitions circulated through the Unity for meeting public calamity is sure to be well responded to by the members. Amongst others I may mention that when distress prevailed in Ireland in 1846-7, £2,152 12s. 7d. was the result of the appeal. The national appeal to assist in raising the Patriotic Fund in 1855 was responded to by our members with £2,579 4s. 10d.; and lastly, the recent appeal on behalf of the distressed operatives, 1863-4, produced £4,834 16s. 11d. I hope, therefore, that my brother Mason will see that while Odd Fellows possess warm hearts, they never seek to imitate Masonic work in carrying out the principles of friendship, love, and truth.

Yours fraternally,

JAMES SPRY,

Gen. S. of the Plymouth District  
Manchester Unity of Odd Fellows.

## RECORDS OF MODERN FREEMASONRY.

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

DEAR SIR AND BROTHER,—Among the many traditions relating to the Craft, there is one by which we learn that in some remote corner of the offices at Great Queen-street, perhaps even in a cupboard under the stairs, a number of papers and documents are deposited, referring to the history of Freemasonry during the last sixty years. It is said they were collected by the late Grand Secretary. I believe in a former number of the FREEMASONS' MAGAZINE mention was made of these archives, but unfortunately, I cannot find when?\*

Now that all the papers are being removed into the new building, I beg to suggest that an excellent opportunity is afforded to commit these Masonic state papers to a Masonic Mr. Hertslet to collate, to sift, and to prepare for publication, at the cost of Grand Lodge, all those that are of value or interest.

Yours fraternally,

ALIENI APPETEUS.

[\* Within the last three months.—ED. F.M.]

## BRO. FARTHING.

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

DEAR SIR AND BROTHER,—As mistakes may arise from similarity of name, trade, and street, will you kindly permit me to state that I am not the person whose name appeared in the list of bankrupts on Saturday, the 20th inst.?

Yours truly and fraternally,

EDWD. FARTHING, P.M. 101.

119, Cheapside, E.C. May 24th, 1865.

# THE MASONIC MIRROR.

## MASONIC MEM.

The Treasurer of the Royal Masonic Institution for Boys has recently received from the executors of the late Bro. Matthew Eltham, of Deptford, £337, being the amount of a legacy left by the will of that gentleman. Bro. Eltham was a member of the Mount Lebanon Lodge (No. 73).

## METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—On Tuesday, the 16th inst., the last meeting of the season of this old established, prosperous, and flourishing lodge was held at the Green Man Tavern, Tooley-street, Southwark (Bro. C. A. Cathie's). The lodge was opened and presided over by Bro. Henry Moore, W.M.; and there were also present Bros. E. N. Levy, I.P.M.; J. C. Gooddy, S.W.; G. Morris, J.W.; E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; T. J. Sabine, S.D.; F. H. Ebsworth, J.D.; J. T. C. Powell, I.G.; M. A. Loewenstark, W.S.; F. Walters, P.M., Dir. of Cers.; S. S. Sard, M. Spier, R. Fenn, C. D. Watkins, W. H. Jarvis, C. A. Cathie, R. G. Chipperfield, F. E. Cooper, W. C. Fames, J. Retzbach, D. Rose, R. Stevens, J. Gale, D. Barclay, R. Ard, and many others. Amongst the visitors we noticed Bros. Roberts, 147; Dr. Lytle, P.M. 706; and others whose names we were unable to learn. Bro. Barclay was raised to the third degree, Bro. Gale passed to the second degree, and Mr. Bruce initiated into ancient Freemasonry. The W.M., Bro. H. Moore, rendered these ceremonies in a faultless and admirable manner. Bro. T. J. Sabine, S.D., was accepted as the Steward for the Girls' School for 1866, and Bro. G. Morris, J.W., was accepted as the Steward for the Boys' School for 1866. It was announced that the late esteemed and lamented Bro. Matthew Eltham, P.M., who for some few years before, and up to the time of his death, was the father of this lodge, had left by his will as a legacy the munificent sum of £337 10s. to the Royal Masonic Institution for the Sons of Deceased Freemasons, which is one of the largest sums ever left by a private individual to any of the Masonic Charities. His executors had paid the money into the funds of that Charity. The same worthy brother left a legacy of £100 to most of the London police-court poor-boxes. The brethren then partook of an excellent banquet.

PHOENIX LODGE (No. 173).—The last meeting for the season of this excellent lodge was held on Saturday, the 13th inst., Bro. Hubbard, W.M., presiding. The minutes of the previous meeting having been read and confirmed, Bro. Green was ably raised, and Bros. White and Jagers passed to their respective degrees by the W.M. The W.M. elect, Bro. Geo. Wilson, was then presented to the W.M., who went through the ceremony of installation with great care and effect. At the close of the ceremony the W.M. appointed his officers as follows:—Bros. Caldecleugh, S.W.; Faulkner, J.W.; Hubbard, P.M., Sec.; Stanton, S.D.; Coppock, J.D.; Gridley, I.G.; Greenwood, Dir. of Cers.; Watson, Wine Steward. Bro. States was reinstalled Treasurer. The new W.M. then initiated Mr. Haynes into Masonry. The brethren then, to the number of about fifty, adjourned to the banquet, and spent a very pleasant evening, which was much enhanced by the talent of Bros. Coward, G. Org. (who was initiated in the lodge), D. King, Weeks, Distin, and Carter. We had almost omitted that a P.M.'s jewel was presented to Bro. Hubbard in testimony of his services.

NEW CONCORD LODGE (No. 813).—The last meeting of this lodge prior to the summer vacation was held on the 19th inst., and was signalised by a large attendance of members and visitors. The W.M., Bro. Boyce, had an abundance of Masonic working before him, which he discharged with his accustomed ability. The ceremonies consisted of one raising, five passings, and three initiations. It was unanimously resolved to hold a summer banquet at Broxbourne, early in July. After the despatch of several matters connected with the welfare of the lodge, the brethren adjourned to the banqueting room, where an excellent dinner had been provided in Bro. Gable's best style. The W.M. was supported by Bros. Emmens, P.M., G. Purst., Hodges, P.M., P. Prov. G. Sec., and several visitors from the Old Concord and

other lodges. After the usual formal toasts, the health of the W.M. was drank with true Masonic fervour, and also (separately proposed) the healths of Bros. Emmens and Hodges, both of whom appealed to the brethren to afford their aid towards rendering the inauguration of the new Boys' School on the 8th July a memorable event. A most agreeable evening was spent by the brethren.

## PROVINCIAL.

### DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 531).—This lodge met on Thursday, the 18th inst., in the Masonic Hall, for the purpose of instruction. The W.M., Bro. Dr. George Moore, P. Prov. G.W., occupied the chair, and exercised the brethren in the ceremony of initiation, and in the opening and closing of the three degrees. Bro. Leighton took the place of the candidate; Bros. Stonier Leigh and Thos. Forbes officiated as Wardens; J. Parker, as S.D.; L. M. Hill, as J.D.; and J. J. Armstrong as I.G. There were likewise present Bros. James Groves, I.P.M. and P. Prov. G.S.B.; J. Mowbray, &c., and visitor Bro. Stevenson, of No. 764. The lodge was finally closed at half-past nine o'clock, and the brethren retired for a short time to refreshment.

### OXFORDSHIRE.

OXFORD.—*Churchill Lodge* (No. 478).—The Annual Festival was held on Friday, the 5th, when the brethren assembled at the Masonic Hall for the purpose of installing the W.M. Elect, Bro. the Hon. William Henry North, *M.P.* The ceremony of installation was performed in an able manner by the retiring Master Bro. W. E. Gumbleton, P. Prov. G. Reg., of Brasenose College. On the conclusion of this ceremony the W.M. appointed his officers as follows:—Bros. W. E. Gumbleton, Brasenose College, P.M.; E. Handley, Magdalen College, S.W.; C. C. Webster, Corpus Christi College, J.W.; Rev. F. W. Short, New College, Chaplain; Alderman R. J. Spiers, Treasurer; G. H. Rainy, University College, Sec.; W. Birch, Assist. Sec.; Sir D'Arcy Legard, Oriel College, S.D.; Geo. Gumbleton, Christ Church, J.D.; R. S. Hawkins, S.M. of Cers.; S. G. Beal, Exeter College, J.M. of Cers.; Lionel Darell, Christ Church, I.G.; J. G. Tetley, Magdalen College, Org.; J. H. Phillpotts, Christ Church, Stew. The business of the lodge being brought to a termination, the brethren proceeded to Kennington Island, where they celebrated the festival by a sumptuous entertainment, served up in excellent style by the host, Mr. Harrison, and to which the W.M. and Wardens presented the wine. About twenty brethren were present, and under the presidency of the W.M., who fulfilled the duties of the chair in an admirable manner, a very delightful evening was spent.—[In our report of this lodge given last week one or two errors escaped our notice. We, therefore, reprint it in a corrected form.]

## ROYAL ARCH.

### METROPOLITAN.

CYRUS CHAPTER (No. 21).—The last convocation of the season was held on Tuesday, May 23rd, at the London Colledge-house, Ludgate-hill. Comp. Harrison, M.E.Z.; Comp. How, as H.; Comp. Churchill, J. Bro. George Borlase Childs, of the Burlington Lodge, was exalted, Comp. Williams efficiently discharging the duties of P.S. The summer festival was settled for the fourth Tuesday in July, to be held at the Crystal Palace. On the motion of the M.E.Z., three guineas were voted to the Building Fund of the Boys' School.

## MARK MASONRY.

### CORNWALL.

TRURO.—*Fortitude Lodge* (No. 78).—This lodge held its first regular meeting on Thursday, the 18th inst., at the Fortitude Masonic Rooms. The warrant was granted on the 4th of May by the G. Master, Viscount Holmesdale, *M.P.*, in answer to a

petition sent by Bros. Hughan, Chirgwin, Elliot, and Wilyams. The lodge being opened in the Mark Master's degree, a Board of Installed Masters was formed at two p.m., Bro. Samuel Chapple, P.M., P. Prov. G. Dir. of Cers., P. Prov. G. Reg., officiating as Installing Master, and ably placed the W.M., appointed by the Grand Master in the chair of the lodge—the Installing Master being supported by three other influential Past Masters in the degree. Subsequently several candidates were balloted for and accepted. Bro. Francis G. Irwin, P.M., P.G.M., Overseer, &c., occupying the chair, kindly and efficiently advanced the whole who presented themselves as candidates, properly prepared to become Mark Master Masons, the Wardens' chairs having been filled by Bros. John R. H. Spry and Vincent Bird, the Senior and Junior Wardens of St. Aubyn, Devonport. When this ceremony was concluded, Bro. William James Hughan, W.M., invested the various officers, interspersing the pleasant duty with appropriate remarks relative to their different stations. The following was the election, Bro. Chirgwin, S.W., and Bro. G. A. Elliott having been nominated by the Grand Master:—Bros. A. Wilyams, M.O.; E. T. Carlyon, S.O.; W. J. Johns, J.O.; S. Holloway, Chaplain; W. Tweedy, Secretary; T. Solomon, Registrar of Marks; W. H. W. Plight, Senior Deacon; F. W. Dabb, Junior Deacon; W. Lake, Inner Guard; E. Michell, Director of Ceremonies. Bro. Thomas Chirgwin was elected Treasurer *pro tem.*, and Bro. Wyatt the Tyler for the lodge. The brethren so advanced are members of and represent the following lodges individually:—No. 121, Penzance; No. 131, Truro; No. 318, Helston; No. 331, Truro; No. 589, Redruth; and No. 1,006, St. Day—several of whom held, or have held, high rank in the Provincial Grand Lodge of Cornwall. A banquet was provided at Bro. Wades's, Royal Hotel, where the brethren assembled, and after a blessing was pronounced by the Chaplain, Bro. Stephen Holloway, they regaled themselves with the substantial viands and choice luxuries of the table. Bro. William Jas. Hughan, W.M., was in the chair, and he was supported by several distinguished brethren from Plymouth, being members of the Grand Lodge of England, and of the Province of Devon. Among the number were Bros. Francis G. Irwin, P.M., P.G.M.O.; Samuel Chapple, P.M., P.G. Dir. of Cers., P. Prov. G. Reg. for Devon; Richard Rodda, P. Prov. G. Dir. of Cers., Prov. G. Sec.; H. B. Kent, W.M. No. 64, Prov. G.S.B. for Devon; John R. H. Spry, S.W. 64; and Vincent Bird, J.W. 64. Thanks being returned by the Chaplain, various toasts were given and duly honoured. "The Health of the W.M." was proposed by Bro. Richard Rodda, Prov. G. Sec. for Devon, who highly eulogised Bro. William James Hughan and the other promoters of the lodge previously mentioned, and expressed the desire of all in wishing the W. Master a prosperous term of office, and the degree of Mark Masonry the success its great age and value deserve. Thus was concluded one of the most interesting, important, and influential Masonic assemblies ever held in Truro.

### TURKEY.

The Grand Lodge of Mark Masters for Turkey (American Constitutions) was held in the Masonic rooms, Smyrna, on the 10th May, the two chapter rooms being specially decorated. The report of the Committee of General Purposes showed considerable progress in this degree, under the auspices of American brethren. The lodge of instruction at Constantinople is now chiefly under the direction of brethren from the United States and Ireland. A Grand Stewards' Lodge had been chartered further to develop the ritual working. Bro. C. G. Carrer, *LL.D.*, P.M. Nos. 2 and 4, was elected G.M. for the ensuing year. Bro. Langdon, of New York, of No. 4, D.G.M. The G.M. was installed with due solemnity, and proceeded to nominate his officers for the ensuing year, and announced his intention of granting two warrants for Egypt. A special vote of thanks to Bro. Hyde Clarke, the P.G.M., was voted, directed to be drawn up on vellum, signed by the members of Grand Lodge, and presented to him. A vote of thanks was passed to Bro. Green, of Cincinnati, Ohio, W.M. of No. 5 and P.D.G.M. Bro. the Rev. Albert Long, of Concord Lodge and Chapter, New Hampshire, was admitted under the Constitutions as a member of Grand Lodge and appointed Grand Chaplain.

NEVER seek to be entrusted with your friends secret, for, no matter how faithfully you may have kept it, you will be liable in a thousand contingencies to the suspicion of having betrayed it.

## NEW ZEALAND.

## NEW PLYMOUTH.

## INAUGURATION OF THE DE BURGH ADAMS LODGE.

As the political economist finds subject for congratulation when in a hive of industry he sees a new mill or factory raising its walls above the ground, so must it have been to the philanthropist—the man to whom the angels address, “Peace on earth, and good will to men,” is not a form of idle words—a source of deep satisfaction to have witnessed and reflected on the meaning of the procession that was seen wending its way in orderly array to St. Mary’s Church on Wednesday, the 8th instant.

This was the first procession of a new Lodge of Freemasons, which this day was starting into real existence.

It had long been considered desirable to have a Lodge under the Irish Constitution established in Taranaki, there being hitherto only one, under the Grand Lodge of England, in the whole province.

Circumstances having lately appeared to indicate the present to be a favourable time for the inauguration of such an undertaking, a petition signed by a number of worthy brethren (anxious for the formation of, and membership in, the new lodge), and recommended by the W.M. of the Mount Egmont Lodge (No. 670 E.C.), and three Past Masters, was forwarded to the Right Worshipful the Deputy Provincial Grand Master of New Zealand, under the Irish Constitution, praying that he would be pleased to procure from the Grand Lodge in Ireland a warrant for the formation of the new one. This petition was promptly acceded to by the R.W.D. Prov. G.M., who sent by return of post a dispensation for the lodge to be held until the warrant of constitution from Ireland should arrive. He also addressed a complimentary letter to Bro. Newland, P.M., appointing him Installing Master on the occasion of the forthcoming inauguration.

Accordingly, on the 8th instant, at high noon, the B.B. of the English lodge met the intending members of the Irish one, about to be formed, in the room of the Mount Egmont Lodge (kindly lent for the occasion) for the purpose of being present at the installation of the W.M., and the investiture of the Wardens nominated in the petition, and also the election and investiture of the other officers of the lodge.

Bro. Newland, P.M., associated with him in the duty of installing the W.M. Bro. Black, P.M., when, according to ancient custom, the De Burgh Adams Lodge of Free and Accepted Masons, I.C., was declared open.

Bro. L. R. Castray, P.M., was installed first W.M., who then proceeded to invest with the insignia of their offices:—Bro. E. F. Hemingway, as first S.W., and Bro. E. S. Willcocks, as first J.W. The following brethren were then elected to their respective offices, and invested with their insignia by the W.M.:—Bros. Black, P.M., first Treas.; Hammerton, first Sec.; Cooper, first S.D.; Shaughnessy, first J.D.; Carrington, W.M. Mount Egmont Lodge, first I.G.

The W.M. then appointed and invested:—Bros. the Rev. H. H. Brown, first Chap.; A. F. Turner, first Dir. of Cers.; Morshead, first Org.; Laing and Lay, first Stewards; Howell, first Tyler.

A blessing on the undertaking having been devoutly implored by the Bro. Chaplain, an anthem was sung, accompanied on the harmonium by the Bro. Organist.

The brethren after this formed in procession, being marshalled in due order by the Bro. Director of Ceremonies, the Tyler leading with a drawn sword, and the Director of Ceremonies in advance and to the right; the Worshipful Master, supported by the Worshipful Installing Past Masters, bringing up the rear, and being immediately preceded by the officers of the new lodge, each of whom was accompanied by the corresponding officer of the sister lodge; in advance of whom were the brethren of both lodges, two and two, the juniors in front.

The brethren marched in this order (without music) to the porch of St. Mary’s Church, where they halted, those in front opening out into two lines, one on each side of the porch, leaving an avenue between, up which first marched the Bro. Chaplain, wearing his robes and insignia of office, carrying a cushion on which to lay the volume of the Sacred Law open, and with the proper Masonic symbols on it. He was escorted by the Senior and Junior Deacons, one on each side, with his wand of office. Then followed the Worshipful Master, attended by the Worshipful Past Masters; after whom came the officers and

brethren—the procession inverting itself so that those that arrived first entered last.

Having taken their respective seats, Divine Service was conducted, and an excellent and appropriate sermon preached by the Bro. Chaplain, the Rev. H. H. Brown; the members of the choir having kindly managed to be present. Divine Service over, the procession then wended its way back to the lodge-room in the reverse order to that in which it arrived at the church; the Tyler and Director of Ceremonies in their places as before.

At half-past six a banquet was tastefully spread in the large room of the Masonic Hotel, when the tables had the good taste not to “groan,” but rather to rejoice under the load of good cheer they willingly bore. Pomona and Flora both added their contributions on the festive occasion. The W.M. Bro. L. R. Castray, presided.

The enjoyment of the brethren during dinner was much enhanced by the delightful performance of the band of the 43rd Light Infantry (kindly lent by the commanding officer and officers), under the direction of Bro. Lay.

The cloth having been removed, and

The WORSHIPFUL MASTER having given the usual toasts, he proposed as one of the principal toasts of the evening, “The Right Worshipful the Deputy Provincial Grand Master of New Zealand (I.C.), Bro. H. de Burgh Adams.” The W.M. believed he had but to mention this toast to meet with a warm and hearty reception from every brother present. The subject of this toast was a worthy Mason and a good man, who practised the principles he professed, yet in such a way that he did “not let his left hand know what his right hand doeth.” He stands forth as a bright example in Masonry—one that he (the W.M.) would be glad to take as a model. To him they were largely indebted for the proceedings of that day. He had already sent to Ireland for a warrant of constitution for the lodge, and had in the meantime given them a dispensation, under which they could work until that warrant arrived; and he would no doubt continue to take a strong interest in their welfare. The W.M. felt honoured in having this toast to propose.

Bro. HEMINGWAY, S.W., being personally acquainted with the Right Worshipful brother whose toast had just now been proposed and received so cordially, though as eager as any present to share in the honour of drinking it, felt he was in a position to respond to it. Bro. Henry De Burgh Adams was well known to most of the brethren present, as one who carried out Masonic principles to their extent. To him has been afforded abundantly the satisfaction of succouring the distressed and cheering the broken hearted. He is also known to be a most active promoter and participator in every laudable public undertaking, and, it might well be said, was about the most popular man in New Zealand. These circumstances taken into consideration, along with the fact that he has long desired to see an offshoot of the Grand Lodge of Ireland planted in the fertile soil of Taranaki, and that he holds such a distinguished position in Masonry under the I.C., suggested the idea that the young lodge that had that day started into existence would both be honoured itself and also be honouring him by assuming, with the sanction of the Grand Lodge of Ireland, the name of the De Burgh Adams Lodge of Free and Accepted Masons. Such a compliment has been paid before now to less distinguished Masons than he; it has also been conferred on some of the highest rank, Masonic and social, in Great Britain. In no instance was it more highly merited than in the present one. He (Bro. Hemingway) trusted that the same would go down to posterity and become a household word in New Zealand in after ages. It would afford him (Bro. Hemingway) the greatest pleasure to intimate to the Right Worshipful Deputy Provincial Grand Master, that this toast had been proposed and received so cordially, and he begged in the meantime to thank the W.M., P.M., and brethren for the honour.

The health of the newly-installed W.M., Bro. L. R. Castray, P.M., was then proposed in very complimentary terms, by the Installing Master, Bro. Newland, P.M.

The W. MASTER responded.—In thanking the Installing Master and brethren for the honour that had just been done him, he expressed his obligations to the Installing Master, Bro. Newland, and to his colleague Bro. Black, Installing Master (whose absence from indisposition he regretted) for the fraternal assistance they had rendered that day; and trusted that, ably supported as he had no doubt he would be by the Wardens and officers of the lodge, he would so rule it as to produce a feeling of satisfaction in the breasts of the Masonic brethren generally



at the important part they had taken in the management of the lodge that day, which he was happy to say already numbered over forty brethren.

"The Past Master, I.C." was then proposed by Bro. HOBAN, who (in the absence of Bro. Carrington, W.M., to whom the toast would have fallen) paid a tribute to the amiability and worth of the worthy and worshipful Bro. Perceval, whose health they were about to drink.

Bro. PERCEVAL, P.M., ably responded to the toast.

"The Wardens and Officers of the Lodge," was then proposed by Bro. NEWLAND, P.M.

The Senior and Junior Wardens responded, and expressed their earnest desire to do their utmost to support the W.M. in conducting the affairs of the lodge.

"The W.M. and P.M.'s of the Mount Egmont Lodge (670 E.C.)" was then given by Bro. CASTRAY, W.M., who alluded to the very kindly assistance and countenance they had given to the new lodge—the W.M. (Bro. Carrington) even condescending to take the humble post of Inner Guard, thereby showing himself to be imbued with a deep Masonic feeling of humility; and Bro. Black, P.M., very kindly undertaking the onerous, and, to a lodge just forming, most important, duties of Treasurer.

"The Installing P.M.'s." was proposed by the W.M., who again reiterated his obligations for their kindly services that day.

Bro. NEWLAND, P.M., in the name of his absent colleague, Bro. Black, P.M., and in his own, acknowledged the toast in suitable terms. He could answer, he thought, for his absent brother and himself, that as long as their faculties lasted their zeal in the cause would not wane.

"The Wardens, Officers, and Brethren of the Mount Egmont Lodge," was proposed by Bro. PERCEVAL, P.M., who trusted there would always be the same good feeling between them and the Wardens, officers, and brethren of the De Burgh Adams Lodge, that it was so pleasing to find existed between the individual members of either lodge.

Bros. WEBSTER, S.W., and BREWER, J.W., responded in feeling terms.

The DIR. OF CERS. gave "The Visitors."

Bro. WYNN had had great gratification on his visit to Taranaki during the sitting of the Supreme Court. He had always heard of the beauty of this part of the country and the fertility of the soil. He had gone over a great part of the province; his personal observation corroborated what he had heard from others. He was satisfied that this miserable war being once brought to a close, the capabilities of this province would draw a large population, and that nothing would then be wanting to render this one of the foremost provinces of New Zealand, but a suitable harbour. He considered himself happy to have paid a visit to New Plymouth at this time. He had been received with great kindness by Masons in this town. He should return to Auckland very favourably impressed with Masonry in Taranaki. He wished success to the "De Burgh Adams Lodge;" expressed his appreciation of the honour he had in his health being drunk as one of the visitors, in whose name he begged to return thanks.

A variety of other toasts were drank and the proceedings brought to a close about eleven o'clock. Thus terminated, in "peace, love, and harmony," a day we consider a most important one for this province, for Masonry, and for this branch of the Irish Grand Lodge, in particular.

## Obituary.

### BRO. THOMAS RICHARDSON.

On Monday last the funeral of Bro. Thomas Richardson, late Junior Warden of Pleiades Lodge (No. 710), took place at Totnes, where he had for some years past resided and carried on business as a builder. The age of the deceased was 56 years. He was a self-made man, of great activity and enterprise, one of the largest employers in his business in the town, and was very highly esteemed by his fellow-townsmen, nearly all of whom partially closed their shops during the time that the mournful proceedings were taking place. Bro. Richardson was in partnership with Mr. Reeve. He had been for a long time past very seriously ill, and during his

illness he expressed a desire that his Masonic brethren would attend his funeral.

In consequence of the expression of this wish an application was made to the R.W. and Rev. Bro. Huyshe, the Deputy Provincial Grand Master of Devon, for a dispensation to enable the brethren to accompany his remains to their last resting-place. This dispensation was immediately granted, and in a letter from Bro. Moore, of Exeter, P.S.G.W., accompanying it, that gentleman said he was sorry that business engagements prevented his personal presence on the occasion. The deceased was one of the earliest members of his lodge, and at the time of his death filled the office of Junior Warden. As the dispensation was not in the hands of Bro. George Heath, the hon. sec., till Saturday, he was unable to issue invitations to the brethren till the afternoon of that day, and the consequence was that the attendance of brethren of distant lodges, though numerous, was not so large as it would otherwise have been.

This was the first Masonic funeral that had taken place at Totnes, and it excited very great interest, the streets being lined people.

The brethren assembled in the new lodge room, in Mill-lane, a very beautiful temple, which has been erected from the designs of Bro. John Heath, jun., and will, when complete, be one of the handsomest lodges in the county. It has been erected on true Masonic principles, and being an isolated building it will be set apart wholly for the purpose. At about 11.15, the brethren having appeared in full Masonic clothing, with Masonic mourning, namely a white crape band worn on the left arm, white gloves, and carrying a sprig of acacia, the lodge was opened in due form by the W.M. Bro. John Heath, jun. The following brethren were present in the lodge:—John Heath, jun., W.M.; John Marks, S.W.; James Wherry, acting J.W. in the place of the deceased; Rev. James Powning, Chaplain; Henry Bartlett, Treasurer; George Heath, Secretary; G. W. Fowle, S.D.; John Hains, J.D.; James Willcocks, J.D.; W. H. Taylor, Organist; J. Crocker, Tyler; James Drennan, J. P. Heath, Thomas E. Owen, T. Seccombe, R. R. Reed, M. J. Oldrey, David Manning, W. Knapman, W. Palling, John Mackay, P. Prov. G.D.C.; R. W. Morgan (True Love and Unity, 348); W. S. Sawyer (Harmony, 156); S. Thomas (late 954), P.M.; George Glanfield (St. John's, Torquay, 328), W.M.; W. A. Goss (of 328), P.M.; H. I. Ward (of 328), S.W.; R. H. Dyer (of 328), Secretary; F. D. Bewes, I.P.M.; R. H. Watson, P.M.; H. Edmunds, P.M.; John Heath, P.M.; Frederick Stokes, I. Latimer (Fortitude, 105, and Sincerity, 189), W. Thos. Searle Hangworthy (Brunswick, 159), E. Dennis (Harmony, 156), M.M.; J. Johnson (True Love and Unity, 248), P.M.; John McCollough, (Harmony, 248), S.D.; W. Howard (True Love and Unity, 248), P.M.; R. Lambswood (ditto 248), P.M.; P. Bartlett (ditto), P.M.

Bro. Distin and several other Masons who were unable to be at the lodge were on the ground.

During the preparations for the lodge Bro. Taylor performed with much solemnity the "Dead March in Saul."

When the lodge had been duly opened the brethren proceeded in Masonic order to the late residence of the deceased. The body was placed in a hearse, followed by a couple of mourning carriages, in which were the widow, children, and near relatives of the deceased. There was a very large attendance of the tradesmen of the town, who followed the carriages on foot. The Freemasons headed the procession, walking two and two, and when they arrived at the entrance to the old church of Totnes they opened file to allow the hearse and mourners to take their proper place. Here the corpse was taken out and borne into the church, the Chaplain of the lodge (the Rev. Jas. Powning) reading the service with great feeling and solemnity. On the pall were the Masonic badge and collar. That portion of the burial service which is usually read in church having been concluded, the procession formed as before and proceeded to the beautiful cemetery

on the Plymouth-road, where the mournful service was brought to a conclusion. After the bereaved relatives of the deceased had taken their last survey of the departed, each Freemason advanced to the grave, and dropping their sprigs of acacia upon the coffin, exclaimed "Alas, my brother!" This concluded the sad ceremonial, after which the Masons returned to their lodge and shortly afterwards separated.

Bro. Heath, of the Seven Stars, who had acted as Director of the Ceremonies, invited the brethren from distant lodges to a substantial luncheon, which was served with true Masonic liberality. Before the brethren dispersed, Bro. Heath, proposed that a letter of sympathy and condolence should be sent to the widow and family of their deceased brother. The proposal was at once seconded by several brethren and unanimously agreed to.

#### LITERARY EXTRACTS.

THE GREAT FIRE OF LONDON.—While London was burning, the citizens were haunted with the notion that it had been caused by incendiaries. The crime was attributed to a class. Roman Catholic emissaries, it was believed, had contrived and caused the frightful catastrophe. Many strangers and foreigners were arrested on the charge of depositing fire-balls in empty wooden tenements, or scattering inflammable missiles to increase the fury of the conflagration. A Portuguese passing along one of the streets was seen to place a parcel within the shutters of an unoccupied house, and was taken before a magistrate on the charge. He declared his innocence, but owned that he did place a piece of bread which he had picked up, in the shop as described. Being led to the spot, he pointed out the aperture through which he passed his hand, and the lump of bread was found there. He declared it was a custom in Portugal never to leave bread in the street—citing the text, "Gather up the fragments, that nothing may be lost." He was immediately liberated. At the same time, a man unknown, went to a police-office, and confessed he was an incendiary, having actually assisted in spreading the flames. No evidence could be found to criminate him, and the tale he repeated was altogether improbable; nevertheless, in the then excited state of the public mind, it was considered right to bring him to trial. The judge who presided thought there was no case; but the jury choosing to credit his confession, he was declared guilty, and suffered death.—*The Old City, its Highways and Byways.*

A FAITHFUL SERVANT.—Some eight years ago I took Thomas from the plough to be general out-door manservant, groom, coachman, and gardener. It was also intended that he should occasionally wait at table. But his early training was against this. *Naturam expellas furca*, you know, and habits acquired in early life rendered his presence unadvisable in the dining-room, and incapacitated him from playing the part of occasional footman. I shall never forget his first efforts in that direction, and his evident astonishment that master and missis, and the ladies and gentlemen, should make such a fuss over their victuals by having them in "courses," instead of setting them down upon the table at once, and eating them up as appetite directed. It was evidently a matter of deep and long pondering with him, and I do not know whether he has solved the problem to this day. But as groom, coachman, and gardener, he does fairly

well; though, in his capacity of coachman, I have the greatest difficulty in getting him to touch his hat to my friends when he passes them on the road. With those who are simply acquaintances, I believe he does go through the form; but when I see my friend Macaulay in the distance, I am pretty certain that Thomas will turn round from his perch and say, "Here's Master Macooly acoming, sir;" and that he will greet my friend with a broad grin of welcome, instead of the customary touch of the hat. The fact is, that Thomas thoroughly identifies himself with us and with our fortunes. When I took him into my service, some eight years back, he was utterly bankrupt in body and purse. He had been a farm labourer out of work for some months, down with a low fever; had run up a long bill at the shop and with the miller; and his wife and children were nearly starving. When I told him that I would take him into my employment, he fairly broke down, and sobbed like a child. But from that day to this he has proved himself a most faithful and attached servant—a living specimen of the "antique service of the ancient world"—one of those headless, honest, hard-working, civil creatures who will spend their lives in your service, if you will let them—soon to be extinct, I suppose, as the dodo.—*Cornhill Magazine.*

WATER SUPPLY OF THE METROPOLIS IN OLDEN TIME.—The old water supply of this metropolis was ludicrously simple. Neither pumps nor cisterns, much less reservoirs worked by steam-engines, were thought of by men of primitive London. Down to the 13th century they depended for water entirely upon the rivers, brooks, and wells of the vicinity in their natural condition, and thought of no artificial means to collect or distribute the health-giving fluid, the utmost attempt at improvement being a clay tank or stone basin near the wells. As the population increased, and the supply grew less efficient—for the streams of the River Flete, the Old Bourne, the Wall Brook, and the Lang Bourne became scanty, or were obstructed by their courses being impeded or walled over, as houses were erected and the soil raised—"then the citizens," says Stow, "were forced to seek sweet waters abroad, whereof some, at the request of Henry III., 1236, were, for the profit of the City and good of the realm, thither repairing, to wit, for the poor to drink, and for the rich to dress their meat, granted to the citizens by one Gilbert Sanford, with liberty to convey water from the town of Tyburn by pipes of lead into the City." This water supply was received into a rough stone basin, for there were no leaden cisterns in London before 1235. This useful novelty was provided by Henry Wallies, while Mayor, and was called the Great Conduit in West Chepe, and the water was brought from the distance of three miles and a half. In the 15th century, public benefactions for the repair or restoration of the conduits were very general, and John Pope, citizen and barber, gave his estates, by will, 1437, to his fellow-citizens, for ever, to keep up the City conduits.—*The Old City, its Highways and Byways.*

PUBLIC READING AND SPEAKING.—All public speaking and reading must be a little heightened above ordinary nature, the pauses being longer and more frequent, the tones stronger, the action more forcible, and the expression more highly coloured. It should be the same in *quality*, but larger in *quantity*. Thus, in reading aloud in a large building, to a numerous auditory, the reading should be as *natural* as in reading in a small room to a few persons, but it should be stronger. The greater number of the auditors being at a distance, it must have stronger touches and greater light and shade than would be correct or necessary for a near hearing and view alone, but yet so moderated as not to disgust the nearest auditors by gross exaggeration—as a statue or picture, placed at a distance, must be larger than life, but yet a perfect resemblance; the features must be colossal, but not exaggerated.—C. W. Smith's *Clerical Elocution*.

## Poetry.

## THE BROOKLET.

*(From the German of Bro. GOETHE.)*

Thou brooklet! silver-bright and clear,  
Thy waters ever onward roll;  
Upon thy brink I stand and muse.  
From whence thy source, and where thy goal?

"My birth is from the mountain hoar,  
O'er flower and moss has flowed my stream;  
And ever has my tranquil breast  
Mirror'd yon blue vault's heavenly beam.

"And thus my happy childhood's thoughts  
Go with me to the boundless tide.  
He who hath called me from the stone  
I think will ever be my Guide."

—J. K., P. Prov. G.C.

## THE ALPINE HUNTER.

*(From the German of SCHILLER.)*

Wilt thou not the lambkin tend—  
Pretty lambkin, soft and mild?  
Feed it with the meadow flowers,  
Sport with it, my darling child.  
"Mother, mother, let me go  
On the heights to hunt the roe.

Wilt thou not the herd call home  
With the merry clanging horn?  
Loudly sound the bells' sweet tones  
In the woods, when shines the morn.  
"Mother, mother, let your child  
Roam upon the mountains wild."

Wilt thou not the flow'rets tend?  
See, upon their beds they pine.  
On the heights no garden blooms:  
See what pleasures here are thine.  
"Let the flow'rets fade or blow;  
Mother, mother, let me go."

And, through many dangers sore,  
Passed the boy, and journey'd on:  
Restless, strove with hazards great  
On the mountains dark and lone.  
The gazelle, as swift as wind,  
Flees before, the youth behind.

By the rocks her bones are bar'd;  
Climbs she them with active spring  
And the fissure, yawning wide,  
Clears she with a watchful swing.  
But behind her sure, if slow,  
Follows he, with bended bow.

Just upon the craggy ledge  
Of the highest mountain's brow,  
Where the path is lost in night  
Hangs she. Fearful prospect now!  
Under her the cliffs of gloom—  
Nearer comes her dreadful doom.

With a meek, beseeching glance  
To the cruel man, she flees!  
Needlessly—for on the ground  
Him, now helpless laid, she sees!  
Hark! what power the mountain tears?  
See! the Mountain God appears!

He, with his strong, godlike hands,  
Frees from death the stricken deer.  
"And must death and woe," he cries,  
"Be brought by you even here?  
Surely, the world for all is large;  
Why harass, then, my mountain charge?"

—J. K., P. Prov. G.C.

## THE WEEK.

THE COURT.—Her Majesty, with Prince Leopold and the Princesses Helena, Louise, and Beatrice, left Windsor Castle for Scotland on Friday (the 19th) evening. The royal party reached Balmoral safely on Saturday afternoon. On the previous day the Princess Helena held a Drawing-room on behalf of her Majesty. A very large number of the nobility and gentry attended, and the introductions were unusually numerous. The state rooms have indeed seldom contained a more brilliant assemblage. A grand concert was given on Monday at Buckingham Palace, which was attended by the most eminent personages in rank, title, and fashion. The Prince of Wales received visitors in the absence of the Sovereign. The Queen attained her forty-sixth year on Wednesday. Her birthday was celebrated by a grand parade of troops in front of the Horse Guards. The inspection was performed by the Prince of Wales in person. The usual royal demonstrations were made in the metropolis and at Windsor. The Prince of Wales has had a busy week of it. On Friday he formally opened the International Reformatory Exhibition, which has been got up partly to exhibit the industry and ingenuity of the children now trained in our reformatory institutions, and mainly by that means to give an additional stimulus to the public interest in them. The Archbishop of Canterbury, the Earl of Shaftesbury, and others were present to meet his royal highness, and took part in the opening ceremonies. On Monday he opened the new wing of the Sailors' Home, in which accommodation will be afforded for two hundred more persons. Great preparations were made to receive the Prince, both in the Institution and the adjoining seafaring district. On Tuesday, after being present at a militia review, his Royal Highness proceeded to lay the foundation stone of a new wing for St. Mary's Hospital, Paddington. There was a gay assemblage, and the Prince was received with loud cheers. The usual formalities were gone through on the occasion, and a very handsome sum was raised by purses laid on the foundation stone. The new wing is to bear the Prince's name, and it is to consist of two wards—one named after the Princess Alexandra and the other after the Prince. On Wednesday, after inspecting the troops in honour of her Majesty's birthday, the Prince left London for Sheerness, on a visit to the *Great Eastern*, which lies at the mouth of the Medway. The Prince's object was to examine the Atlantic cable, 2,000 miles of which have already been shipped on board of the great steamer.

IMPERIAL PARLIAMENT.—In the House of Lords, on Thursday, 18th inst., the Earl of Shaftesbury presented several petitions from artisans, praying that the British Museum be opened three evenings a week.—Earl Stanhope moved that in the case of Select Committees being appointed to consider and subject the report of such Committee be not only laid upon the table, but should be printed and circulated, and that notice should be given of the day on which it may be intended to take such report into consideration. Agreed to.—On Friday, the Metropolitan Houseless Poor Bill was read a third time and passed.—The India Offices Site and Approaches Bill was read a second time.—On Monday, Lord Kinnaird withdrew his bill for the regulation of tin, copper, and other metalliferous mines. It is his intention to re-introduce it, with certain modifications, next session. Lord Derby called attention to the report of Dr. Angus Smith on the operation of the Alkali Works Act, and expressed a hope that the success of that measure would encourage the Government to legislate for the removal of kindred evils in connection with other manufactures. The Customs and Inland Revenue Bill was read a third time, and passed. Several other

bills were advanced a stage.—On Tuesday, Lord Chelmsford moved an address for a copy of the correspondence relating to the imprisonment of British subjects in Abyssinia. The noble Lord strongly censured the conduct of the Foreign Office in this matter; while Lord Russell, of course, contended that the Government had done their best for their unfortunate countrymen. He added that the captives were now treated with greater leniency, and he trusted they would soon be set at liberty. On a division, the motion for papers was carried by a majority of one.—The HOUSE OF COMMONS, on Tuesday, the 18th instant, went into Committee on the Union Chargeability Bill; and upon the second clause, Mr. Henley raised the question of the entire abolition of the system of removal. He argued that the period within which paupers could be removed having been gradually reduced down to three years, it was desirable at once and for ever to do away with the system altogether. By that means they would confer a great boon upon the poor. He proposed an amendment which would have that effect. The amendment was, after some further debate, negatived by 184 to 110. The Bill then passed through Committee, and was reported, with amendments, to the House.—The House again went into Committee, when the Public-house Closing Act Amendment Bill was introduced. Sir George Grey stated that he was willing to allow publicans whose houses should be within fifty yards of a market to supply those frequenting such markets with necessary refreshment, but objected to other classes of persons being allowed this privilege. After some discussion, the Bill passed through Committee, powers being given to two justices to determine what houses ought to be opened.—On Friday, Mr. Darby Griffith asked whether her Majesty's Government intended to make any representations to the Government of Washington on the proclamation issued by President Johnson, offering a reward for the apprehension of Mr. Jefferson Davis. Lord Palmerston replied that the Government had no intention of interfering in the internal affairs of the United States.—Mr. Denman moved a resolution declaring that it was just that the annual duty payable on the certificates taken out by attornies, solicitors, and proctors should be abolished. Mr. Hunt protested against the resolution, as a sop to the attorneys on the eve of a general election. Mr. Gladstone also held that "external proprieties would have been better satisfied if the question had been introduced at a period more remote" from a dissolution. He further opposed the motion on the ground that the Treasury could not bear the loss, and submitted that there was no more reason why solicitors should be relieved than auctioneers, pawnbrokers, and hawkers. On a division, however, the motion was carried by a majority of three in a house of 289.—Sir John Hay moved a resolution condemning an Admiralty regulation with respect to the pensions to widows of warrant officers, but on a division the motion was negatived by a majority of twenty.—Some questions to the Government having been disposed of, the House went into Committee on the Civil Service Estimates.—On Monday, Sir Charles Douglas asked a question respecting the want of an adequate system of checking the accounts of the Patent Office, but Mr. Gladstone could only reply that the matter was under the consideration of the Government.—Mr. Darby Griffith moved for the papers connected with the late Court of Inquiry into the case of Colonel Dawkins, of the Coldstream Guards, who has been put upon half pay. Several members expressed sympathy with Col. Dawkins, but doubted the propriety of appealing to the House of Commons, on such a question. Lord Palmerston "deprecated the interference of the House," while Mr. Bright protested against the doctrine that the House "ought not to be the court of final appeal for

any department of the public service." On a division the motion was rejected by a majority of 60. After some further opposition from Mr. Knight, Mr. Henley, and other members, the Union Chargeability Bill passed through another stage, and Thursday was fixed for the third reading.—On Tuesday Sir George Grey, in reply to Mr. Waldegrave-Leslie, said he considered it most desirable that one uniform oath should be taken by the whole of Her Majesty's subjects; but if Mr. Monsell decided to proceed with the Roman Catholic Oaths Bill, the Government would give the measure all the support in their power. Mr. Monsell observed that he intended to go on with his Bill.—Lord Palmerston, referring to Mr. Ferrand's questions respecting the resignation of the late registrar of the Leeds Bankruptcy Court, said the Lord Chancellor was desirous that the whole matter should be fully inquired into, and no opposition would therefore be offered to the member for Devonport's motion for a Select Committee to investigate the case. At a later period of the evening it was agreed to appoint a committee.—In reply to Mr. Darby Griffith, Lord Palmerston said the Government did not intend to take any steps in the case of Colonel Dawkins, of the Coldstream Guards,—it being their opinion that it would be subversive of all discipline in the army if the Commander in Chief were not allowed to use his own discretion as to who should or should not be considered fit to command a regiment.—Mr. Maguire moved a resolution to the effect that the position in which the British paper trade has been placed by the abolition of the import duty on foreign paper, leaving the foreign export on rags in full operation, is one of great hardship to the British manufacturer. The hon. gentleman stated the pipe makers' grievances at some length, and after a reply from Mr. Milner Gibson, the motion was negatived by a majority of 55.—Mr. Whalley moved for a Select Committee to inquire as to the mode in which the services of the Church were conducted at St. Paul's, Brighton, and especially as to the use of the confessional by the incumbent, Mr. Wagner. He also proposed that the inquiry should extend to the services at other churches. The hon. gentleman spoke amidst constant interruption, and his motion was negatived without a division, as was also a second motion that the House should go into Committee to enable him to obtain leave to bring in a bill for better enforcing the law against illegal usages in the Church of England. The House was counted out at about half-past eight o'clock.—Wednesday being the Queen's birthday the House did not sit.

GENERAL HOME NEWS.—The *Observer* says the dissolution of Parliament "is most likely" to take place before than after the 20th July.—The *Gazette* contains a notice from Earl Russell that in the existing state of the civil war in America, and the uncertainty which may be felt as to its continuance, the Government has resolved to relax the stringency of those regulations respecting the ships of both belligerents which prohibited them from obtaining in British ports more supplies than were necessary for immediate use, and which required them to leave the port within twenty-four hours after having obtained them.—A review of the different militia regiments, raised in the county of Middlesex, took place in Hyde Park on Monday, under the eye of the Commander-in-Chief, the Duke of Cambridge. Sir Hugh Rose, who has just come from India, was on the ground, and his bronzed countenance and martial bearing attracted to him much attention, while his gallant deeds in the suppression of the Indian mutiny were the theme of every tongue. The Prince of Wales was also on the ground, and the Princess also drove up in an open carriage. The evolutions of the regiments were simple, and were as well performed as could be expected from a fortnight's training.—There was an inspection of the

Westminster (Queen's) Volunteers in Regent's Park, on Saturday, which was unfortunately attended by an accident of rather a serious nature to Colonel Erskine, the inspector-general. In the course of their evolutions the regiment fired a volley which so startled the high-spirited horse which the colonel was riding, that he reared up, and being unable to recover his balance fell heavily, rolling over his rider, who was taken up stunned and severely bruised. He was conveyed to a carriage which was near, but recovering himself he refused to leave the ground, ordered the manœuvres to proceed, and at the close addressed to the regiment a few words of advice and encouragement from the carriage.—Sir Hugh Rose, who played so conspicuous a part in the suppression of the sepoy mutiny, has arrived in this country from India. He assumes the command in chief in Ireland—a more comfortable, if less distinguished, post than that which he has occupied for several years past in the East.—The annual meeting of the Royal Agricultural Society was held on Tuesday at the society's rooms, in Hanover-square. Sir Edward Kerrison, the president of the society, was in the chair, and after the report was read, Lord Tredegar was appointed president for the ensuing year. It was stated that the preparations for the show in the west of England is proceeding satisfactorily. The show next year is to take place at Bury St. Edmunds.—At the last meeting of the Metropolitan Board the congratulations of the members were expressed to their Chairman on his knighthood—a compliment which, it was assured, was offered through him to the board of which he was chairman. Sir John Thwaites expressed his gratitude, and a record of the discussion was ordered to be entered on the minutes. Protests were received from several parish vestries against the proposed grant of £10,000 to their engineers, over their salaries.—The annual dinner of the Press Fund took place on Saturday night at the Freemasons' Tavern. Mr. Charles Dickens was in the chair, supported by Lord Truro, Right Hon. Spencer Walpole, M.P., Mr. Scholefield, M.P., General Boileau, Admiral Burney and several other distinguished persons. The speech of the chairman, in proposing the toast of the evening, was distinguished by more than his usual playful kindness of manner, and contained some interesting reminiscences of his own early connection with newspaper reporting. The musical arrangements were of the first quality. The subscriptions at the close were announced to be £1,200.—Mr. Bright has written a letter to a friend at Carlisle upon the course to be adopted by the Radicals at the next election. He expresses a hope that they "will endeavour to bring their members up to the point of refusing to support a Government not willing to fulfil the pledges of 1859 and 1860," for, he observes, "when it is a question of reform or expulsion from office, the Whig statesmen will decide in favour of reform."—The inquiry into the case of the two paupers in the St. Pancras workhouse who had complained to the Poor-law Board of their having been confined in an offensively smelling room of the workhouse for several weeks together, has been concluded. Mr. Morrison, the master of the workhouse, Mr. Chapman, the superintendent of the ward where the men were confined, Mr. Roberts, the surgeon, and Mr. Parker, the assistant clerk to the directors, were examined and cross-questioned by the complaining paupers. Mr. Farnall, who conducted the inquiry, then went to examine the rooms for himself, and stated that he would report the result of his inquiry to the Poor-law Board.—There were some interesting experiments in gunnery made at Shoeburyness last week, when the 300-pounder Armstrong muzzle gun was fired against a granite wall representing the strength of the casemates in which our troops are to be covered in the fortifications now erecting at Portsmouth, Plymouth, &c. Three shots tore up the casemate, and a fourth

would have burst into it altogether. A fragment from the granite struck an artillery cadet from Woolwich, inflicting upon him a severe wound.—The annual meeting of the Royal Geographical Society was held on Monday, under the presidency of Sir Roderick Murchison. The society's gold medal was presented to Captain Montgomery of the Punjab Survey. The patrons' medal was awarded to Mr. Samuel Baker, the well-known African explorer. A special testimonial was given to Dr. Vambery, who, disguised as a dervish, travelled through Turkistan.—In the Upper House of Convocation the Bishop of Oxford moved an address praying the Crown to create three new sees, of which, St. Alban's, Southwell, and Bodmin or Truro should be the cathedral cities. After a brief discussion the address was adopted. The Bishop of Winchester, in presenting a petition which prayed for the extension of the episcopate, made some interesting statements concerning his diocese. He recommended that Surrey and the Channel Islands should be erected into independent sees. Two petitions were presented in reference to a court of final appeal.—A curious dispute arose a short time ago between the directors of the Bank of England and the managers of the Industrial Exhibition in the Floral Hall, Covent Garden. Among the many ingenious objects there exhibited were three specimens of penmanship, representing letters, publications, and other documents on a table, among which was a £5 note so cleverly executed, that the directors of the Bank, under their act of Parliament, insisted that the particular object should be left out. The trustees of the Exhibition naturally demurred, and the matter was brought before Sir Thomas Henry, at Bow-street, and as the law on the subject was very clear, the representation of the notes was obliged to be cut from each of the specimens exhibited.—A man named Richardson, who had been cashier in the large establishment of Messrs. Holdsworth, of Halifax, was last week brought up before the magistrates of that borough on the charge of having defrauded his employers to the extent of £8,000. Witnesses were examined in support of the charge, and after hearing their statements the magistrates committed him for trial.—A curious case of alleged fraud was brought before the Lord Mayor, in which a Mr. Speltz, a merchant of Liverpool, was charged with having defrauded the Bank of Hindostan of the sum of £1,673, which they had advanced him on the collateral security of invoices of six cases of quinine, valued at nearly £2,000. The complaint was that these cases, instead of having 1,000 ounces of quinine each, only held 250 ounces. The matter was complicated by the failure of a foreign house, of which the prisoner, it was admitted, was an agent. The Lord Mayor remanded the case; but the prisoner, who had not an opportunity of entering on his defence, was allowed to find bail.—At the Middlesex sessions, Eugene Mitkiewicz, a pretended Russian count, was tried on various charges of fraud. This person appeared to have adopted the career of a swindler as a profession, and had signalised himself not only in various parts of this country, but in France and the United States. During his residence in the latter country he robbed more than one lady of her ring, and became a "bounty jumper." "The Count" having been convicted on three indictments, he was sentenced to five years' penal servitude.—On Tuesday afternoon a sewer which passed under the North London Railway between the Kingsland and Stoke Newington stations burst and flooded a portion of the line. The accident was due to the heavy fall of rain which flooded the sewer. The traffic was, however, soon resumed. A serious accident happened on Tuesday at the new station of the North London Railway now being built in Liverpool-street

Several of the massive iron girders fell, carrying with them a large quantity of brickwork. Unfortunately several workmen were seriously injured.—One of the New River water pipes in the neighbourhood of the Caledonian-road burst on Tuesday morning. A great deal of earth was displaced; but, fortunately, owing to the early hour at which the accident took place, no one sustained personal injury.—A fatal accident took place at the works of the Thames Embankment, near Westminster Bridge, on Wednesday morning. Seven men were pushing a loaded truck across a wooden stage, when the supports gave way, and truck and men were precipitated into the semi liquid mud beneath. It was with the utmost difficulty that six of the party were got out alive by the exertions of their companions. The seventh could not be recovered till several hours afterwards, when he was quite dead.—Other parts of England, as well as London, were visited by a fearful thunderstorm on Monday. At Preston, the storm raged with such fury as to terrify the inhabitants, and the town was flooded in many places. Similar reports have been received from other towns. In Scotland severe damage was done to the Caledonian Railway, two bridges being swept away.

FOREIGN INTELLIGENCE.—On account of the importance attached to the recent American news by the French Government, at the close of a Cabinet Council last week a special dispatch was sent off to the Emperor, requesting him to hasten his return to Paris. The packet for America carried out a dispatch from the French Minister, in which the hope is expressed that the Federal authorities will not disgrace their victory by carrying out the vindictive policy enunciated in several of the recently published manifestoes.—The French Government has evidently made up its mind to discourage as far as possible the alarmist reports about Mexico. The *Constitutionnel* remind the public of the many pacific declarations made by the Federal Government, and points to other facts tending to show that the uneasiness occasioned by the recent news from America had no real foundation. It is stated in Paris that this is the result of a special Ministerial Council held under the presidency of the Empress Regent, and at which it was considered of high importance to allay all alarms on the subject of the relations between America and France.—The Emperor appears to be going through an amount of business in Algeria that speaks well for the state of his health. The officials at Toulon have been informed that his Majesty will land there about the end of the month. The Emperor of the French has received the Embassy from Morocco sent to welcome him to Algeria. It is stated that the Emperor of Austria will certainly visit Pesth early next month. The *Patrie* states that the Turkish Government has announced to the Empress of the French its readiness to accept the decision of the Emperor as arbitrator in the Suez Canal question.—Telegrams from Constantinople report that Sir Henry Bulwer has returned to that city, and has had several interviews with the Ottoman Government on the subject of the Suez Canal.—The commercial treaty between Belgium and the Zollverein was signed at Berlin on Monday.—The Patriarch of Constantinople lately despatched a bishop to Bucharest to make a declaration that the law of civil marriage, the secularisation of convent property, and the institution of a national Roman Church, as decreed by Prince Couza, are contrary to the doctrines of the Greek Church, and liable to the penalty of excommunication. Prince Couza, however, is evidently determined to be master in his own house. He ordered the bishop charged with this mission to be conducted back to the frontier by gendarmes.

AMERICA.—The Africa, with New York advices *via* Halifax, to the evening of the 11th instant, has arrived at Queenstown.

The trial of the persons accused of participating in the plot to assassinate Mr. Lincoln had commenced before a military tribunal at Washington, but as the investigation was being conducted with closed doors, nothing was known of the proceedings beyond the fact that the prisoner had pleaded not guilty. It is asserted that "the evidence implicating Mr. Davis and the Confederates in Canada is so conclusive that foreign governments cannot hesitate to surrender them." The Confederate General Dick Taylor was still at the head of an army, and the people of Houston, in Texas, had passed resolutions declaring that "the trans-Mississippi department was sufficiently vast and full of resources to repel invasion, to ensure independence, and to sustain Mr. Davis." President Johnson has notified that "if foreign nations claiming to have been neutral continue to extend hospitality in their ports to such cruisers, the Government will refuse hospitality in Federal ports to the public vessels of those nations, and adopt measures towards vindicating the national authority." Federal troops were being distributed throughout North Carolina "to secure the interests of the Government, and to protect the people until the civil government is re-established," and persons found in arms in that state and in Virginia after the 20th instant were to be dealt with as "outlaws and robbers."—By the *Peruvian* we have two days' later intelligence from New York. General Dick Taylor definitively surrendered on the 4th, to General Canby. Kirby Smith refuses to surrender, and has issued an appeal to the soldiers, exhorting them to stand firm to their colours, and assuring them that he has resources to protract the struggle till they can secure terms worthy of a proud people. The trial of the Booth conspirators was being still conducted in secret, to the great dissatisfaction of the New York press. Nothing further is known of Jefferson Davis's movements. It is reported from Mexico that a fight had taken place between the Liberals and Imperialists, near Monterey, that the latter were defeated, and that the Liberals had occupied Monterey. A "Mexican emigration scheme" was exciting much attention in the Northern States. According to the advices brought by the Africa, a large number of "military emigrants" had accepted the tempting offers held out to them. All this it is affirmed, was being done "under the authority of a special invitation" from Juarez, the Mexican Republican leader, who is said to have actually issued letters of marque against the French. The Republican press generally is said to view this movement with disfavour, and a Washington despatch in the French organ at New York states that "if the scheme assumes larger proportions President Johnson will warn the people against the violation of the neutrality laws, and that regardless of his personal views on the Monroe doctrine, he will not depart from Mr. Lincoln's policy of neutrality." The new French Minister, M. De Monthon, had arrived at Washington—only just in time to do what he could to induce the Federal Government to adopt measures against a movement so full of danger. It is also reported that preparations were being made by the French to meet the threatened blow against the Mexican empire.

#### TO CORRESPONDENTS.

- S. L.—The Point, the Deity; the Circle, Eternity. Webb's is the American teaching. It is Preston spoiled.  
 J. S. S.—We will endeavour to ascertain.  
 P. M.—Never in our columns.  
 W. S.—Any day but Thursday.  
 T. S.—The by-laws of a lodge cannot override the "Book of Constitutions."