

OUR ARCHITECTURAL CHAPTER.

A most important measure has been brought before us in the proposed plan for a new Freemasons' Hall at Newcastle-upon-Tyne, in the form of a Freemasons' Hall Company, with a capital of two thousand five hundred pounds, in five hundred shares of five pounds each, on which the deposit payable on application is 10s. per share. In the provisional committee we find that the Provincial Grand Master is chairman, the Deputy Provincial Grand Master, deputy chairman, and nearly every member of the committee a Provincial Grand Officer. This shows a commendable spirit, and we hold up the example to other provincial authorities for imitation. The various officials are all Brethren of the Order, and their functions will not be undertaken for profit, but from a pure love of the Craft.

The reasons for taking this step are thus stated :—

“In submitting to the fraternity the following prospectus for the formation of a company to establish a Freemasons' Hall in Newcastle, for the greater accommodation of the brethren, it will be unnecessary to do more in recommendation of such project than to point out, that whilst the Craft in almost every large town in the kingdom have a hall wherein to hold Masonic meetings, the brethren in this extensive, wealthy, and influential town are not in possession of such convenience, and also to advert to the unvarying popularity and success which has attended similar undertakings, when properly conducted, in other parts of the kingdom.

“The inadequacy of the present Lodge rooms for holding the Provincial Grand Lodge meetings, and for the transaction of the ordinary business of the Lodges in general, is universally acknowledged; and taking into consideration the great accession recently made, and the probable continuance of such accession, to the number of members of the fraternity, it becomes imperative that suitable premises be obtained.”

The capital required we have observed is two thousand five hundred pounds, and this is to be raised by instalments.

“With the capital thus raised, it is proposed to purchase, on terms highly advantageous, a freehold property known by the name of “The Barber Surgeons' Hall,” consisting of a spacious stone building, and the ground

surrounding the same, comprising altogether an area of 2,645 square yards. With slight alteration, the ground floor of the building is capable of forming a large banqueting hall, and the necessary kitchen accommodation, two large ordinary Lodge rooms, having an ante-room to each, and residence for the Tyler. Attached are an efficient set of outbuildings. And on the second floor there is (requiring no alteration), a hall sixty feet by twenty-seven feet three inches, suitable for holding the Provincial Grand Lodge meetings, or other large assemblies of the Craft.

"A purchase more desirable in every respect, or better adapted for a Freemasons' Hall, it is impossible to conceive. The building was erected about eight years ago, from the designs of Bro. John Dobson, and is constructed of the soundest material and in the most substantial manner. It is situated within ten minutes' walk of the central station; consequently the locality for Provincial Grand and other Lodge meetings, or the facility of Masonic intercourse, will be most convenient."

It will be seen that the accommodation on the ground floor is much more considerable than is usually obtained in small provincial halls, but the great advantage is in the large hall up-stairs, which we suppose is on what we should call the first floor.

With regard to revenue, it is proposed that the meetings of every Lodge, Chapter, Encampment, and Mark Masters Lodge, in the town, be held at the Hall, and also the meetings of the Provincial Grand Lodge; each, of course, paying a fixed rent. There will also be ample accommodation for the annual and other festivals of the fraternity.

We find that in order to render the existing Hall available towards the purchase of the new property, the proprietors agree to take an amount in shares equivalent to their present holdings, and should more than the original cost be realized by the sale of the property, the balance is to go to the general fund. Thus by the realization of the existing Hall, a considerable part of the required capital will be obtained; and we have no doubt that the spirit of the brethren will prevent any difficulty in obtaining the remainder.

We now direct attention to the peculiar provisions for securing the building ultimately to the Lodges, for perpetual Craft purposes. It is stipulated that should any brother, initiated after the allotment of the shares, wish to become a shareholder, a ballot must take place amongst the holders of the largest number of shares, to determine which share or shares are to be transferred to him; such number of shares not to exceed the number held by other shareholders. In the case of Lodges wishing to purchase shares, they shall be transferred by ballot, in a similar manner to the above. It is fully expected that in a few years the Freemasons' Hall will become the sole property of the Lodges; when they will have an interest in the government of it, according to the number of shares held by each, subject to the conditions contained in the deed of settlement. Funds arising from do-

nations and otherwise, are to be invested in shares, and the profit accruing from such shares will be similarly invested ; in the event of the Lodges in Newcastle purchasing the Hall, these moneys are to form the nucleus of a fund for erecting schools, or otherwise extending the premises for Masonic purposes.

The only arrangement about which we are in doubt is, the ultimate appropriation of the rental to a School fund. Though we have ourselves advocated a like measure on former occasions, we are now inclined to think that the provision at the end of the clause is a much wiser one, for it stipulates that the fund may be ultimately applied for extending the premises for Masonic purposes. We would go further, for we think that for the sake of Masonry, an endeavour should be made eventually to relieve the Lodges and Chapters from rental as far as possible, to avoid letting Masonic buildings for any secular purpose, and to charge the Lodges only with the bare current expenses.

The promoters are quite justified in soliciting donations, and we trust they will receive many gifts in aid of an undertaking so truly praiseworthy as the consecration of a building to Masonic celebrations. We trust the Provincial Grand Lodges of Northumberland and Durham will, emulating those of West Lancashire and Leicestershire, be found among the donors. We also hope each Lodge in the two neighbouring provinces will be contributors. We do not see indeed why each Lodge in the country should not be asked for a small contribution, on the assurance that it will ultimately be returned. There is no Lodge that cannot afford a pound, some would perhaps advance five pounds, and the aggregate would realize sufficient funds without the brethren contributing ; but we believe they are willing and ready to act for themselves. Still, the task is a holy one, and we trust they will be helped by the sympathetic feeling of the Craft at large.

In other towns where the members of the Order are less numerous, we seriously recommend the brethren, whenever a chance offers of obtaining a hall, to go on without rashness or undue fear, and steadily to persevere, in the assurance that aid will be given. Three or four hundred pounds so contributed in the beginning of an undertaking would be of the greatest help to a small body of Masons.

We do not see any provision for applying a portion of the initiation fees for a sinking fund as is done at Hull, Birmingham, and Liverpool. This is a very necessary measure, and if only a pound or thirty shillings be so applied, and a portion of the joining fees within a few years, in such a town as Newcastle much of the capital would be re-

deemed. We beg to call the attention of the managers to this. We likewise suggest to them to invite loans without interest, which will be another means of helping the undertaking.

The present seems a fitting time to urge upon all Lodges throughout the country that have not halls, as well as those which have insufficient accommodation, to set aside as a hall fund a portion of the initiation and joining fees. If they can only begin with ten shillings, it will accumulate; but with an earnest feeling existing, it must be but a new and small Lodge which cannot so devote a pound. We trust zealous Provincial Grand Masters and Grand Officers will look to this; for the general interests will in this way be promoted, and funds provided for encouraging the erection of halls. These contributions should be applied as a general fund in loans without interest to the construction of Masonic halls, and although perhaps the first year only a thousand pounds might be got together, in a few years there would be an effective fund, which would greatly stimulate exertion. There are some places where the project for erecting a hall remains in abeyance, because there is no one ready to advance a hundred or two hundred pounds for a site, yet were a suitable spot obtained, the funds would be at once forthcoming to repay the purchase money, and so on step by step with the whole construction, a brief temporary advance being alone required; so that the fund would be in constant circulation, and year after year a number of halls would be erected.

We omitted to state that the original building at Newcastle was by Bro. John Dobson, an architect of high standing; the alterations are designed by his son, Bro. John Dobson, jun., who acts as honorary architect.

The St. Alban's Lodge, No. 32, have come to a resolution of some interest with regard to Lodge furniture. That red apron Lodge was founded in 1727, and is one of the most ancient in the metropolis. They have determined to inscribe on tablets the names of their Masters and Grand Stewards year by year for the last century and a quarter. This has been done by some provincial Lodges, and always excites interest and attention, whether among the members by urging them to think of the antiquity and reputation of their Lodge, and by inspiring them with the desire by worthy conduct to share in such a commemoration—or among visitors, by showing them that the Lodge has just titles to respect. We should recommend that the tablets should be in panels or compartments not too wide, but of sufficient breadth to contain the date and the name and title of the officers commemorated. These tablets could be distributed throughout the

Lodge in convenient and symmetrical situations, and be removed in case a Lodge should transfer its abode, or acquire a larger hall. They should likewise be made in this way, in order that where a Lodge room is not constantly used for Masonic purposes, the tablets or panels may be conveniently placed together with one reversed on the outside, so as to form a secure package ; while on the night of meeting the panels are easily hung up. This practice is commendable, inasmuch as it is of great use to cultivate the history of Masonry, to teach younger brethren that ours is an ancient and time honoured institution, and that it is a duty incumbent on them to maintain its reputation by zeal as well as by forbearance.

Tablets should contain year by year, the name of the Worshipful Master, the appointment of Grand or Provincial Grand Officers from amongst the Lodge, the names of benefactors and donors, the presentation of testimonials to secretaries and founders, by which their services would be recorded. The expense of this, yearly, would be but small, and lest any Lodge of ancient standing and small means should be frightened by the expense of carrying it out on a large scale, we say—begin at once with the last year and youngest P.M., or this year with the present W.M., and from year to year and from time to time as your funds admit, and you will not have to wait long. Work backwards till you have twenty years, forty years, sixty years, or a hundred years. Members will soon be very anxious to commemorate the present P.Ms., or those by whom they have been initiated ; and indeed they will not rest until they have their records complete.

There are few Lodges meeting in halls, town halls, assembly rooms, or public houses, where the walls are so adorned that there is any fear of shutting out suitable Masonic decorations. On the contrary the tablets will afford a suitable decoration, while they will many times shut out unseemly and indecent objects which the carelessness of landlords has introduced into rooms used for Masonic purposes.

The Freemasons' Hall at Newcastle, it will be seen, occupies a time honoured site, though a modern building—the hall of the "Barber Surgeons' Company." A correspondent of the *Times*, speaking of the noble gate of the Gray Friars monastery at Reading, has well expressed a wish that in choosing a larger hall this building had met the regards of the brother, who, having distinguished himself as a local architect, had been charged with the construction of the new hall. The correspondent considered that the Gray Friars' Gate might well have been restored as the place of assembly for an Order more

ancient than the order of Gray Friars, and which had shared in the original erection of that structure.

Speaking of works in our department, we cannot but regret that tombs to deceased brethren of honour are not more frequent, and that tombs to be found in many places decorated with Masonic emblems are going to decay to tell the public no one cares for a departed brother; although a few shillings would save them for another generation, in the fair hope that they would again meet with attention. *The Masons of North Devon have given proof of a laudable feeling in erecting a memorial window in the church of St. Mary Magdalene, Barnstaple, in memory of Bro. J. T. Britton.* The subjects represented are, in one light King Solomon officiating at the commencement of the building of the Temple, and in the other light, the dedication of the Temple, with Masonic emblems. A trefoil light above contains a crown of glory within an equilateral triangle; also a Masonic symbol appertaining to the exalted rank of P.Z. The work has been executed under the direction of Bro. R. D. Gould, architect of Barnstaple, thereby adding another to the list of architects who have taken part in professional labours for the Craft. It was inaugurated on Sunday evening, April 3rd, by Bro. the Rev. A. O. Dene, with a full service, and a sermon was preached by Bro. the Rev. J. C. Carwithen.

SECRET SOCIETIES OF THE MIDDLE AGES.—III.

THE VEHIQUE TRIBUNAL (CONTINUED).

WE cannot better continue to illustrate our subject (for to give a regularly connected history of the Vehmique association, with the scattered materials at our disposal, would be no easy task), than by presenting to our readers some more of the particulars relating to the Vehm, in the work from which we gave some extracts in our last paper; which is indeed, as it purports to be, "a romance of the secret tribunals." Should our space permit it, we also propose to give in this paper (otherwise on a future occasion), portions of what may be called the secret history of a family at whose very name Europe once trembled, some members of whom, if not absolutely members of this formidable association, were, nevertheless, sufficiently influential to secure the assistance and co-operation of some of its

most powerful members, which they used for their own purposes in the most unscrupulous manner.

The scene of the present illustration lies in the same locality, and even the same house, which was the scene of the summons of a traveller, in our last paper; viz., the Black Swan Inn, at Kernberg.

A traveller has arrived (as before), who is an old personal friend of the landlord, and known to him from early childhood, when the landlord, Herman, is summoned by one of the chiefs of the Vehm, whom we will call by his own name of Father Anselm, who happens to be in the house, and has recognized the traveller on his arrival.

"Sit down, Herman," said Father Anselm, "you even now received a new guest. I recognized him from the window."

"Does your reverence know him?" exclaimed the landlord with some manifestation of alarm; for he was by no means at a loss to perceive that there was nothing cordial in Anselm's manner, when speaking of the new arrival.

"Yes, I know him well. He is a malefactor, and his name is on the black page of the registry of the Vehm. Two months ago, at Vienna, he received a summons by means of the cord and the dagger," continued Anselm, in a low but stern tone; "and he did not obey it. He has been judged and condemned by default. Chance has sent him this evening to the place where he must meet his fate. You will place him in the wainscot chamber to night."

The countenance of the landlord fell. He dared not remonstrate against the command of a free count of the secret tribunal—his oath of membership bound him to sacrifice all considerations of kindred, relationship, friendship, amity, interest, and love, to the service of the holy Vehm; and he was also well aware that any attempt on his part to save the young man, whom he really liked, would be visited on his own head by the signal vengeance of the bloody league.

He therefore assumed an air of composure as quickly as he could, and bowed his acquiescence to the commands of his chief.

"You may retire," said Father Anselm, "and see that you are cautious in your discourse with this man. Let not a word fall from you that may induce him to suspect my presence in the house."

Herman bowed once more and left the room with a heavy heart. The unhappy man hastened to his own chamber, and, throwing himself upon the bed, reflected on the order which he had just received.

"I have known the youth from childhood," he thought within himself, "and it is cruel that he should find his death beneath my roof. I cannot do it—and yet I dare not save him; my own life would be the sacrifice! What can I do? If I warn him of his peril, and put him on his guard, I shall be suspected all the same. Woe to the day when I first joined the bloody league! It respects no christian duties—has no sympathy with any ties of the heart, however sacred! Alas! what can I do? To save him would be ruin to myself. He must die, then; he must die! and it is my hand that will guide him to destruction!"

He was accordingly obliged to order the guest to be conducted to the wainscot chamber. We need not enter further into other details of the story than those which relate to the Vehmique association; but in case any of our readers may be anxious to know of the escape of an innocent and independent man (as any one might well be called who slighted a Vehmique summons), even in a work of fiction—we may inform them of the arrival (after the landlord had retired and before the intended victim had sought his couch), of another traveller, who paid liberally, and who peremptorily insisted on having a room to himself. The last arrived traveller was shown, by the servants—who were unacquainted with certain peculiarities in that apartment which will presently be described, besides those with which the reader is already acquainted—to the wainscot chamber, and shared the fate intended for the first guest, for whom a temporary couch was hastily made up in the public apartment.

At midnight, the panel which the reader has already heard of, was cautiously opened, and Father Anselm with an attendant passed into the wainscot chamber: that fatal room where many a traveller had received the dread summons of the cord and dagger; and where also many a life had been sacrificed to the sanguinary decrees of the secret tribunal. Not to give the particulars of a revolting murder, we may merely observe that the dagger did its work upon one for whom it was not intended; and that when the mistake was discovered, the chief of the Vehms, after having taken from the person of the deceased some papers of importance, the possession of which happened to be invaluable to him, gave the order that all traces of the deed should disappear in the usual manner.

The landlord obeyed the command with alacrity. He threw all the clothes of the victim upon the bed; and then taking a large key from a bunch that hung at his girdle, he applied it to a lock fixed in one of the bed posts.

The key turned with a harsh grating noise, and an unseen bolt was shot backwards with a sharp ringing sound. The entire woodwork, which formed what may be called the platform of the bed, turned rapidly round on an axis, while at the same moment, and in obedience to the same skilfully contrived machinery, a large trap door opened downwards immediately beneath, so that corpse, mattress, sheets, blankets, and the garments of the deceased, were precipitated into a yawning gulf under that fatal couch. There was a splash of water, and then all was still.

The landlord turned the key back again; the platform of the bed revolved once more on its axis, and returned to its proper horizontal position, and the trap door closed. Another key opened a large closet communicating with the room; and thence the landlord conveyed another mattress and fresh sheets and blankets to the couch. These were arranged in such a manner as to have the appearance of having been slept in. Thus all traces of the assassination disappeared, and the landlord now felt relieved from a most oppressive load, for he

knew that it would be easy to satisfy his niece in the morning relative to the disappearance of the traveller, by the simple excuse that he had taken his departure at a very early hour.

The contrivance of the fatal couch, adds the author, was by no means singular to the Black Swan. Germany at that time (the date of the narrative is between 1493 and 1517) abounded with taverns whose landlords were devoted to the interests of the bloody league, in which particular chambers were provided with secret avenues of communication, and with beds so fashioned as to afford a facility for effacing all signs of the dark vengeance of that tremendous tribunal.

But it was not intended by the members of the holy Vehm that their victim should escape them, though they had accidentally despatched another person instead of him; and a servant of the Vehm was accordingly sent forward to intercept him on the road, which he had in the course of conversation at the inn declared his intention of taking. An accident, however, deprived the servitor of the Vehm of life, in the very act of attempting the life of the traveller; and a few words uttered in penitence before he died, a warning against Anselm, and the significant dagger with a cord twisted round the handle, still borne in the hand of the dying man, showed the young man whence this attempt on his life originated—that the vengeance of the Vehmique tribunal was not yet satisfied, and would be satisfied with nothing short of his life.

Another incident in this narrative in connection with the subject of the Vehm, was the assassination of an imperial courier in 1595, who had left Vienna one evening, charged with despatches for the governor of Laybach. The unfortunate man had been discovered in a wood, about five miles from the capital, stabbed to the heart with a dagger, the handle of which was surrounded with a cord. To that cord was fastened a slip of paper, whereon the following words were written, and to which the usual symbolical signature of three daggers was appended:—

“Let all who meditate mischief against the members of the holy Vehm, take warning from the fate of this man! The holy Vehm strikes alike those that plot evil designs against its authority, and those that bear the commands of such as so conspire.”

The courier's money and weapons were all safe about his person; but his despatches had disappeared.

That these despatches contained matter in some measure hostile to the Vehm, is evident from the above passage itself, as it is certain that those who would so readily commit a murder, would not hesitate to open imperial despatches by force, as they would attempt any other violent faction, if through their extensive ramifications they were not by some means able beforehand to obtain a knowledge of their contents; but it seems to be confirmed by the strange fact, that on the morning after the courier had left Vienna, when the emperor awoke, his eyes fell on a dagger sticking in a table near his couch. The weapon had the symbolic cord twined round the handle; and a

slip of parchment, fastened to it, contained the single, but expressive word, "Beware!"

These incidents are explained by a conversation which we find in the next chapter, between the chief of the Vehm aforesaid, Father Anselm, and one of the family we referred to in the early part of this paper—no less a person than the celebrated Cæsar Borgia.

"You are determined, then, to leave Vienna to-night," said the latter.

"Yes, my lord," answered the priest, "the German capital is no place for me. A chief of the secret tribunal should never linger in the capital, the place where the power of the Vehm is most abhorred, and where it has least influence."

"And yet you contrived to fill the emperor himself with alarm, even in the midst of his own palace, and in the privacy of his own chamber," returned the other, laughing heartily.

"Fortunately for the interests of the holy Vehm, my lord," replied the priest, "one of the imperial pages is devoted to us; and it was his hand that planted the sword and dagger on the emperor's table."

"But it was not his hand that stopped the progress of the courier, to the governor of Laybach," said Father Anselm's companion, again laughing.

"No, my lord," answered the priest, solemnly: "that duty was performed by my own hand. The chiefs of the Vehm must, at times, —on important occasions—fulfil the functions of subordinates. It was necessary, that we should ascertain the precise nature of the commands sent by the emperor to the governor of Laybach; and by waylaying the courier myself, I incurred no risk of losing those important documents of which he was the bearer. We have thereby discovered that the governor was instructed to inundate the defiles of the Julian Alps with his troops; and the map furnished him by this means, would have taught him how to plant his forces in such points that all supplies of provisions would be cut off, and the convent, impregnable as it is to an entire army, would be compelled to yield to famine."

"And are you determined that your adherents shall abandon the convent altogether?"

"No, my lord; but by the steps which I have taken—by killing the courier, and paralyzing the energies of the emperor for at least a few days, by means of that warning symbol of the cord and dagger, I have gained time for our two dependents who effected their escape from the imperial prison last night to reach the convent, and lay in provisions necessary to enable the place to stand a siege that may weary out the patience of the Governor of Laybach; and within a couple of hours I shall also be pursuing the path towards Carniola."*

* Our readers may wonder at first, in what manner a great deal of this narrative may be connected with the Vehm, no less than feel no inconsiderable amount of surprise at the narrative itself. We can answer them, that this connection, which will be fully explained, is closer than may appear immediately, and that the circumstances mentioned are historical facts.

“And, to-morrow, I shall quit Vienna with my sister,” said the priest’s companion. “Fortunate was it for Walstein (one of the dependents of the Vehm who had escaped from prison,) that private affairs of our own happened to bring us, under fictitious names, to this city at a moment when his folly had involved him in such a serious embarrassment. I have, however, often smiled at the impudence of the man, in availing himself of his extraordinary likeness to a certain baron, to personate him, and thus obtain possession of his property.”

“And I, my lord, have never forgiven him, for keeping all that fortune to himself,” was the laconic answer of the priest. “Moreover, that very imposition, has led, by a chain of circumstances, to the release of the baron, and whatever were the motives of your lordship, and her highness, your sister, for consigning him to close and perpetual imprisonment—”

“Have I not before informed you?” interrupted Cæsar, “that this baron penetrated one evening into our mansion at Venice when we were residing there for a few weeks under a strict *incognito*, while we plotted certain schemes, which raised my father to his present eminence: this baron, I say, penetrated into our mansion, and there beheld the interior of a particular chamber, with whose secrets you are not unacquainted. Walstein was in the house at the time, and he had just been giving an account of his former adventures, and of his intimacy with that identical baron, when my sister suddenly remembered that the door of the secret chamber had been unlocked. She and Walstein proceeded thither, for Walstein was anxious to possess a bottle of *acqua Cantarella*, always an useful drug for those who serve our family. Scarcely had they reached the door, when they perceived a person in the room. Walstein instantly retreated; and my sister advanced to demand an explanation of the intruder. She was immediately struck by his likeness to Walstein, and was therefore not greatly astonished when he informed her that he was in fact the very baron of whom Walstein had been previously speaking. He gave an explanation of his presence in that room, which might, or might not be a correct one. It was certainly true that my mother* had been chastising a female dependent, for you know, holy father, that the Spanish blood of my maternal parent frequently boils to a temperature which overpowers her patience; and the baron alleged that the screams of some women in distress had led him into the house. Now, surrounded with spies as we were at that time, and watched by so many enemies who were all jealous and suspicious not only of my father, but of all our family, it was natural that we should adopt precautionary measures. Thus it was that my sister and myself instructed Walstein to consign the baron to your custody in the convent: but we did not desire him to take advantage of his accidental likeness to personate his lordship in Vienna,” added the priest’s companion, laughing.

* Rosa Vanozza.

"Your lordship never explained to me so fully the reasons of the baron's captivity," observed the priest. "But I now perfectly understand them. At the time the baron penetrated into the penetralia of your mansion at Venice, the interests of your family might have been seriously compromised by the revelation of what he had seen there."

"Assuredly, father, and but that my sister would not consent that we should subject him to the penalty of the cord and dagger, never would he have quitted that house alive after having beheld the mysteries of that chamber, although, for our safety she agreed to his perpetual captivity. Thus, a woman's caprice spared him, and he is now at large to publish all he knows—as he did yesterday at the tribunal—of the secret chamber."

"The cord and dagger can reach him still my lord," said the priest with a significant glance.

"No, let him live," was the reply. "He is totally unaware of the names of those who occupied the house wherein he beheld such objects; and moreover," added the speaker, proudly, "our house is now too powerful, too highly placed, to care about such revelations. No, I say, let him live."

"As your lordship pleases," was the meek reply. "I have received too many benefits at the hands of your lordship's family to disobey a command from your lordship's lips."

There are now the following points to be explained to the reader, the history of the Borgia family, the mysteries of the secret chamber, and the nature of the stronghold of the Vehm tribunal above alluded to.

We will take the subject of the Borgia family first; and cannot better commence the history of this extraordinary house than by describing the election of its head Roderic, or Roderigo Borgia, commonly known as Alexander VI, to the high office of pope. The manner of electing a pope has remained unchanged for centuries; and as the same ceremonies are always observed, we cannot lay before our readers a better or more elegantly written account than that of Cardinal Wiseman, of the election of Pope Leo the twelfth.*

"The interval between the close of one pontificate and the commencement of another," says the cardinal, "is a period of some excitement, and necessarily of much anxiety. There is no interregnum in successive monarchy; but in elective monarchy, and in the only one surviving in Europe, there is of course a space of provisional arrangements, foreseen and predisposed. Time is required for the electors to assemble from distant provinces, or even from foreign countries; and this is occupied in paying the last tribute of respect and affection to the departed Pontiff. His body is embalmed, clothed in the robes of his office, and laid on a couch of state, within one of the chapels of St. Peter. These preliminaries occupy three days; during which rises, as if by magic, or from the crypts below, an immense catafalque—a colossal architectural structure—which fills the nave of that basilica,

* *Recollections of the Last Four Popes*, p. 209.

illustrated by inscriptions, and adorned by statuary. Before this huge monument, for nine days, funeral rites are performed, closed by a funeral oration. The body of the last pope, has a uniform resting place in St. Peter's. A plain sarcophagus, of marbled stucco, will be there seen, though hardly noticed, by the traveller, over a door beside the choir, on which is simply painted the title of the latest pontiff. On the death of his successor it is broken down at the top, the coffin is removed to the under-church, and that of the new claimant for repose is substituted for it. This change takes place late in the evening, and is considered private.

"In the afternoon of the last day of the *novendiali* as they are called, the cardinals assemble in a church near the Quirinal palace, and walk thence in procession, accompanied by their *conclavisti*,* a secretary, a chaplain, and a servant or two, to the gate of that royal residence, in which one will remain as master. Of course the hill is crowded by persons lining the avenue kept open for the procession. Cardinals never before seen by them, or not for many years, pass before them; eager eyes scan and measure them, and try to conjecture, from fancied omens in eye, or figure, or expression, who will be shortly the sovereign of their fair city. They all enter equal over the threshold of that gate; perhaps to-morrow one will sit enthroned, one will be sovereign, and the others his subjects. This is a singular and a deeply interesting moment, a scene not easily forgotten. The conclave, as the assembled body of cardinals are called only when "locked up together" for the election of a pope (when assembled for other purposes, they are called a consistory), used formerly to take place in the Vatican, but has been subsequently held in the Quirinal Palace. This noble building, known equally by the name of Monte Cavallo, consists of a large quadrangle, round which run the papa apartments. From this stretches out, the length of a whole street, an immense wing, divided in its two upper floors into a great number of small but complete suites of apartments, occupied permanently or occasionally by persons attached to the court.

During conclave these are allotted, literally so, to the cardinals, each of whom lives apart with his attendants. His food is brought daily from his own house, and is overhauled and delivered to him in the shape of "broken victuals," by the watchful guardians of the *turns* and lattices, through which alone anything, even conversation, can penetrate into the seclusion of that retreat. For a few hours the first evening the doors are left open, and the nobility, the diplomatic body, and in fact all presentable persons may roam from cell to cell, paying a brief compliment to its occupant, perhaps speaking the same good wishes to fifty which they know can only be accomplished in one. After that, all is closed; a wicket is left open for any cardinal to enter who has not yet arrived; but every aperture is jealously guarded by faithful janitors, judges, and prelates, of various tribunals, who re-

* Two servants allowed to each during the conclave.



lieve one another. Every letter even is opened and read, so that no communication may be held with the outer world. The very street on which the wing of the conclave looks, is barricaded, and guarded by a picquet at each end; and as, fortunately, there are no private residences opposite, no inconvenience is thereby caused."

X.

FREEMASONS' CALENDAR FOR THE PROVINCE OF OXFORDSHIRE.—A most useful little manual to every brother within the province, comprising the meetings of all the Masonic bodies (Knights Templar included) in Oxfordshire; Grand Lodge; Grand Chapter; the Masonic festivals; meetings of the governors of the charities; lists of the Prov. Grand Officers; Masters and officers of the various Lodges in the province, &c. The book, which is very neatly got up, is edited by Bro. Spiers, D. Prov. Grand Master, and printed by Bro. E. W. Morris, High-street, Oxford. We would recommend it to the notice of the brethren of other provinces as a specimen for similar local calendars. It is published by Bro. E. W. R. HOBBS, St. Giles's-street, Oxford.

FREEMASONS' HALL AND FREEMASONRY.—The proposed measure for devoting Freemasons' Hall solely to Masonic purposes, and for reconstructing it, is making progress, as a great number of lodges in London and the country have voted in favour of the alteration. One reason for this is the growing disposition of Freemasons to meet in separate buildings, for fear of the charge that in consequence of meeting in hotels and taverns for the transaction of their business, they are given to habits of personal indulgence. This many of them feel very keenly, and the consequence is there are now above a hundred towns where Masonic meetings are held in separate Freemasons' Halls, or in town-halls or public buildings. This is the case now in all our large towns, and in Scotland the contrary practice is the exception. Most of the present buildings are small, and are of little architectural pretension outwardly or inwardly, but, as the funds devoted to such purposes increase, we may expect to see some more buildings of importance. In India and the other colonies the building of Masonic Halls is likewise sedulously pursued. The architectural offices connected with Freemasonry are now more strictly filled, and they are now pretty generally occupied by architects and engineers, though occasionally by ecclesiologists. Many zealous members of the profession take part in these labours, and they have contributed plans of halls, lodge-rooms, furniture, and fittings. Among other subjects which have attracted the attention of these officers have been more particularly the furniture and fittings, in which many improved and appropriate designs have been introduced. It is known that many of the Masonic Halls are in the Classical or Italian styles, as is, too, the Grand Lodge Hall at Edinburgh, just opened; but there is a growing disposition to keep up the mediæval styles. The practice of giving architectural lectures to Freemasons is still maintained, but there is not so much activity in this respect. There is, however, always to be recognised such a participation in architectural pursuits as must at all times exercise a considerable influence on architecture, and particularly at this period.—*Building News.*

Selection

FROM POETRY OF THE SEVENTEENTH CENTURY.

FALSE SHOWS.

BY SIR WALTER RALEIGH.

Go, soul, the body's guest,
 Upon a thankless errant,
 Fear not to touch the best,
 The truth shall be thy warrant;
 Go, since I needs must dye,
 And give them all the lye.

Go, tell the court it glowes,
 And shines like painted wood;
 Go, tell the church it showes
 What's good, and does no good.
 If court and church replye,
 Give court and church the lye.

Tell potentates they live
 Acting—but oh, their actions!
 Not loved unless they give;
 Not strong but by their factions.
 If potentates replye,
 Give potentates the lye.

Tell men of high condition,
 That rule affairs of state,
 Their purpose is ambition,
 Their practice only hate.
 And if they do replye,
 Then give them all the lye.

Tell those that brave it moste,
 They begge the more by spending;
 Who in their greatest coste,
 Seek nothing but commendinge.
 And if they make replye,
 Spare not to give the lye.

Tell zeal it lacks devotion;
 Tell love it is but luste;
 Tell time it is but motion;
 Tell flesh it is but duste.
 And wish them not replye,
 For thou must give the lye.

Tell age it daily wasteth ;
 Tell honour how it alters ;
 Tell beauty that it blasteth ;
 Tell favour that she falters.
 And as they do replye,
 Give every one the lye.

Tell wit how much it wrangles
 In fickle points of niceness ;
 Tell wisdom she entangles
 Herself in over-wiseness.
 And if they do replye,
 Then give them both the lye.

Tell physic of her boldness ;
 Tell skill it is pretension ;
 Tell charity of coldness ;
 Tell law it is contention.
 And if they yield replye,
 Then give them still the lye.

Tell fortune of her blindness ;
 Tell nature of decay ;
 Tell friendship of unkindness ;
 Tell justice of delay.
 And if they do replye,
 Then give them all the lye.

Tell artes they have no soundness,
 But vary by esteeming ;
 Scholars do lack profoundness,
 And stande too much on seeming.
 If artes and scholars replye,
 Give artes and scholars the lye.

Tell faith it's fled the cittye ;
 Tell how the country errethe ;
 How manhood shakes off pytie,
 And virtue least preferreth.
 And if they do replye,
 Spare not to give the lye.

So when thou hast, as I
 Commanded thee, done blabbing ;
 Although to give the lye
 Deserves no less than stabbing ;
 Yet, stab at thee who will,
 No stab the soul can kill.

THE CRAFT AND ITS CRITICISERS.—I.

[From a Correspondent].

TURNING carelessly over the leaves of a book a few days ago, I met with the following passage on Freemasonry which struck my attention—"If the charge that it has been converted into an organized secret conspiracy against religion and existing governments has been unjustly made, it must be owned that the profound mystery in which it has cloaked itself gave some colouring to such charges; it being but natural to infer, that if there were anything to call for such extraordinary degree of secrecy, it could hardly be aught for good, or in accordance with the interests of society at large. The greater probability is that there is nothing either good or bad to conceal; that the mystery of Freemasonry is nothing more than an innocent mystification; and that its symbols and instructions, whatever meaning or purpose they may have originally had, are now become mere forms and signs retained by the brethren, or 'Free and Accepted Masons,' as they style themselves, for the purpose of conferring peculiar importance on their harmless social meetings."

It occurred to me that a few remarks might appropriately be made on the above, tending to put the matter in the light in which it ought to be considered, and that they would suggest others of a nature to satisfy the inquiries of such persons as are in the position of the writer of the passage which has been quoted; and further, that they might be useful to young members of the Craft, who not unfrequently are made the objects of ridicule among their friends, not having yet gained sufficient experience to enable them to reply to the taunts and objections urged against them and the fraternity in general.

I am one of those who regard the term "Freemasonry," in a very broad sense, as comprehending everything that is wise and virtuous and holy, and of course am inclined to carry it back to the divine Author of all good in his communications with mankind in the earliest periods of the world's history, as revealed in holy writ. None can deny that those communications were made to a particular people whom he designed to honour and to make especially his own—in order that in his dealings with them certain principles might be established—accurate knowledge of the great Creator of all might be imparted—sure and fixed indications might be given of the object of man's existence on the earth, and the relation in which he ought to stand to his Maker—clear ideas be impressed on the human mind of the difference between good and evil, and of the consequences of a course of conduct marked by either the one or the other; and all these important points were intended to be so stamped on the polity of the Hebrew nation, that they might not only produce an effect upon that people, and furnish opportunities for the exercise of Divine approval or reprobation, so as to give clear proofs of what was pleasing or offensive to the Deity, but that they might serve as examples to all future generations until the arrival of the period when mankind should become fitted to receive a new and more spiritual dispensation for which the first was to be a preparation. Nor can it be denied, that for wise purposes it was intended that these communications should be restricted to the Jews, and that a distinct line of demarcation should be drawn between them and the other inhabitants of the earth. To this end it was undoubtedly necessary that conventional means should be established

for distinguishing friends from foes; the favoured of God from those whom he designed to keep separate from them, the latter of whom he employed as means of inflicting punishment in token of his anger, when the former neglected his special commands, and thus committed sin. The remarkable difference from all others in features, as indelibly stamped on the Jews now as it was in ancient times, of which the ancient Egyptian and other monuments and carvings recently brought to light afford us clear and irrefragable proof, may be regarded as a seal set by Divine omnipotence. Scripture furnishes us with further evidence in test words which were appointed with the same object, and our own traditions, whatever value may be set upon them, are quite in accordance with the certain knowledge which we thus possess. It has sometimes been said that our traditions have no separate existence, but that they are of recent invention, being founded on the information given in the sacred writings. That this cannot be entirely true is shown by the fact that many of them are not to be found there, nevertheless are illustrative of their records. The distinct existence therefore of the one, which cannot be disputed, may be fairly accorded to the other.

The object of all these arrangements, it is presumed, cannot be doubted—namely, the adoption and conservation of that form of religious worship which it pleased the Almighty to exact from his creatures, among a people so peculiarly set apart, that no hesitation could possibly arise in future ages as to which of the nations of the earth, as they increased and spread abroad over its surface, was that one intended hereafter to be a type and model for the guidance of mankind. This point having been fixed by its continuance during a long period of time, the danger of losing the impressious thus created was removed, and it is natural to suppose that other people, with whom the Jews came in contact, witnesses of the especial favour, and of the protection which they enjoyed from a higher power, might be anxious to emulate them, and to introduce many of their forms and ceremonies, with which they perceived such privileges to be connected, though they comprehended not their purport; but that not being under the same guidance and instruction, the essence would soon be lost, and symbols, as objects of worship, would take the place of the original institution. Moreover, the introduction of mysteries restricted to a particular class was so conducive to the maintenance and extension of power in the hands of those who were privileged, and it was so ready an instrument of tyranny, exaction, and the desire to excite superstitious awe, among the multitude, that it is easy to conceive such as were in authority anxious to avail themselves of so powerful an auxiliary, and so ready a means of keeping in subjection those who were under their rule. Thus, we may fairly infer, arose false systems of religion, containing only a portion of truth, still sufficient in many cases to enable future ages to determine their origin, and to mark a connexion with the primitive institutions of which they were perversions. Hence we find the Druids worshipping the sun, moon, and stars—well known Masonic symbols; the Egyptians paying divine honours to certain mathematical forms, and to animals; the Persians, followers of Zoroaster, adoring the sun, light, and fire; the Hindoos and others worshipping rivers, animals, and many gods, at the head of whom is the triad of the Creator, the Saviour, and the Destroyer, or Brahma, Vishnu, and Siva. Perhaps, the least objectionable of all these are the followers of Confucius, who seems to have instituted a pure theism, and a most strict moral code; among these it is recorded that seventy-two were distinguished above the rest for superior attainments; an allusion to this fact will not fail to attract the attention of the Royal Arch Mason. In process of time changes, which may at first have been slight, extended still farther in a course of departure from the

primitive system; and as distant lands became thickly populated, from small beginnings and settlements of such as wandered away and established themselves in them, remoteness and cessation of intercourse gradually prevented comparison and similarity with the original sources of information. At last the connection became lost; and in the worst forms of idolatry and superstition it became difficult, and indeed impossible, to trace the slightest resemblance to the Divine original, further than the acknowledgment of a superior being of some kind or other, with either good or evil attributes; for it is believed that no race of men has yet been discovered which was devoid of this very faint remnant of the original communications to mankind. Thus Masonry, in its widest sense, or the knowledge of the true God, as revealed to our Hebrew forefathers, became extinct among them.

Such questions as the following are often put by those who have not joined the Craft, but who still have some curiosity respecting it, and would be glad to undergo the ceremony of initiation, in the belief that there is much benefit to be derived from Freemasonry; but that in their minds fears and obstacles exist on some one or more of the points referred to.

Whence comes our knowledge, and in what does it consist? How is it that Masonic knowledge can be maintained with so much secrecy? Are there not some dreadful oaths to be taken? What security is there that Masonic traditions have not been debased and changed in course of time, especially as written records are not permitted? What is the antiquity of the Masonic order? If Freemasonry be so good a thing as it is represented to be, why should not the whole world have the benefit of it? How can there be any similarity between the present institution, which it is said is speculative and intended to inculcate the moral and social virtues in a symbolical form, that of the periods of Old Testament history when it is supposed to have been the conservator of religion itself, and that of the middle ages, when it seemed to have as its chief object the erection of Christian temples, and the cultivation of the sciences, particularly architecture? Is there not a possibility that a society, whose proceedings are all veiled in mystery and secrecy may become most obnoxious to good government, and that under such a pretext conspiracies may be hatched subversive of public order, and thus dangerous to all connected with it by membership, whether or not individually engaged in them? Is not the custom of meeting in hotels inimical to the professed objects of the order? Does not the practice of Freemasonry entail heavy expenses on those who take part in it?

Let it be considered that the first part of this communication is somewhat introductory, and that the queries just enumerated contain the chief object in addressing the Craft, and feeling that I have already intruded on their notice as far as is desirable in one number, I propose next week to enter somewhat briefly in each case, on the topics suggested.

H. H.

LABORARE EST ORARE.—Properly speaking, all true work is religion: and whatsoever religion is not work may go and dwell among the Brahmins, Antinomians, spinning dervishes, or where it will; with me it shall have no harbour. Admirable saying of the old monks, "Work is Worship."—*Carlyle*.

CORRESPONDENCE.

[THE EDITOR does not hold himself responsible for any opinions entertained by Correspondents.]

THE MARK DEGREE.

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

DEAR SIR AND BROTHER,—An ancient friend has an oak plantation, in which, when the survey in 1813 was made, there were standing three or four fine old stems alive but not very vigorous; they were considered of no value, and were disregarded; they evidenced the precept, *non progredi est regredi*.

Between the plantation and the neighbour's lands runs a small stream, called "the Tweed," as a kind of fence. The neighbour is more fond of thistles than of oaks; but the thistles do not flourish in the neighbour's land.

The neighbour finding the plantation contains some rich fertile soil, some time ago, by some means, on some quiet opportunity, planted a variegated thistle therein, which appears to have thriven. So encouraged, he has one time or other planted nearly twenty thistles within the plantation. Naughty man.

The aged oaks finding the strange looking plants unduly taking, and encroaching on their territory, have been roused to activity, and sent forth scions from the stock, which rear their heads in nearly forty different parts of the plantation, and in due time will overshadow the thistles, so that they must perish for want of that genial warmth derived from a clear and cloudless sun.

The aged plants have encouraged a hope that by the admixture of acorns with the smaller seed of the thistle, it would result in the acceptance of protection from the king of the forest, and produce by inoculation variegated oaks, if not something better. But the neighbour is not content with that, he will plant more thistles under the threat that when the plantation is recognised by the ancient friend, the thistles will be alike disregarded. The old oaks complain of the further intrusion.

The thistles have resolved not to permit any of the rootlets of the oaks to come within the reach of the prickly leaves, although the oaks have offered every facility for the proposed amalgamation; and the consequence is that fresh scions will be sent forth from the fine old oaks, until by their magnificent forms they will attract the notice, recognition, and approval of their master, the ancient friend.

If you, Mr. Editor, have any chemical or other property that could be

infused amongst the thistles, to either keep them on their own side of the stream, within their own territory, and cease roaming into strange lands, it would much benefit the one, and enable the others to thrive much faster than they now do.

I am, Sir and Brother, yours truly,

Δ. Δ.

MARK MASONRY.

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

DEAR SIR AND BROTHER,—I should not have troubled you with a reply to "P.(Mk.)M." had it not been that I am desirous to correct his mistake, in insinuating that the body of Mark Masters holding under the Grand Lodge of Mark Masters belong to the "*Observer* party." "P.(Mk.)M." ought to be aware that such is not the case, and if he is not, let me inform him that we country Masons do not believe that it is for the good of the Order that a "party" or parties should exist in Freemasonry, and for that reason we are desirous of seeing the Mark Masters of England united under one governing head.

The writer, who is an English Mark Master, has yet to learn that "P.(Mk.)M." is quite right in supposing that it will require "a little more reflection" to convince him why Scotland should still obtrude its Mark warrants on England, now that a Grand Lodge is established for the government of the Mark degree in this country: previous to that time, as there was no governing body, the brethren had an undoubted right to assemble as Lodge Mark Masters, after being constituted by the nearest Lodge. "P.(Mk.)M." must bear in mind, that if he brings this forward as in any manner affecting the legitimacy of English Mark Masonry or the Grand Lodge of Mark Masters, he also calls in question the legitimacy (which would now be simply ridiculous) of the Scotch Grand Chapter, which has been established comparatively recently, as well as the whole system of Freemasonry; since it was the ancient custom to form into Lodges, wherever a sufficient number of brethren could be found, with the approbation of the nearest Lodge, previously to the establishment of the Grand Lodge of England, in 1717, when the system of granting warrants first commenced.

The desirability of the recognition of the Mark by the Grand Lodge of England is very doubtful, since it might pave the way for further innovation; and until such recognition can be brought about, it is surely better, in every way, that we should unite in supporting an authority of our own.

I remain, dear Sir and Brother, yours fraternally,

Δ.

APPOINTMENT OF GRAND OFFICERS.

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

DEAR SIR AND BROTHER,—In conformity with the printed regulations and professed principles of our Order, "all preferment amongst Masons

should be grounded upon real worth and personal merit only;" and such a system is obviously the only one by which justice can be administered. Unfortunately, however, this practice has not hitherto been in force; private friendships and personal favours have been accounted as higher qualifications in the distribution of honours, than active service and practical zeal in promoting the interests of the Craft; and hence the wisdom of our Canadian brethren in reserving to Grand Lodge the power to appoint a certain proportion of the Grand Officers.

We are told that this system of partiality and favouritism amongst us is to be laid aside—and I trust that it may be so. We shall quickly have an opportunity of proving the fact in the coming appointment of Grand Officers. The Grand Master makes his own selection for the appointment of Grand Wardens, but it is well known that brethren are recommended by his "privy council" for the other offices, as having more opportunity of judging of their various merits. No one can object to this power, if properly exercised, but in the event of its being abused (as in previous years), we cannot do better than follow the example of our Canadian brethren.

The position of Grand Officers should be reserved for those who, by social station, unblemished character, practical liberality, and faithful Masonic zeal, are fitted to fill it; otherwise it is not only an individual injustice, but also a social one, inasmuch as it breeds contempt and disrespect for the authorities, and general discontent and dissatisfaction throughout the Craft; it being small encouragement to any man to devote his time, money, and labour, for the purpose of seeing the laurels bestowed on others less deserving of them. I am not a party man—I am neither one of the "Observer party," nor wedded to the dais. I simply wish to advocate justice, and am happy to say, that my feelings are shared by many others; and I can in truth sign myself,

Yours fraternally,

AN INDEPENDENT P.M.

11th April, 1859.

MASONIC HALLS.

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

SIR AND BROTHER,—The revelation given in your Architectural Chapter, of the 13th inst., concerning Masonic practice and profane practice, is eminently calculated to have a salutary effect in bringing all Masons to a sense of their duty. The subject treated of is of paramount importance to all, and I trust the time is not far distant when I shall behold Freemasonry in all its purity. The old adage of "Where there's a will there's a way," forcibly dictates how easily a reformation may be effected. Take, for instance, the Howe Lodge, at Birmingham. They have raised their own Temple, have dedicated it especially and exclusively to the service of Masonry, have fitted it with appropriate furniture, &c., and though last, not least, have left a margin enabling them to exercise that greatest of all human virtues, charity. And I would ask how has that desirable object been obtained? Not by any pressure upon the pockets of its members, not by privations or personal inconvenience, but simply by a rigid adherence to economy, and by refraining from the luxuries of the banquet table, so far, at least, as relates to the application of the Lodge funds. What a glorious example is this, O worthy Masons! How noble

and how praiseworthy! May your conduct operate as an incentive to others to go and do likewise.

Let us then be up and doing. Let us set aside the reproach which so easily besets us, and let our transactions henceforth be such as to render us worthy of the name we bear.

Proud am I to say, that the Lodge to which I belong, situated in one of the principal county towns, and bearing for its motto, *Decus et Tutamen*, has taken the initiative by holding its meetings apart from the tavern, and further has reduced its monthly banquets to quarterly. This is indeed a step in the right direction. Oh, that this course had been adopted some ten years since; then might we with our Howe brethren boast of a "superstructure perfect in all its parts, and honourable to the builder!"

I remain, dear Sir and Brother, yours respectfully and fraternally,
Kent, April, 1859. AN ADMIRER OF PURE MASONRY.

MASONIC MISSIONS.

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

SIR AND BROTHER,—Permit me to correct the writer of your "Masonic Missions," with reference to the province of Berks and Bucks.

You have shewn our Lodge of Unions, No. 597, of the Royal Arch Chapter, which belongs to it. 'Tis true we cannot boast much of the number exalted therein since the Chapter was established, for its portals have been closed from that day; but we have a Chapter. You will, therefore, be pleased to correct your report in your next print.

Our Lodge is extensive in numbers, and to our mind one Lodge in Reading is quite sufficient.

A Lodge is not wanting at Wokingham, we are so near to it, and the brethren in that district belong to our Lodge.

'Tis true that much zeal has been exercised at Newbury, for until lately nobody knew that such a Lodge was there; and I believe for sometime it was a thing more in fancy than fact. The brother who has resuscitated it has been rewarded by a well merited appointment as Provincial Grand Secretary.

What is the number of the Royal Arch Chapter attached to the Newbury Lodge?

The Abingdon district will shortly be under the charge of several brethren from Oxford, as a summer Lodge—a nice drive from the city, near enough to get into college by the proper hour.

A Lodge at Wantage would accommodate Faringdon and Wallingford. Hungerford is too near to Newbury to have a Lodge. A Lodge at Maidenhead is a good suggestion; what is our Bro. Langton at?

Buckingham should have a Lodge; and so should High Wycombe.

If our hive becomes too full the bees swarm—a division takes place, the humble artisan thinks he is not on an equality with the queen who directs the building, so the artisans retire, recommended by her majesty to open a new Lodge for themselves; but we have no artisans, but numerous good working bees in our Lodge.

Yours fraternally, P. P.

Reading, 15th April, 1859.

APPEAL FOR A FREEMASON'S DAUGHTER.

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

DEAR SIR AND BROTHER,—I trust you can afford space for the accompanying letter. It is from an old pupil of the Girls School, now advanced in years, and a candidate for election on the Governesses Benevolent Institution. Should any of the brethren be able to assist her in this object at the election on 6th May next, I shall have very great pleasure in taking charge of their proxies.

I am, dear Sir and Brother, yours fraternally,

JOHN SYMONDS.

3, Ingram-Court, Fenchurch-street, E. C., 16th April, 1859.

SIR,—I beg to acknowledge with many thanks the favour of your votes for the Governesses Benevolent Institution, and I feel obliged and honoured by your generous desire to serve me. My father died when I was four years of age, leaving my dear mother with five children. I was the youngest, and my father being a Freemason, I was admitted into the Royal Cumberland Freemasons School just before I attained my ninth year. The Prince of Wales was then Grand Master, and the Chevalier Bospini was spoken of as the institutor of the school, and often came there. I think it was through his particular interest I was admitted, as I remember being introduced to him at Yarmouth. The Duchess of Cumberland visited the school when I was there, also the Turkish Ambassador. I think I was admitted in the year 1799, and the school then stood in St. George's Fields. Mrs. Lovekin was the matron, and Mrs. Crook, who was so much esteemed and whose jubilee was celebrated at the school, was elected as governess, when I was there—I must ever bear her in grateful remembrance. Mr. Cuppage was then Secretary, and afterwards Mr. Dignum. At fifteen years of age, I left the school, and staid some time with a friend of my dear mother's, in Norwich, who obtained me a situation as younger teacher in a school where I had the opportunity of improving myself in the useful branches of education, and from thence I became a private governess in different families; but not having a home I was always subject to expenses, which prevented my making any provision for the future, especially as my salary never exceeded sixteen guineas, not having learnt the accomplishments, and as I was often out of a situation; but I am thankful that I have had the blessing of good health, and have met with friends. I have now stood nineteen elections for the Governesses Benevolent Annuity, and should be very glad to be a successful candidate. I trust that I shall soon obtain the desired object, as there are only six above me now on the list. Earnestly soliciting your generous interest,

John Symonds, Esq.

Believe me, Sir, yours very respectfully,

HARRIET CRANE.

MAXIMS.—If you would be above the expectation of others, be ever below yourself. Expend after your purse, not after your mind: take not where you may deny, except upon conscience of desert, or hope to requite. Either frequent suits or complaints are wearisome to a friend. Rather smother your griefs and wants as you may, than be either querulous or importunate. Let not your face belie your heart, nor always tell tales out of it: he is fit to live amongst friends or enemies that can *ingeniously* be close. Give freely, sell thriftily: change seldom your place: never your state: either amend inconveniences or swallow them, rather than you should run from yourself to avoid them.—*Bishop Hall.*

THE MASONIC MIRROR.

MASONIC MEMS.

THE United Pilgrims and Domestic Chapters of Instruction usually held at Bro. Ireland's, Queen Elizabeth Tavern, Walworth, are to celebrate the anniversary of inauguration at Bro. Ireland's city house, the Falcon Tavern, Fetter-lane, on Thursday, the 12th May, when the Chapter will meet at half-past four. Comp. Dr. Ladd is to preside as M.E.Z., and the ceremony and Arch lectures will be worked in sections by Comps. Anslow, J. R. Warren, Greenwood, Young, Jacobs, Cottrel, Ireland, Garrod, Brett, Webb, Farmer, and Thomas. Comp. Ladd is to give his explanation of the jewel and five Platonic bodies, with illustrations of the ensigns and banners; and for the first time, a lecture on the Companions' staves, upon which we understand he has been engaged for some time. With such attractions the meeting cannot fail to be attended by a more than usually numerous body of the Companions. At the conclusion of the business a banquet will be served; how, we need not say, to those who have visited Bro. Ireland's.

The M.W. Grand Master has been pleased to appoint Bro. Joseph Gundry, of the Hyde, near Bridport, as Prov. Grand Master for Dorsetshire.

THE GIRLS SCHOOL.

THE quarterly court of the governors and subscribers to this institution, was held at the offices, Great Queen-street, on Thursday last, April 14th, Bro. John Udall, V.P., presiding.

The minutes of the last quarterly court, and of the meetings of the different committees, having been read and confirmed, the last quarter's accounts, amounting to £442 9s. 3d., were ordered to be paid.

The following children were then elected into the school without ballot, there being no other candidates:—

Edith Grace Fitzgerald, Woodbridge, Suffolk.
 Rose Cooke, Ipswich, Suffolk.
 Mary Catherine Saunders, London.
 Louisa Margaret Bradley, ditto.
 Mary Elizabeth Hervey, ditto.

The number of children now in the school is seventy, the full number that are at present received, a number which there can be no doubt must be augmented as the number of applicants for admission increase.

A proposition of Bro. Binckes, for voting £30 per annum to Bro. Matthew Cooke, in acknowledgment of his valuable services as music master, was withdrawn, Bro. Cooke declining to receive it, looking only for his reward in the consciousness of adding to the utility of the institution, and the love of his pupils.

A vote of thanks to the chairman closed the proceedings.

We are glad to perceive that there are nearly fifty stewards for the approaching election, four of whom come from the provinces—two from Oxford, one from

Chichester; and one from Whitehaven. We hear so little from our Cumberland brethren, that it gives us much pleasure to find a steward coming from the province in aid of this valuable charity.

THE BOYS SCHOOL.

The general quarterly court of the governors and subscribers to this institution was held at the offices, on Monday, April 18th; Bro. Geo. Barrett, *V.P.*, presiding.

The minutes of the last meeting, and of the various meetings of the committee, having been confirmed, Bro. Benjamin Bond Cabbell was re-elected as treasurer.

The committee for the ensuing year was also elected; the following brethren being substituted for those who have resigned or are disqualified:—

Bro. William M. Best,	for Bro. John Charleton.
„ Henry Cowland,	„ „ William Freeman.
„ Henry Grant Baker,	„ „ J. G. Foudrimier.
„ Alfred Day,	„ „ J. S. Hopwood.
„ Robert Farren,	„ „ A. Hentzman.
„ W. Gath, P. Prov. G. West Yorkshire,	„ „ Peter Matthews.
„ J. W. Monnery,	„ „ Richard Spencer.
„ John Marks,	„ „ Richard Graves.
„ J. N. Sheen,	„ „ Captain Wright.

We should here observe, that the majority of the brethren above mentioned as retiring, have disqualified themselves for election on the committee by becoming life governors, and consequently members of it in virtue of their subscriptions.

Bro. Symonds brought forward a proposition for opening a separate account to form a building fund; and setting aside one half of the surplus income over expenses, each year, for the purposes of such fund.

Bro. Head seconded the motion; but after a short discussion it was negatived, it being deemed undesirable to open separate accounts for objects all of which appertain to the proper working of the institution.

Bro. Symonds then moved the substitution of the word “House” for “General,” in Rule 67; thereby putting the appointment of the Schoolmaster and Matron in the hands of the “House” instead of the “General” Committee.

Bro. Waving seconded the motion, which was carried.

The election of six boys into the school out of a list of fourteen candidates was then proceeded with. The result of the polling was as follows:—

ELECTED.	
Alfred L. Gilham, aged 9 (Calcutta)	3,812
David Freeman, aged 9 (Croydon)	3,292
Fred. W. Atkinson, aged 9 (Margate)	2,774
Charles Day, aged 7 (Dewsbury)	1,290
Joseph Benjamin Phillips, aged 8 (London)	1,190
William Hobbs Adams, aged 7 (South Molton, Devon)	732
UNSUCCESSFUL.	
Edwin Kilpin, aged 8 (Northampton)	605
Alfred William Dutton, aged 9 (London)	504
Alexander Johnson, aged 10 (Newcastle)	493
George Stark, aged 11½ (Exmouth)	207
John McDowell, aged 8 (London)	151
John M. Chatworthy, aged 8 (Brixham, Devon)	144
Edwin V. Webber, aged 11 (Lincoln)	133
John William Davis, aged 10 (London)	24

Of those elected, one has lost both father and mother, and four others their fathers. Five belong to the provinces and one to London—of the unsuccessful candidates, five belong to the provinces, and three to London. Two of the unsuccessful candidates will not be eligible to be received unless elected in October next, viz., George Stark, who on this occasion polled 207; and Edwin Vincent Webber, who polled 133.

Votes of thanks to the chairman and the scrutineers closed the proceedings.

METROPOLITAN.

APPOINTMENTS.

Wednesday, April 20th.—Lodges, Grand Stewards, Freemasons' Tavern; Royal York (No. 7), ditto; United Mariners (33), White Hart, Bishopsgate Street; St. George's (164), Trafalgar Tavern Greenwich; Sincerity (203), Cheshire Cheese, Crutched Friars; Oak (225), Radley's Hotel; Nelson (1092), Red Lion, Woolwich. General Committee Grand Chapter, at 3. Lodge of Benevolence, at 7.

Thursday, 21st.—Lodges, Globe (23), Freemasons' Tavern; Gihon (57), Bridge House Hotel; Constitutional (63), Slip and Turtle; St. Mary (76), Freemasons' Tavern; Temperance (198), Plough Tavern, Rotherhithe; Manchester (209), Anderton's Hotel; Westbourne (1035), Manor House, Westbourne Terrace. *Chapters.*—United Pilgrims (745), Manor House, Walworth; Yarrowborough (812), George, Commercial Road East; Thursday, 21st. *Encampment.*—Observance, Thatched House. House Committee Girls School, at 4.

Friday, 22nd.—Lodges, Universal (212), Freemasons' Tavern; Jerusalem (253), ditto; Fitzroy (830), Head Quarters Hon. Artillery Company; High Cross (1056), Railway Hotel, Northumberland Park, Tottenham.

Saturday, 23rd.—Lodge, Unity (215), London Tavern.

Monday, 25th.—Lodges, Somerset House and Inverness (4), Freemasons' Tavern; Castle Lodge of Harmony (27), Thatched House; Old King's Arms (30), Freemasons' Tavern; Pythagorean (93), Globe Tavern, Greenwich; Salisbury (630), German Club, Dean Street. *Chapter.*—Joppa (23), Bridge House Hotel. *Encampment.*—Monday, 25th, Mount Calvary, Ship and Turtle.

Tuesday, 26th.—Lodges, Tuscan (14), Freemasons' Tavern; United of Prudence (98), Albion Tavern; Mohr (109), London Tavern; Faith (165), Anderton's Hotel; Prudent Brethren (169), Freemasons' Tavern; Industry (219), Dick's Coffee House; Prince of Wales (324), Thatched House Tavern. *Chapters.*—Royal York (7), Freemasons' Tavern.

Wednesday, 27th.—GRAND FESTIVAL.

Thursday, 28th.—Lodges, Neptune (22), Radley's Hotel; Grenadiers (79), Freemasons' Tavern; Shakspeare (116), Albion Tavern. *Chapters.*—St. Alban's (32), London Coffee House; Domestic (206), Falcon Tavern; Friendship (248), Ship and Turtle; Polish (778), Freemasons' Tavern. General Committee Girls School.

Friday, 29th.—House Committee Boys School.

[The appointments of Lodges of Instruction appear in the last number of each month.]

ENOCH LODGE (No. 11).—This Lodge held its meeting at the Freemasons' Tavern, on Wednesday evening, the 13th inst., when there was a good attendance of the brethren. Bro. James Pain, W.M., initiated Mr. George Gilbert Gustavus Heard into the mysteries of the Craft. The ceremony being concluded, Bro. Garrard, I.G., pursuant to a notice placed upon the papers of the Lodge, moved "That the sanction of the Enoch Lodge be given to a Lodge of Instruction, to meet at the Newton Hotel, St. Martin-street, Leicester-square." He mentioned that the basis would be that of the Emulation, and that during any part of the ceremonies, should a newly made brother wish for any explanation, an opportunity would be given for it. The motion having been seconded, was put and carried unanimously. Bro. Garrard then moved a resolution for reducing the amount paid for the dinners. In placing this matter before the W.M. and brethren, Bro. Garrard said, "I take this opportunity of stating that I wish all misconceptions to be done away with as regards my intention in bringing this matter before the brethren. I bring it forward that a saving may be effected, and that saving be devoted to the purposes of charity, or towards the renovation of the furniture of the Lodge. I consider that the charge too often made by the outward world, that eating and drinking is Masonry, and that that alone constitutes its essence, is, alas, too true with many. That the high and holy, as distinguished from the creature comforts of life, is to a great extent negatived and almost forgotten. I am no enemy to the social board, but I consider that it should be subordinate and not all-important—indeed the social board was often of the very greatest consequence, as it tended to make us acquainted with brethren; but by reducing the expenditure, a great accession to the fund might be obtained for the charities connected with the Lodge itself, which the case read by Bro. Matthews, the Secretary, would aptly illustrate. It was evident

from the former position of the brother to whom I allude, that he never contemplated being obliged to seek the bounty of the brethren; who could, excepting the All Wise, know which of us might be placed in a similar position?—then would our feelings be rendered peculiarly poignant when we reflected upon the large sums we had been instrumental in spending upon the good things of this life. I do think we should be wise in time, and that this step would be a prelude to many others, and an introduction to a bright future in Masonry, founded as it is on brotherly love, relief, and truth, supported by the three Christian virtues of faith, hope, and charity. I appeal, in conclusion, to you, Worshipful Master, from your position in the Lodge; I appeal to you, brother Past Masters, from your knowledge; and I appeal to you, brethren, to support this resolution, that it may be carried, and that the Enoch Lodge may be as much renowned for its appreciation of the true principle of Masonry, charity, as it has hitherto been for its hospitality and welcomes." Bro. Garrod having addressed the Lodge for upwards of twenty minutes, Bro. Ledger moved that the question be referred to the audit committee, which was agreed to. The brethren then adjourned to the banquet, where the usual toasts were given and responded to, Bro. Cole, Dir. of Cers., of No. 32, and P.M. of No. 996, returning thanks for the visitors. Several brethren gave their musical services.

ST. ALBANS LODGE (No. 32).—This Lodge met at the London Coffee-house on the 11th instant; Bro. Edward Boards, W.M., presided. A committee was appointed to examine the Lodge records. It was moved by Bro. Spencer Herepath, S.D., seconded by Bro. W. H. Cole, Dir. of Cers., that in consideration of the very great services rendered by Bro. S. E. Nutt in his year of office as W.M., the Lodge should in this case depart from its usual course, and present Bro. Nutt with some testimonial in remembrance. The motion was unanimously passed, and a committee appointed. Above twenty sat down to banquet, including the Rev. Bro. Knott, who officiated as Chaplain.

ROYAL NAVAL LODGE (No. 70).—This Lodge met on Monday, April 11th, at the Freemasons' Tavern. In the absence of the W.M., who is abroad, Bro. Nicholson, P.M., in the most able and efficient manner performed the duties of the office. Bros. Jackson and Levett were passed to the second degree, and Bro. T. J. Hughes was raised to the third degree. Two candidates also were initiated into ancient Freemasonry. After business the brethren adjourned from labour to refreshment. The usual toasts followed in rapid succession, and were well responded to. In the course of the evening, it was proposed, and carried with acclamation, that a summer banquet be held at the Star and Garter, Richmond, in which the ladies are to participate.

DOMATIC LODGE (No. 206).—The last meeting of this Lodge for the season, took place on Monday, April 11th, at Bro. Ireland's, the Masonic Hall, Fetter-lane; Bro. Robert Baker, W.M., presided, supported by his officers. The Lodge having been opened in due form, the W.M. installed Mr. Hodges into the mysteries of ancient Freemasonry in a most impressive manner. Afterwards Bro. Gerald Griffin was duly passed to the second degree. The W.M. then, in a most careful and solemn manner, raised Bro. Workman and Bro. Bell (the latter of the Beadon Lodge), to the third degree. The Lodge was then closed, and the brethren retired to the banquet. The usual loyal and Masonic toasts having been given, the health of their newly initiated brother was responded to by Bro. Hodges, who expressed the great gratification he experienced in becoming a member of that ancient and noble Order. Bro. Smith, P.M. and G. Purs., proposed "The health of the W.M.," and said that it was within the power of every brother to raise himself to the proud position which he then occupied. The W.M. returned thanks, and said he would at all times, to the best of his ability, promote the interests of the Domatic Lodge. The next toast was that of "The Visitors," for which Bro. Wade, W.M. of the Vitruvian Lodge; Bro. Brown, of the Lodge of Unions; Bros. Bell, of the Beadon Lodge; and a brother from a French Lodge, responded. The pleasures of the evening were greatly enhanced by some excellent singing by Bros. Silvester, Beckett, Weston, Griffin, and others. The P.Ms. of the Lodge present were—Bros. Snow, Carpenter, Smith, and T. A. Adams, together with Bro. Elmes, P.M. and Secretary.

The votes of this Lodge to the Widows' Fund were agreed to be given to Mrs. Hicks, and those for the Men's Fund to Bro. Young, P.M. of this Lodge.

CONFIDENCE LODGE (No. 228).—The monthly meeting of this Lodge was held on Monday, April 11th, at Anderton's Hotel, Fleet-street; Bro. Brewer, W.M., presided, supported by Bro. Johnson, S.W., and Bro. Waine, J.W. Mr. Webb was introduced, and initiated into the Order. A brother was passed and another raised. The Lodge was closed, and the brethren retired to banquet, which was presided over by the W.M. The usual loyal and Masonic toasts were given, and the cause of charity was not forgotten. The brethren adjourned at an early hour.

WELLINGTON LODGE (No. 805).—The last meeting of this Lodge for the season was held on Tuesday, April 12th, at the Lord Duncan, Broadway, Deptford; Bro. Wadson, the W.M., presided, supported by Bro. Owden, S.W., and Bro. Welsford, J.W. The Lodge having been opened, the W.M. proceeded to raise Bros. Foster and Rarity to the third degree, the ceremony being performed in the most impressive manner. Some other business having been disposed of, the Lodge adjourned until the second Tuesday in September.

MERCHANT NAVY LODGE (No. 1083).—The removal of the Eastern Star Lodge from the East India Road to Mile-end being regarded as inconvenient to some of the members, particularly those connected with the mercantile navy, a new warrant was obtained, and the Lodge opened on Thursday, the 14th of April, at the Jamaica Tavern, West India Docks. At two o'clock there were sixty brethren assembled. The Lodge room is spacious and of good proportions, the ceiling representing the clouded canopy of heaven studded with stars. The Lodge was opened in the three degrees by Bro. W. Wilson, P. Grand Steward, assisted by Bro. W. Potts, W.M., No. 1056, as P.M.; Bro. Knibb, W.M., No. 203; Bro. Dr. Guest, P.M., No. 248. Bro. Watson then commenced the consecration ceremony by an appropriate prayer, followed by an ode, the music of which was composed by Bro. I. Saqui, sung by Bros. Fielding and Percy, accompanied by Bro. Saqui on the harmonium. Bro. Potts then presented the brethren named in the warrant, which was read, and their approval of the W.M. confirmed. Bro. Watson then proceeded with the consecration, which was concluded with Psalm cxxii., most ably sung by the brethren we have named. Bro. Potts afterwards presented Bro. Johan Fred. Blichfeldt, the new W.M., who was duly installed by Bro. Watson, in the presence of twenty Past Masters, among whom were Bros. Kindred, Guest, Knipe, Saqui, How, Payne, Chivers, Wilson, Corner, Fuller, &c. The W.M. appointed as his officers—Bro. Captain Gideon Manton, S.W.; Bro. George William Thomas, J.W.; Bro. F. J. Johnson, P.M., No. 29, Sec.; Bro. R. Fairbairn, S.D.; Bro. T. B. Daniell, J.D.; Bro. G. Megget, I.G. The brethren elected Bro. James Tilley, Treas., and Bro. Hoare, Tyler. Five gentlemen were then balloted for, but only one presenting himself, Mr. Christopher Rook, he was initiated into Freemasonry. Two Crimean heroes were present, Major McDonald, whose right hand was shattered, and Capt. Stevens, of the 45th regiment, both members of No. 203. Some brethren were proposed as joining members, and the Lodge was closed. At six o'clock fifty-two brethren assembled at the banquet, which ended, the W.M. rose and gave "The Queen and the Craft." He next called on the brethren to drink the health of "The M.W. Grand Master." He remarked that the Order of Freemasons was the most peculiar society in the world—it was democratic, it was the most aristocratic, and withal the most despotic. Although the Grand Master was a most despotic sovereign, yet at the end of the year they could displace him. Seeing that the Earl of Zetland had been for fifteen successive years elected to his distinguished position, it proved that the Masons considered he was the right man in the right place. After honouring in like manner the D.G.M., Lord Panmure, and the rest of the Grand Officers, Bro. Potts rose and said, that the numerous visitors who had attended to witness the consecration of this Lodge, would observe it was founded especially for those whose lives, devoted to the maritime service, required the benefits of Masonry in their seasons of peril. There were present brethren from far distant parts, some bearing marks of conflict, which would never be effaced, who having seen the benefits of Masonry even in the

battle field, took the earliest opportunity of entering the institution. This Lodge, founded to assist in carrying out all the great principles of the order, was deserving their commendation, and he therefore proposed, "Success to the Merchant Navy Lodge." The W.M. having acknowledged the sentiment, gave "The health of Bro. Watson, (who was compelled to leave), joining with it Bro. Potts, who had assisted in the consecration." Bro. Potts having responded, said that the M.W. Grand Master had been pleased to approve of the selection of Bro. Blichfeldt, as Master of the Merchant Navy Lodge, as a brother deserving that high honour. He (Bro. Potts) having been the means of aiding the introduction of Bro. Blichfeldt into Masonry, necessarily took some interest, and derived considerable pleasure at seeing him preside over a Lodge. The toast he offered was, "Bro. Blichfeldt, the first Master of No. 1088." The W.M. (who is a native of Germany) in responding, said—Looking around he saw assembled brethren from all parts; some from Sweden, some from Norway, others from Germany, and many Englishmen. Although not a native of this country, he was placed at the head of a Lodge, not perhaps through any great merits of his own, but because the brethren, who desired its foundation, considered him worthy of that high office. He freely acknowledged he might not at present possess all the ability required, but having every desire to discharge the duties of his station with fidelity, his utmost diligence should be given to perform those duties satisfactorily. The health of the newly initiated brother, the officers, visitors, &c., having been honoured, the meeting was brought to a close.

INSTRUCTION.

ENOCH LODGE (No. 11).—The first meeting of this promising Lodge (since the sanction of the parent Lodge had been obtained) was held on Thursday, April 13th, at Bro. Rowland's, the Newton Hotel, St. Martin's-street, Leicesters-square, Bro. Garrod officiating as W.M.; Bro. Watson, S.W.; Bro. Hides, J.W.; and Bro. Rowland, Sec., *pro tem.*; when it was resolved that the by-laws and other business of the Lodge be arranged on the next meeting, Thursday, April 20th; Bro. Garrod consenting to act as W.M. on that occasion, and Bro. Rowland to continue Secretary, *pro tem.* The Lodge will be opened at seven o'clock.

PERCY LODGE (No. 231).—The weekly meeting of this Lodge was held on Saturday, April 9th, at Bro. Ireland's, the Masonic Hall, Fetter Lane, for the purpose of working the sections. Bro. John Thomas, of the United Pilgrims' Lodge, presided, supported by Bro. Ireland, as S.W., and Bro. Gardiner, as J.W. The sections were worked by the following brethren:—First lecture: first section, Bro. Farmer, W.M. of the Robert Burns Lodge; second, Bro. Brett, P.M. of the Domestic Lodge; third, Bro. H. Thompson, of the Domestic Lodge; fourth, Bro. Ireland, P.M. of the Wellington Lodge; fifth, Bro. J. R. Warren, S.W. of the Percy Lodge; sixth, Bro. Jackson, P.M. of the Lodge of Confidence; and seventh, Bro. Anslow, P.M. of the Lodge of Truth. Second lecture: first section, Bro. Braham, of the Robert Burns, Panmure, and Faith Lodges; second, Bro. Hart, of the Lodge of Truth; third, Bro. Warren; fourth, Bro. Tanner; and fifth, Bro. Anslow. The third lecture was not worked, on account of the lateness of the hour. A vote of thanks was unanimously accorded to Bro. Thomas for the ability with which he had presided that evening.

PROVINCIAL.

BRISTOL.

APPOINTMENTS.—Lodge.—Wednesday, April 27th, Royal Sussex (221), Freemasons' Hall, at 7. Friday, 29th. Instruction.—Ditto, at 7½. Chapter.—Tuesday, 26th, Beaufort (120), ditto, at 7.

CHESHIRE.

APPOINTMENT.—Lodge.—Friday, April 29th, Mersey Instruction (701), Angel Inn, Birkenhead, at 6. *Encampment*.—Wednesday, 27th, Royal Edward, Astley Arms, Dukinfield.

CORNWALL.

APPOINTMENT.—Lodge.—Monday, April 25th, Bescawen (1000), Masonic Room, Chacewater, at 7.

DEVONSHIRE.

APPOINTMENT.—Lodge.—Thursday, April 28th, Friendship (238), Lord Hood, Devonport, at 6.

DORSETSHIRE.

APPOINTMENT.—Lodge.—Thursday, April 28th, St. Mary's (1009), Bull Inn, Bridport, at 7.

DURHAM.

APPOINTMENTS.—Lodges.—Monday, April 25th, Industry (56), Grey Horse Inn, Gateshead, at 7; Thursday, 28th, Palatine (114), Bridge Hotel, Bishop Wearmouth, at 7; Restoration (128), Town Hall, Derlington, at 7. *Chapter*.—De Burgh (614), Grey Horse, Gateshead, at 5.

GLOUCESTERSHIRE.

APPOINTMENT.—Lodge.—Wednesday, April 27th, Foundation (97), Freemasons' Hall, Cheltenham, at 5.

HAMPSHIRE.

APPOINTMENTS.—Lodges.—Wednesday, April 27th, Economy (90), Black Swan, Winchester, at 7; Phoenix (319), High Street, Portsmouth, at 7; Thursday, 28th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7.

SOUTHAMPTON.—*Royal Gloucester Lodge* (No. 152).—This Lodge held its usual fortnightly meeting at Freemason's Hall, Southampton, on the 14th, Bro. F. Perkins, W.M., in the chair, supported by Bros. Passenger, S.W.; G. Perkins, J.W.; Phillips, S.D.; Pearce, J.D.; Collis, I.G., &c. The Lodge was opened in due form at six, p.m., being an hour before the time mentioned in the notices, in consequence of the pressure of business. Bro. H. Clarke, Sec., read the minutes of the previous meeting, which were duly confirmed; when the brethren proceeded to ballot for three candidates for initiation, who were elected. The W.M. raised Bro. Swayne, to the degree of M.M., after which the Lodge was lowered, and Bro. Biddlecombe was passed to the second degree; afterward Mr. Walter Lomer, Mr. J. Chene Lecte, and Mr. Herschel Emanuel, were respectively initiated into the Order; the charge being delivered most correctly and impressively by Bro. Abraham, P.M. The Secretary having brought some business before the Lodge of a purely local nature, Bro. G. W. Clarke referred to the generally expressed feeling of regret in the province, in connexion with the decease of the late Bro. Firmin, Prov. G. Sec., and stated that a desire was entertained by many brethren that a memorial should be raised to commemorate his many talents and virtues. It was well known that although the late brother was a most cautious man, and frugal member of society, he had reared a large family with very limited means, and that family had been left to the care of a widow to whom some Masonic help would be a most invaluable boon. He would therefore move, that the W.M., the Secretary, Bro. Stebbing, P.M., Bro. Douglas, P.M., and the Wardens, do form a committee to consider the best means of raising a memorial to their lately deceased brother. Bro. Stebbing, P.M., explained to the W.M. that the widow's circumstances were such that it had occurred to him that it would be desirable to place her in some kind of business suitable to her acquirements; and if any brother here, or elsewhere, should be able to recommend anything that might be made available for the purpose, he would be happy to receive any communication upon the subject, either verbally or otherwise. Bro. Douglas seconded the motion; and while he did so with a vast amount of pleasure, said, he would submit that the matter would be in the hands of those in whom he had the greatest confidence, and he should be happy to further the views of the committee, although he thought the addition of his name was quite unnecessary. The W.M. expressed his gratification at having such a motion brought forward; he entirely

agreed with its object, and believed that the whole province would be of the same opinion. He earnestly hoped that the brethren would bear in mind what had been said by Bro. Stebbing, P.M., and should they hear of anything suitable for the widow, they would kindly communicate it to him. Bro. Passenger, S.W., said that he always found small committees preferable to large ones, and as he desired that this one should fully and speedily answer the object they had in view, he thought the committee had better consist only of the first four names mentioned; he would give all the assistance he could as a member of that Lodge, and was confident every brother would do the same. This suggestion not meeting the views of the brethren present, the W.M. put the motion, and declared it carried unanimously. The Lodge was then closed in harmony, at ten o'clock; the W.M. having been four hours in the chair, and worked through the three degrees in a most pleasing manner. Upwards of forty brethren afterwards sat down to the usual banquet, at which several visiting brethren were present, the W.M. presiding. The customary loyal and Masonic toasts were aptly given, and heartily responded to; and the intervals were enlivened by the vocal efforts of several brethren. Upon proposing the health of the new made brethren, the W.M. said, he was fully compensated for his labours of the evening, by the pleasure he felt in welcoming into Masonry three of his fellow townsmen, who were so highly respected; and who he was sure would so thoroughly appreciate its excellencies. Bro. W. Lomer stated in reply, that he was most agreeably surprized by what he had seen and heard that evening; he now knew that there was something in Masonry to make men wiser and better. He felt certain, after the impression the ceremony of that evening had made upon him he should never do anything to bring it into discredit. He was glad of that opportunity of meeting so many of his fellow townsmen, who, in their several walks of life, were so highly respected; and which proved to him that Masonry was participated in by those whose good name was a guarantee of its having a beneficial effect. He fully appreciated the honour that had been done him and the kind reception he had met with; and he trusted he should never neglect his duty as a Mason, but in course of time prove a zealous and useful member of their Order. Bro. Leete, very gracefully observed, that Masonry alone would make a man truly good and moral providing he understood it. Bro. Abraham, P.M., having obtained the Master's leave to propose a toast, recalled to the minds of the brethren the onerous nature of the duties of the Master of that Lodge; it was the largest and most important Lodge in the province, both numerically and socially, yet "the cry was, still they come." It was a very pleasing circumstance, that notwithstanding their strength, that the initiations were still increasing, and the prosperity of the Lodge was greater than any one could have anticipated; but while that prosperity was owing to the efficient and correct working of the Lodge, it most materially increased the amount of labour requisite for the proper discharge of the Master's duties, and for that reason they should appreciate his exertions the more. The Royal Gloucester Lodge had ranked second to none in the correctness of its working, and the efficiency of its Masters; and he was sure the brethren would give the W.M. great praise for maintaining its reputation in the manner he had done that evening. He would conclude by proposing the health of the W.M., Bro. Perkins. The W.M. thanked the brethren most appropriately, and then gave the parting toast, it being nearly twelve o'clock.

ISLE OF WIGHT.

APPOINTMENT.—Lodge.—Tuesday, April 26th, Ryde (999), Masonic Hall, Ryde, at 7.

KENT.

APPOINTMENTS.—Lodge.—Tuesday, April 26th, Emulation (376), Bull Inn, Dartford, at 7. Chapter.—Wednesday, April 27th, Belvidere (741), Star Hotel, Maidstone, at 3.

LANCASHIRE (EAST).

APPOINTMENTS.—Lodges.—Wednesday, April 27th, St. John's (434), Three Tuns, Clithero, at 6½; Integrity (189), Masonic Rooms, Manchester, at 6.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Tuesday, April 26th, Merchant's Instruction (294), Masonic Temple, Liverpool, at 5; Wednesday, 27th, St. George's (35), Adelphi Hotel, Liverpool, at 4; Derby

(1026), Derby Arms, Bootle, at 5; Thursday, 28th, Downshire (864), Crown Hotel, Liverpool, at 6. *Mark*.—Thursday, 28th, Keystones, Masonic Temple, Liverpool, at 5. *Chapters*.—Monday, 25th, Liverpool 1 (308), Masonic Temple, Liverpool, at 6; Tuesday, 26th, Sacred Delta (283), Masonic Temple, Liverpool, at 6.

NORFOLK.

APPOINTMENT.—*Lodge*.—Thursday, April 28th, Perseverance (258), Lamb Inn, Norwich, at 8.

NORTHUMBERLAND.

APPOINTMENTS.—*Lodge*.—Tuesday, April 26th, Newcastle Instruction (24), Freemasons' Hall, Newcastle, at 7. *Chapter*.—Ogle (624), Commercial Hotel, North Shields, at 6.

SHEROPSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, April 27th, Salopinn of Charity (135), Lion Hotel, Shrewsbury, at 7.

SOMERSETSHIRE.

APPOINTMENT.—*Chapter*.—Monday, April 25th, Tynte (523), Milsom Street, Bath, at 8.

BATH.—*Royal Cumberland Lodge* (No. 48).—At a meeting of this Lodge on the 7th instant, two brethren were passed to the second degree, and after the transaction of other Lodge business, the W.M., Bro. T. P. Ashley, Prov. J. G. W. Somerset, read the circular from the Board of General Purposes relating to Freemasons' Hall in Great Queen-street, and the following answers were moved and passed without a single dissident. First.—We do not consider a library and reading and refreshment rooms necessary, and to the "Craft generally" they would be little, if any use. Second.—This Lodge entertains no desire that the Masonic Hall should be devoted solely and exclusively to Masonic purposes, by which a considerable loss of income would be sustained. Third.—It is the opinion of this Lodge that all proper and necessary accommodation should be provided for the M.W. Grand Master and Officers of Grand Lodge, and for the transaction of business connected therewith, and that no objection would be made to any reasonable expenditure for that purpose; but any change that involves a sacrifice of income or an expenditure of funds to the extent contemplated by the Board for the purpose of providing accommodation which must necessarily be confined to a comparatively small number of the Craft, while the funds of the several charities render it necessary to refuse relief to many deserving brethren, and many widows and orphans would receive an unanimous condemnation. Fourth.—No support would be given by this Lodge, nor by its members. We do not advocate "considerable outlay" in this manner, but if it can be shown that an expenditure to extend the tavern would be productive of an adequate return, we should not object to it. There was but one feeling throughout the Lodge in framing these answers, several brethren speaking very condemnatory of the plan proposed, and the W.M. was requested while forwarding these replies, to express also, in as forcible a manner as possible the objection the whole Lodge felt to such appropriation of the surplus funds of the Order; when so much assistance is required in aiding our languishing charities.

SUFFOLK.

APPOINTMENT.—*Encampment*.—Wednesday, April 27th, Prudence, White Horse, Ipswich.

WARWICKSHIRE.

APPOINTMENT.—*Lodge*.—Monday, April 25th, St. Paul's (51), Union Hotel, Birmingham, at 4.

LAYING THE FOUNDATION OF THE LEAMINGTON NATIONAL SCHOOLS.

On Tuesday the 12th instant, the ceremony of laying the foundation stone of the new National Schools at Leamington, was performed by the Right Hon. Lord

Leigh, Provincial Grand Master, assisted by the officers of the Provincial Grand Lodge, and a large number of the brethren among whom were, Bro. Chandos Wren Hoskyn, D. Prov. G.M.; Bro. C. W. Elkington, P.G.S.B. of England; Bros. Newton, J. W. Lloyd, W. Lloyd, Maslin, and Empson, Past Prov. Grand Wardens; Bro. the Rev. W. K. R. Bedford, Prov. Grand Chaplain; Bros. Blenkinsop, S.W.; Clarke, J.W.; Robins, S.D.; Nason, J.D.; Bro. Dymock, D. Prov. G.M., North Wales; Bro. Captain Vaughton; Bro. Bridges, Totnes; Bro. Adams, P. Prov. D.C.; Bro. Inns, Towcester; Bro. Weiss, Overall, Read, Hudson, Hobbs, Hartley; Rev. H. Roxburgh; H. Bown, W.M. of Guy's Lodge; Bursell, Cooke, Hogan, J. Stanley, Bowen, Hackforth, Eve, Green, W. Russell, Bell, Adkins, R. Bird, Flinn; Bro. Winton, Prov. G.D., Sussex; and numerous members of all the Lodges in the Province, with several Craft Visitors.

At eleven o'clock, the friends of the undertaking—Masonic and otherwise— assembled at the public hall, and there formed in order. After the committee of the schools, the local boards, &c., came the Masonic body, two and two, according to seniority, from the following Lodges:—St. Paul's, No. 51, Birmingham; Athol, No. 88, Birmingham; Trinity, No. 316, Coventry; Shakspeare, No. 356, Warwick; Apollo, No. 378, Alcester; Guy's, No. 556, Leamington; Abbey, No. 625, Nuneaton; Rectitude, No. 739, Rugby; Light, No. 689, Birmingham; Faithful, No. 696, Birmingham; Unity, No. 828, Warwick; Howe, No. 857, Birmingham; Stoneleigh, No. 1,027, Kenilworth; Temperance, No. 1,041, Birmingham; next came the Prov. Grand Tyler; the Prov. Grand Lodge of Warwickshire; the R.W. Prov. Grand Master, Lord Leigh; and the Prov. Grand Stewards closed the procession. The Masonic arrangements of the day were admirably conducted by Bro. C. W. Elkington, Prov. Grand Director of Ceremonies.

The brethren proceeded to the parish church, where divine service was performed. The Rev. John Craig, vicar, Rev. Hamilton Davies, curate, and Rev. A. Pettigrew, of Trinity Chapel, took the desk services; and the Rev. John Craig, vicar, and Rev. T. Bowen, curate, the communion service. The responses were chanted by the choristers. After the prayers the Rev. W. K. R. Bedford, rector of Sutton Coldfield, and Prov. Grand Chaplain, preached the following most impressive sermon:—

“Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes.”—(Song of Solomon, ii. 15.)

“All scripture, we are sure, is given by inspiration of God, and is profitable for the support and advancement of his kingdom among men. Nor is this less true of those portions of the sacred writings which are couched in the language of allegory and simile, than of those which convey their lessons in plain and direct sentences. Though many passages of holy writ (taken literally) may appear to allude to matters long gone by, of local interest, and confined allusion, they do, in fact and in deed, apply to all times and to all circumstances; and are suited for the faithful in all lauds, however different the clime and apparently separate the interest—though the power of discerning their meaning must depend in no small degree upon the spiritual condition of the hearer. This consideration must not be lost sight of on an occasion such as this which has now brought us together into the house of God. There are some, doubtless, to whom the symbolical ceremonies of Freemasonry seem to have nought in common with the important purpose for which we now hold our solemn assembly; there are those who view with derision the external insignia of our ancient order, or who, without so strong a feeling of hostility, yet deprecate their introduction into the sacred duties of our worship and service of the Most High. Now I would ask such, if any such there be here present, to remember that we are thus attired, not out of any idle love of vanity and display, but because being now engaged upon a good and pious work, namely, that of assisting at the erection of a place of instruction for the little ones of the fold of God, we consider it due to the occasion to assume those distinctive emblems, which we value very highly, as symbolising our association for the advancing the cause of true charity and religion in every form. These emblems are derived from the highest antiquity, were entrusted to us with most solemn sanctions and charges, and remind us of those duties which we owe to God, to our neighbour, and ourselves. To those brethren in Masonry who now hear me, I need not, on

the present occasion, enlarge upon the symbolic illustration of our moral system. To my other hearers I would but say that, so long as associations of men for pious purposes exist, so long it is permitted to them by external marks to evidence the object for which they are associated, and we are here to-day not so much to evidence our interest in the material building and fabric about to be commenced, as our community of feeling with the spiritual house of God, the universal family of believers in his name throughout the world, towards which our distinctive Masonic garb inspires a spirit of warm good will, and, unless worn in that spirit, is a shameful mockery of the Creator and Governor of the universe. Nothing in our system is intended to oppose or supersede the grace of God, or the influence of the gospel of Christ. Those to whom our allegories are unintelligible, will do well to search, with earnest prayer for the assistance of the Holy Spirit, the volume of the Sacred Law, and candour must compel them to admit that we but copy the example of the ancient people of God in our adherence to a system of emblems and types by way of special reference to moral and religious truths. Unless we duly take into consideration the symbolical character of the word of God, we should find it difficult to interpret the verse you have heard as the text. We find therein no less than three figurative representations, by means of natural objects, of great religious truths applicable to our present purpose of meeting. We have, in lively simile, placed before us the vineyard of the Lord of Hosts, its enemies, and its tender little ones. Let us then consider each of these severally; and may God be with us, and with the rays of his omniscience enlighten us in this, as in every other investigation, into the mysteries of his word and works. The text introduces us to the vineyard of the Lord Jehovah—his visible church and family here on earth. The church of God is known by various types and figures in the sacred writings. It is the living temple, whereof its members are the stones and pillars. It is the ark of safety, floating on the treacherous and dangerous waters of an evil world. It is the fold, in which the good Shepherd guards his tender lambs, and gently leads the feeble and the timid. But the similitude of a vineyard is very frequently applied to the church, and the name of vines to its members. Not to mention the use of this type by our Lord in Matthew xxi., I would refer to Isaiah v. 7, where we find that the vineyard of the Lord of Hosts is the house of Israel (collectively), and the men of Judah are his pleasant plants; and as Isaiah xxvii., 2, 3, shows us, "I, the Lord, do keep the vineyard. I will water it every moment, lest any hurt it. I will keep it night and day." The tender grapes are his care, and though at times he may suffer the wild beast of the field, and the boar of the wood, to trample and to devour, he will, ere long, return and look down from heaven and visit his vine with his compassion, and once more spread the everlasting arms to defend and to avenge her. For she has enemies to assail her on every side, each with some new variety of force or fraud. As Moab, and Ammon, and Amalek, all opposed the chosen people of God in their progress towards the promised land, all with equal animosity, yet each by some different exertion of open violence or artful treachery; so the Israel of God, his present vineyard, has to meet and combat both open assaults and internal hindrances. These especially affect the young and tender members of the church. These little ones are as the tender clusters of the vineyard; they are most liable to be overcome by the cruel craftiness of the tempter. The first risings of sinful thoughts and desires, the beginnings of trifling indulgences, which gain upon the soul and bring it into captivity to the lusts that destroy; of trifling pleasures, which are suffered to intrude upon the hours that should be employed in meditation and prayer; small and plausible departures from truth; all these, and many more, are little foxes which must be removed out of the way. These sinful appetites and pleasures, these temptations and first risings of sin, are the little foxes that destroy the graces and the comforts of the young christian, crush his good beginning and prevent their coming to perfection; little as they are, they must be subdued or they will prove very dangerous. There was a time when some religious, though imperfectly instructed, men adopted the idea that it was easier to avoid temptation than to overcome it; for this end they collected in one every rule that human ingenuity could devise of severity and precaution—yet their attempt was vain, human nature would not be stifled. The first founders of the

system might succeed for a time in casting out some devils, but they left the house open to receive other and worse spirits. For to cast out temptation from life, to avoid it altogether, is a vain attempt; it is impossible. You cannot entirely eradicate human desires and passions, and so long as these remain, there will always be found fuel to excite them. A man may retire to cells and hermitages, but wherever he is, temptation will in some guise find him out. It is the necessary condition of humanity. It haunts the cloister as well as the court; and he who thinks to shut it out by seeking solitude will but find that in some other form he has shut it in. And it is not without significance that the hermit, a man of traditional sanctity, has become a sort of mythical representative of the horrors and perils of temptation. In his solitude the legendary describes him and the painter represents him as surrounded by horrible and seductive images. In dealing with the tender grapes of our vineyard, we must consider them as absolutely unable to avoid temptation entirely; our aim must be to send forth our youth not innocent altogether, because kept altogether out of temptation's way, but able to face the temptation of manhood because they have been taught to resist and conquer those of boyhood. This is the great end and object of Christian education; it is to take the foxes which spoil the vineyard, to baffle the devices of the spiritual foes of our nature, by acquainting the young with the true character of these insidious enemies of the real happiness of their souls, and by directing them to that gospel where alone they will find an armoury of defence adequate to meet the assaults of their adversaries. And say, brethren, is not this an undertaking to which we are compelled by every obligation of duty, voluntary or involuntary, which surrounds us? It is the religion of Christ which inspires a sense of those virtues which are the great guardians of "peace on earth and good will towards men." The principles of the gospel protect the general interests of civilized society; and the due execution of the law. Human enactments, were the hopes and fears of immortality no longer acknowledged, would secure but a small share of public order. A just sense of our duty, each in the station in which it hath pleased God to place us, enforced by the law of God, is the only source and solid basis of the vigour, tranquillity, and prosperity of the nation at large, and of each individual within it. To the patriot, then, as well as to the Christian, the subject of education is deeply interesting and important. We have for years sadly neglected "that preventing justice," to use Lord Coke's quaint and almost prophetic language, "which consisteth in the good education of youth; and that, both by good instruction of them in the grounds of true religion, and by learning some knowledge and trade in their tender years, so that there should not be an idle person or a beggar; and this for the time to come would undoubtedly by preventing justice avoid idleness in all, (one of the foul and fatal channels that lead into '*mare mortuum*,') and by honest trades cause them to be good members of the commonwealth." And now we seem to have awakened to a sense of the wisdom of the plan, how do we find those who should be the objects of it, the children of the poor, of Christ's poor, whom He has declared shall be with us always? How often forsaken and neglected, rude and barbarous as the beasts that perish, oppressed with misery and guilt which stains their tender minds with hoofprints of devils! The last generation is well nigh lost to us; let us, with God's help, save that which is now ripening before our eyes. Most men are made what they are, good or evil, useful or a curse, by education. The very tendencies of the soul which in the uncultivated lead to evil, may be ripened by instruction, under the fatherly and fostering care of the Lord of the vineyard, into useful and noble qualities. And so generally. As to our immediate object, the poor among us, do we not find that, in proportion as they are left without sound and godly education, they are liable to grow up stupid and immoral, or even rapacious and desperate? Children who have not from their parents the means of knowledge, have often from their bad example the seeds of corruption. Parents, through ignorance or depravity, are unwilling and indifferent, perhaps through constant necessary labour and indigent circumstances are unable, to train them up in the way that they should go; the idle habits which they thus fall into, mixing with the sullen or violent passions of an uncultivated mind, produce the most flagrant crimes. Yet these little ones, neglected it may be or forsaken by their parents, are they of whom Christ said, "Suffer

them to come unto me, and forbid them not." Shall we not take them up? Shall we not use those means which we know to be efficacious on the human mind and agreeable to the religion of Jesus? Shall we not show them the arts of life and teach them by honest industry to be of service to themselves and others; to be happy here and hereafter? If the instructor be silent, will the foxes of the vineyard, evil passions, be so? If regular and well qualified teachers neglect to guide the poor in the way of their salvation, will not ravening wolves, foxes in sheep's clothing, teachers of infidelity, obscenity, or false and erroneous doctrine, take advantage of their omission to tamper with the tender little ones. Will they not use every art which Satan can inspire to cajole and mislead an ignorant and unwary people? There are nigh upon a million of uneducated little ones growing up in this favoured land. And do not believe that this evil is a matter of distant dread, scarcely likely to affect our own country and neighbourhood. I can tell you, on the undeniable authority of the Government statistical tables, that Warwickshire takes rank as lowest but six of all the counties, in proportion of attendance of children at schools; and that in proportion of criminals to population it is thirty above the average of the whole counties of England. Here is a moral plague to be met and combated, as strenuously as even the selfish will combat material pestilence, when, having wrought its will on their poorer neighbours, the taint of infection seems to hang around their own families and firesides. But I know well that these figures do not appeal to the sympathies of those who hear me with the force and intensity of a single living example of neglected humanity. We read or hear them, and are forced by our reason to confess that they are sad and shameful, and have a claim on our excitement for their alleviation. Yet we do so calmly and easily, without that tugging of the heart strings which even the cold and selfish feel when confronted with an embodied instance of misery, neglect, and vice. Listen then, brethren, to the accents of a perishing soul writhing from that deep abyss which we have agreed to call by the smoother name of "the social evil," to our leading newspaper, in characters of lurid intensity:—"My parents did not give me any education, they did not instil into my mind virtuous precepts, nor set me a good example. All my experiences in early life were gleaned among associates who knew nothing of the laws of God, but by dim tradition and faint report, and whose chiefest triumphs of wisdom consisted in picking their way through the paths of destitution in which they were cast, by cunning evasion or open defiance of the laws of man. Our neighbourhood furnished many subjects to the treadmill, the hulks, and the colonies, and some to the gallows. We lived with the fear of these things, and not with the fear of God before our eyes." Then hear how bitter the reproach which this lost soul utters against the society which has so long passed her by, and now notices her but with scorn and reproach. "Ye railers of the Society for the Suppression of Vice, you, the pious, the moral, the respectable, as you call yourselves; who stand on your smooth and pleasant side of the great gulf you have dug, and keep between yourselves and the dregs, why don't you bridge it over or fill it up, and by some humane and generous process absorb us into the leavened mass until we become interpenetrated with goodness like yourselves? Why stand on your eminence shouting that we should be ashamed of ourselves? What have we to be ashamed of, we, who do not know what shame is—the shame you mean? Why stand you there mouthing with sleek face about morality—what is morality? Will you make us responsible for what we never knew? Teach us what is right and tutor us in good before you punish us for doing wrong." Awful is the thought, that such a cry as this may be rising at this moment from many a neglected soul, in court or lane or hamlet of this land, to the mercy-seat of the Most High. And still more awful, that in one grand wailing unison of despair their collective voices will be heard on that day, when the barriers of wealth and rank and station shall be swept down, when we shall no longer be able to take refuge in broadcloth or velvet, in carriages or servants, or pews at church, but stand on a level with the ragged and barefoot and paupers before the great white throne which is in Heaven, and the wrath of the Lamb that sitteth thereon; when the loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day. Then, brethren, let me earnestly call upon you to

bestir yourselves in the cause of the National Schools of this town, for which (exclusive of fittings) a contract has been signed amounting to £1500, while barely six hundred of that amount is as yet realized, the rest being a personal liability of the Trustees. It is surely time to attend to these things with more sincere affection for the souls of men than is common among us. Give towards the cause of sound and religious education as you would give to the urgent distress of a friend or a brother, as you would contribute to an association for the defence of your privileges and possessions, as you would support an institution from which you yourself expect to receive an ultimate benefit. He who truly loves the Lord Jesus, who has experienced the blessed effects of his redeeming love, must love Christ's little ones, and yearn to save the tender clusters of the vine—he who considers the interests of his country and of society at large, who knows how wonderfully God has united the best interests of class with class, so that we being many are one body, and if one member suffer all will suffer with it, in spite of all that men can say or do, or leave undone—he who acknowledges the truth of such scriptures as “Blessed is he that considereth the poor and needy, the Lord will deliver him in the time of trouble;” “Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me,”—will not count that lost which is lent unto the Lord for the service of His little ones—and he will give not money only, but time, talents, personal exertions to the work, hoping for a blessing on his efforts. “Such charity,” to use the words of our own primate, “even more than any other charity, is useful to the giver as well as to the receiver; it occupies minds which, for want of engagement, might otherwise prey upon themselves, and it occupies them in a way which better fits them for eternity; in religion, as in worldly matters, we often learn our best lessons by teaching. Here, then, brethren, you have a cause to aid deserving of all you can spare, and more. Give not only of the rich man's abundance, but of the widow's mite—give, hoping for nothing again, yet sure that your compassionate and loving Master will fully reward your efforts; and that, in the language of the same old worthy from whom I have previously quoted, “Blessed be he that layeth the first stone of this building; more blessed he that proceedeth in it; most of all he that finisheth it; to the glory and honour of our queen and nation.”

Upon the conclusion of the services the procession re-formed, headed by the band, and walked along to the site of the schools in Bath-park.

The usual preliminaries having been accomplished, Lord Leigh proceeded to the ceremony of the day, the members of the Craft surrounding the stone. The Rev. Bro. Bedford pronounced the following prayer:—

“O Lord, our Heavenly Father, who hast commanded us not to hide thy goodness from the children of the generations to come, but to shew them thine honour and the mighty and wonderful works which thou hast done—pour down Thy blessing upon this building, the first stone of which we have now laid in Thy name. Bring it to completion, and grant that it may continue as a seminary of sound learning and religious instruction from generation to generation. Grant, O Lord, we beseech thee, thy blessing on all who shall hereafter teach within these walls. Grant that they may instil into the tender minds of their scholars the knowledge, reverence, and love of God, the Heavenly Father and Maker of all, and a deep sense of the duty they owe to him; and vouchsafe both to teachers and pupils thy sevenfold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill them, O Lord, with the spirit of thy holy fear, to the honour of thy name and the benefit of their own souls.”

The R.W. Prov. Grand Master then placed a phial containing coins of our day, and a plan (elevation) of the buildings, within a cavity of the stone. Corn, wine, and oil were scattered, and a brass plate laid, covering the cavity, inscription downwards. The inscription, as read aloud by the noble lord, was as follows:—“This foundation stone of the Leamington National Schools was laid by the Right Honourable William Henry Lord Leigh, Lord Lieutenant of the County, and Provincial Grand Master of Warwickshire, this day, 12th April, 1859, assisted by the brethren of the Craft, with full Masonic honours. Architects, Messrs. Clarke and Worthington, London; contractor, Mr. William Green, Leamington.”

With a silver trowel, the Provincial Grand Master next spread the mortar, and the upper stone was slowly lowered, the band playing the national anthem. The stone having been proved by the plumb-rule, level, and square, the Provincial Grand Master gave three knocks on the stone with his mallet saying, in a loud and clear voice, "I declare this stone to be true."

The R.W. Prov. Grand Master then said, "Ladies and gentlemen, it has given me very great pleasure to have had the honour this day of laying the first stone of a school which I hope may prove of benefit to this important town. I shall ever remember the event with great satisfaction, and I shall keep the handsome trowel—which has this day been presented to me—as a pleasing memento of one of the brightest days of my life. (Cheers.) May the Great Architect of the universe enable us successfully to carry on and finish the work of which we have now laid the corner-stone. May He, in his mercy and goodness, permit this building to be erected to his honour and glory, and to the praises of his most holy name."

The mallet used on the occasion is highly prized by the Guy's Lodge of Freemasons, it having been used by the Hon. Charles Bertie Percy at the laying the foundation stones of the Leamington Hospital on the 10th of April, 1832; of Bishop Ryder's Church at Birmingham, by the Right Rev. R. J. Carr, Bishop of Worcester, on the 23rd of August, 1837; and of the Queen's Hospital at Birmingham, by the Right Hon. Earl Howe, on the 8th of June, 1840; on all of which occasions the fraternity of Ancient Freemasons assisted. The mallet has three inscriptions on silver, each of which has been affixed after these interesting ceremonies. There is sufficient room left for a fourth inscription to chronicle the ceremony of which we are writing.

At the conclusion of the ceremony, the Provincial Grand Master gave instructions to the Treasurer to lay upon the stone a present to the workmen.

The brethren then partook of a cold dinner at the Music Hall, at which were also present many visitors not belonging to the Order. After the cloth had been removed and grace said by the vicar,

The Prov. Grand Master gave in succession the healths of the Queen, the Prince Consort, and the royal family, which were enthusiastically received.

The Prov. Grand Master said the next toast he had to propose was one of a Masonic character. Nevertheless, he felt it would be well received by all present, as it was the health of a nobleman highly respected not only by Masons, but by society generally. A better man, or one more highly respected, did not exist than the Most Worshipful Grand Master of the Grand Lodge of England—the Earl of Zetland. Coupled with this toast, he would propose the health of his friend, Brother Elkington, who was a member of the Provincial Grand Lodge of Warwickshire, as well as a member of the Grand Lodge of England. Brother Elkington had taken a very active part in the proceedings of the day, and had been of great assistance to him (Lord Leigh.)

This toast was also drunk with musical honours.

In responding, Brother Elkington regretted that he was the only member of the Grand Lodge of England present that day. He was quite sure that the Earl of Zetland would never have been more gratified than on that occasion, could he have been present. Had he been there to have had his health drunk, and that by some of the ladies of Warwickshire, he would have been most gratified. The Masons were deeply indebted to the ladies for their presence there, and he trusted that that day's proceedings might lead to the establishment of a ladies' lodge in Warwickshire. They would, then, doubtless say that there was something more in Masonry than they had dreamed of before. The tune that had just been played was "the Entered Apprentice," and part of one verse ran:—

"No mortal can more the ladies adore
Than a free and an accepted Mason."

He was quite sure that this was one of the happiest days that had ever fallen to the lot of Masons—surrounded as they were by so many beautiful faces.

Lord Leigh next proposed "The Vicar of Leamington and the clergy of the diocese." They were greatly indebted to the vicar for the use of the church, and they were greatly indebted to the clergy in this province for their many acts of

kindness. They would agree with him that they generally found among them a goodly number of clergymen in Warwickshire. He only wished they could number Mr. Craig as one of the Masonic brethren. Nevertheless, he appealed to those who were not Masons, who had heard the noble address delivered that morning in the church, whether they had not a good chaplain. It would be allowed that they had a goodly muster of reverend brethren amongst them when he mentioned that they numbered as members the Rev. Mr. Lane, of Wasperton, Rev. Mr. Yorke, of St. Philip's Rectory, Birmingham, Rev. Mr. Smithers, of Rugby, and the Vicar of Aston.

The Vicar (Rev. J. Craig,) returned thanks in an amusing speech, and concluded by proposing "The health of William Henry Lord Leigh, the Right Worshipful Provincial Grand Master, and Lord Lieutenant of this county"—(loud and repeated cheers)—and he wished to request the Master of the Ceremonies to give the toast with the honours of the Order.

Bro. Elkington said, he was sorry that they could not give Masonic honours to the toast; but they would give such honours as would please Lord Leigh.

The cheers were reiterated and prolonged. The R.W. Prov. Grand Master said in reply, "Ladies and gentlemen, I thank you most sincerely for the very kind and flattering manner in which you have drunk my health. I have often had occasion to thank my brethren for the kind manner in which I have been received by them; but I feel doubly the honour—as so many friends of mine present, it is true, are not brethren of the province. I thank you all kindly for the manner in which you have drunk my health, and I only hope that those who are not Masons, may not judge unfavourably of us; I hope and trust they will believe that the actions of the Masons of Warwickshire are always conducted on the square and by the level. I can almost imagine my friend Mr. Craig to be a brother, as he has advocated so well the principles of Freemasonry. I hope he may never have cause to find that our actions are not always regulated by the Scriptures, and that, as I said before, they are otherwise directed than by the square and the level. Before I sit down, perhaps I may be allowed to propose a toast, not by any means of a Masonic character, but, nevertheless, one I think which will be received by all of you with the greatest pleasure. In proposing the health of Mr. Craig, I did not allude to his having lately entered into a state of life which I can assure him is attended with much happiness. As a married man and as a father of a considerable family, I always feel sympathy with those who are similarly situated. I say I always feel a sympathy with those who find partners for life. I give with the greatest pleasure "the health of Mrs. Craig—long may she live!" and coupled with that, I beg to give, "the lasses of Warwickshire."

The toast was drunk with much enthusiasm, and one cheer more was given for Lady Leigh.

Bro. Chandos Wren Hoskyns said that he was permitted by the R.W. Prov. Grand Master to propose the next toast, and he did not think, that had he himself made the selection, any other toast would have given him greater pleasure to propose; because he believed that the connexion between Masonry and the subject for which they were met principally together that day was one of the highest and most valuable, and one of the oldest in the original institution of Masonry. They were met together in the cause of education, and they had had that day a most auspicious commencement in laying the foundation stone of a building which would thereafter be seen to be the most useful and most necessary adjunct to the early years of men that could possibly be. He believed that he might with truth say that, before the principles of Christianity had been promulgated, those learned men of Greece, and men of other countries, who communicated their knowledge by symbols, were the means of the best system of education that then existed for the early world. He was here reminded of the school of one who taught the most useful and valuable knowledge that ever preceded Christian knowledge. He spoke of Pythagoras, amongst whose principles it was that the advancement and civilization of a state might be judged of by the esteem in which it held its women. It never had been announced to the ancient world that the female sex could be so useful and so valuable in its influence on mankind, until the opinions of that sage obtained. Those opinions were scarcely understood at the time they were pronounced, and men had to be

thankful for the higher teaching which made them recognise the value of that sex and the grace that their presence sheds upon all those meetings and all those institutions which are for human benefit. He was gratified—as he was sure the noble president of that day and of that county must have been—to see the large attendance of ladies that they had been favoured with that day. They must excuse him for having thus led them from the subject to which he was to speak, for his principal object was to beg them to drink the health of the gentlemen who had taken a most important and responsible part in the establishment of those Schools—he meant the Trustees upon whom the duties and responsibilities fell as they became elected. They had heard that day that the Trustees were personally responsible for the success of that undertaking—that they had, like bold and good men and true, entered into a contract on the faith that so good a work would not be left unfinished; and, that though the contract was greater at that moment than they could see the end of, yet the end justified the efforts, and the expectation that an object of that kind would be carried forward and eventually justify the responsibility they had incurred. He hoped most heartily that their expectations would be realized, and he was sure that the very large and influential assemblage which he saw around him that day endorsed that hope, and made him feel that those schools would become a benefit to that town and to the county. What was there more to pray for than education? What more to be desired than to make the rising generation what they ought to be? He held this opinion that it was in her high moral as well as military and naval positions that gave England her pre-eminent rank among the nations of the earth. What would Europe be at that moment but for the influences England had exerted? The influence that had been exerted by this great nation had at that very moment been most invaluable, and he hoped that that day's news would be verified, and that the hostilities which had been so long impending might be warded off, and that the progress of civilization and of knowledge might not be interfered with by war and bloodshed.

Mr. Lloyd responded for the Trustees.

Lord Leigh next proposed “the health of Brother Dymock, Deputy Provincial Grand Master of North Wales, and the Masonic Visitors from other Provinces;” to which Bro. Dymock suitably replied, adding his testimony to the liberality of Lord Leigh as a host, as he had experienced it on the occasion of being present at Stoneleigh, at the opening of the Stoneleigh Lodge.

Mr. Muddeman proposed “the Provincial Grand Lodge of Warwickshire, and thanks for their attendance;” stating that they owed all their pleasure that day, and all the prosperity and success of the undertaking to the sanction and countenance of Lord Leigh, and the Masonic body; and such considerations as those, together with the belief that there must be some secret advantages to the Order, had almost made him think he should like to be a Freemason.

Bro. Wren Hoskyns appropriately responded on behalf of the Grand Lodge of Warwickshire.

The toast of “Prosperity to the town of Leamington,” having brought the proceedings of the day to a close, the brethren walked in procession to the Public Hall, where they closed the Provincial Grand Lodge, which had been opened in due form in the morning by the Provincial Grand Master.

WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, April 25th, Hope and Charity (623), Black Horse, Kidderminster, at 7½; Tuesday, 26th, Stability (824), Talbot Hotel, Stourbridge, at 6¼; Wednesday, 27th, Perseverance (838), Swan Inn, Dudley, at 6.

YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Wednesday, April 27th, Minerva (311), Masonic Hall, Hull, at 7; Friday, 29th, Royal (926), Bellevue House, Filey, at 7. *Chapters*.—Friday, 27th, Humber (65), Freemasons' Hall, Hull, at 8; Minerva (311), Masonic Hall, Hull, at 8.

YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Wednesday, April 27th, Philanthropic (382), Private Rooms, Leeds, at 7; Thursday, 28th, Fidelity (364), Freemasons' Hall, Leeds, at 7; Friday, 29th, St. George's (298), Town Hall, Doncaster, at 7.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge for West Yorkshire was held in the Masonic Hall, South Parade, Dewsbury, on Wednesday, the 13th instant, the Right Hon. the Earl of Mexborough, Provincial Grand Master, being present.

The Lodge was opened in the the three degrees by the W.M. and officers of the Huddersfield Lodge, No. 365, soon after which the Provincial Grand Officers entered, and the Provincial Grand Lodge was opened by the R.W. Bro. George Fearnley, *M.D.*, D. Prov. G.M., the R.W. Bro. the Earl of Mexborough not arriving until part of the business had been transacted. During the proceedings there were between eighty and ninety brethren from different parts of the province present.

Amongst the past and present Provincial Grand Officers were Bro. the Earl of Mexborough, R.W. Prov. G.M.; Fearnley, P. Prov. S.G.W., D. Prov. G.M.; Rev. Joseph Senior; Rev. A. F. A. Woodford; William Dixon, Prov. G. Treas.; Bentley Shaw; William H. Bailes; R. R. Nelson, Prov. G. Sec.; Gath; Peace; H. Baines, William Pocking; Seed; Henry Smith; J. Batley; Thompson; George Brooke; Wood; Gill; Hague, &c., &c.

The minutes of the meeting held at Dewsbury, in January last, were read and confirmed; these were principally in reference to the Masonic charities, especially calling upon the Yorkshire Lodges and brethren to give additional aid to the Boys' School; at that meeting it was stated that Bros. Bentley Shaw, P. Prov. S.G.W., and Joseph Batley, P.M., had consented to act as Stewards for the Boys Institution this year.

The first business to be transacted on this occasion was respecting motions made by Bro. Nelson, the Prov. G. Sec., and the Rev. A. F. A. Woodford, Prov. G. Chaplain, and which having been deferred at the last meeting, were now to be brought forward as one motion. The motion, as now put by Bro. Nelson, was to the effect that one brother from each Lodge in the West Riding should be appointed to form a committee to conduct matters in connexion with the four Masonic charities. At the same time it was understood that it should not be necessary, nor even always desirable, that the person selected by each Lodge should be the W.M. or P.M. thereof.

The proposition having been seconded by Bro. Woodford, was carried.

Some petitions for relief were read, and various sums granted on behalf of the applicants.

Bro. Dixon was re-elected as Treasurer, and complimented by the D. Prov. G.M. for his zealous and indefatigable perseverance on behalf of the Provincial Grand Lodge. Bro. Dixon returned thanks, and expressed his willingness again to undertake the duties of Treasurer.

The thanks of the brethren were also voted to Bros. Shaw and Batley, for their kindly undertaking the duties of anniversary Stewards.

The D. Prov. G.M. read a list of the sums received for the Boys School, headed by the sum of one hundred pounds from the Prov. Grand Lodge of West Yorkshire; the total sum subscribed in the province amounting to about four hundred pounds for that noble institution.

Soon after the Earl of Mexborough had taken his seat, the newly appointed officers for the ensuing year were called up, and invested by his lordship with their jewels and insignia of office.

The following were the appointments made:—Bros. W. H. Bailes, P.M., Nos. 298 and 162, P. Prov. G. Steward, P. Prov. S.G.D., P. Prov. G. Reg., to be Prov. S.G.W.; William Gath, P.M., No. 379, P. Prov. G.St., P. Prov. G.S.D., to be Prov. J.G.W.; Rev. H. de L. Willis, *D.D.*, No. 879; and Rev. J. Senior, *LL.D.*, P.M., No. 727, Prov. G. Chaplains; William Dixon, P.M., No. 529, P. Prov. G. Reg., Prov. G. Treasurer; Richard R. Nelson, P.M., No. 251, P. Prov. G.St., P. Prov. G.S.B., Prov. G. Secretary; Henry Smith, P.M., Nos. 543 and 379, P. Prov. G.St., Prov. S.G.D., Joseph Batley, P.M., Nos. 342 and 937, Prov. G. Reg.; T. A. Haigh, P.M., No. 174, P. Prov. G. Steward, Prov. J.G.D.; William Cocking, P.M., No. 342, P. Prov. G. Steward, Prov. G. Supt. of Works; Josiah Thomas, P.M., No. 365, P. Prov. G. Steward, P. Prov. G.D.C., Prov. G.D.C.; Joseph Need, P.M., No. 656, P. Prov. G.

Steward, Prov. G.S.B.; Jos. Wood, No. 763, P. Prov. G. Organist, Prov. G. Organist; Thos. Wood, P.M., No. 422, P. Prov. G. Steward, Prov. G. Pursuivant.

After the business was concluded, the brethren sat down to a banquet provided by Bro. Wigney, at the George Hotel, the Right Honourable the Earl of Mexborough in the chair. After diuner, the usual loyal toasts were proposed, followed by others of a Masonic character; and the proceedings passed off in a very pleasant and agreeable manner.

MARK MASONRY.

DURHAM.

HARTLEPOOL.—Thursday, April the 14th, was appointed for constituting and formally inaugurating the Eclectic Lodge of Mark Masters, No. 39, (under the registry of the Grand Lodge of Mark Masters of England and Wales,) in the Masonic Hall, Hartlepool. The leading Mark Masters of Newcastle and Stockton were assembled to assist the Grand Director of the Ceremonies, Bro. John Barker, who was ordered to constitute and formally open this Lodge. At high twelve the brethren assembled in the above hall, which is a beautiful and commodious Lodge room, properly decorated, and large enough for the purposes of Masonry in Hartlepool. The brethren were marshalled by Bro. Andrew Gillespie, who acted as Senior Grand Deacon and Grand Director of the Ceremonies, and, on reaching the East, the worthy Brother who presided over the ceremonies of the day proceeded to open Grand Lodge, assisted by the following brethren, who ably assisted him as acting Grand Officers—Bros. H. A. Hammerbom, as D.G.M.; Henry Hotham, as G.S.W.; J. J. Wilson, as G.J.W.; T. P. Tate, as Grand Sec.; Andrew Gillespie, as G.S.D. and Grand Director of Ceremonies; G. Twigg, as G.M.M. Overs.; John Stokoe, as G.J.D. and S.G. Overs.; Edward Hudson, as J.G. Overs. On the Grand Lodge being opened, the R.W. Bro. Barker announced the business of the day, viz., the formal constitution of the Eclectic Lodge, No. 39, and requested the Chaplain to give them the benefit of prayer. This having been done, the warrant was read, after which the consecration ceremony, including appropriate passages from the books of Ezekiel, Chronicles, Kings, and Isaiah, was performed in solemn form; and the acting Grand Master declared the Eclectic Lodge, No. 39, duly constituted, and ordered the same to be proclaimed, which was done in ancient form. He then proceeded to instal Bro. H. A. Hammerbom, the newly appointed R.W. Master, who, after being duly proclaimed, proceeded to advance five brethren to this degree, and the manner in which the ceremony was performed did him great credit; and, we must add, he was ably assisted by his two Wardens and other brethren, who acted as his officers, among whom all praise is due to Bro. Andrew Gillespie, who acted as Senior Deacon. After the advancement of the brethren, the R.W.M., Bro. Hammerbom, proceeded to invest the following brethren as officers for the ensuing year—Bros. T. P. Tate, S.W. and Treasurer (elected to the latter office); Edward Hudson, J.W.; Rev. James Milner, Chaplain; Simpson Armstrong, Secretary and Registrar of Marks; George Moore, S.D.; A. G. Dalziel, I.G.; James Mowbray, Tyler. The Grand Lodge was closed by the acting Grand Master, and the Eclectic Lodge by the R.W.M. Bro. Hammerbom. The brethren then adjourned to the Queen's Hotel, and partook of dinner. The loyal toasts having been given, the health of the Grand Master, Lord Leigh, and of the Deputy Grand Master, Lord Carnarvon, were proposed and duly acknowledged. The R.W.M., Bro. Hammerbom, then proposed the health of the Grand Officers of the Grand Lodge of Mark Masters of England, coupling it with that of the R.W. Bro. Barker, on his right, to whom the thanks of the Hartlepool brethren were due for his kindness in coming over to assist in constituting their Lodge, and who had so ably performed the work of the day. R.W. Bro. Barker responded, thanking the brethren, but added that, for him it was a labour of love, and he would always gladly give his humble assistance, and trusted soon again to

be called upon to do so, both in his neighbourhood and theirs, as he saw looming in the future two other Mark Masters' Lodges, which at no distant period would increase the roll. But he could not have done less than come here to-day, as the R.W.M. presiding, and the S.W., Bro. Tate, were not long ago advanced by him in his own Lodge; of course they could claim by right his help, and the way he was received amply repaid him. Before sitting down he would give them a toast, which he knew full well would be received with enthusiasm, and that was, the health of their presiding officer, Bro. Hammerbom; no one who had been long a Mark Master, but must have been highly gratified with the very able manner in which the degree was conferred to the newly advanced brethren; he, Bro. Barker, need add no more, as the worth of Bro. Hammerbom was well known to them all. The toast was duly acknowledged briefly by the R.W.M., and with a few more toasts, viz., those of the officers and newly advanced brethren, &c., the brethren separated early to return to their respective homes.

ROYAL ARCH.

METROPOLITAN CHAPTERS.

JERUSALEM CHAPTER (No. 218).—The regular convocation of this Chapter was held at Dick's Coffee-house, Fleet-street, on Tuesday, April 12th. The minutes being read and confirmed, Comp. Breitting was installed as Z.; Comp. Burton as H.; and Comp. Shepherd as J.; the several ceremonies of installation being performed by Comp. Sheen, P.Z. There being no exaltations, the other business was merely of a formal nature, comprising an alteration of the annual subscription, reception of the report of the audit committee, notice of revision of by-laws, &c. The Chapter being closed, the Companions retired to banquet, and a pleasant evening was passed. The visitors present were Comp. George Biggs, P.G.S.B.; Comp. John Barnes, P.Z., No. 30 (formerly a Companion of this Chapter); and Comp. Conery, St. Andrew's Chapter, Boston, Massachusetts.

INSTRUCTION.

ROBERT BURNS CHAPTER OF INSTRUCTION (No. 25).—This old established Chapter of Instruction, which meets at Comp. Sheen's, Sussex Street, Upper St. Martin's-lane, every Wednesday evening, had an extra meeting on Monday, April 11th, to afford the members an opportunity of hearing Comp. Dr. Ladd's explanation of the five solids, and of the banners and ensigns. The ceremony was first gone through in the most perfect manner; Comp. Ladd then proceeded to explain the five solids, and with the aid of several diagrams, succeeded most admirably in his explanation. The lecture concluded with a description of the banners and ensigns, and classification of the tribes, shewing that the worthy Companion must have exercised great research in his inquiry, and reflecting great credit on the ability he brings to bear on the subject. We regret to hear that he is about leaving this country, and trust that health and prosperity may attend his future prospects.

THE WEEK.

HER MAJESTY and family left Buckingham Palace on Monday, to pass the Easter holidays at Windsor, where the confirmation of the Princess Alice is to take place this week. The Duke of Oporto arrived at Buckingham Palace on Friday, on a visit to the Queen; the Duke took his leave on Monday. On Wednesday, the Queen had a grand dinner party at Buckingham Palace; and on Thursday the first

drawing-room of the season took place; which was fully and brilliantly attended. On this occasion Her Majesty received the annual deputation from Christ's Hospital. There was afterwards a state dinner, and an evening party, at which Mr. Albert Smith gave his entertainment. Two Haytian envoys had an interview with the Queen on Saturday, to announce to Her Majesty the establishment of a republic in Hayti.—In Paris the momentous question appears as remote from solution as ever. Every day seems to add it fresh complications and uncertainty. People who hitherto have clung to the belief that peace would not be disturbed, are now disposed to look upon war as inevitable. Cabinet councils are of almost daily occurrence at the Tuileries. Our advices from Paris still speak doubtfully of the result of the present crisis, although it is stated that on Sunday there was a decided prevalence of pacific symptoms. The French journals do not any longer refrain from noticing the military and naval movements that take place in the country. The Marseilles journals register accurately the arrivals of troops from Africa, and those of Toulon mention the name of every ship, be it a man-of-war or a transport which is fitted out for service. A camp has been prepared for African corps near the railway terminus at Marseilles, where they are quartered until their departure for the camp of Sathonay. At Havre an order has been received to call out the marines between twenty and forty years of age, in the proportion of a tenth for each quarter. In Wednesday's sitting of the conferences on the Danubian affairs, the representatives of Austria and the Porte, on the reading of the protocol of the first sitting, demanded certain modifications, by reason of which a third meeting will take place.—A great sensation has been produced in Italy by a speech made by Count Giuly to the troops at Milan, which may be described as equivalent to a declaration of war. In Lombardy, Austria's military preparations, instead of being slackened, are rapidly increased. At Vienna there is not the slightest belief in the preservation of peace. The Emperor Francis Joseph has expressed his resolve not to be the football of the Emperor of the French. Great complaints are made of the want of good faith of the French Government; the Paris Cabinet advised Count Cavour not to disarm, and subsequently proposed that both Austria and Sardinia should withdraw their forces from the frontiers; the proposition was made by one of the mediating Powers to Austria, who rejected it, but at the same time expressed her readiness to disarm, if France and Sardinia would do so likewise. Austria has positively refused to become a party to the Congress, unless it is preceded by a general and simultaneous disarmament.—Letters from Turin state that Garibaldi is the most popular man in Piedmont among certain classes. It is said Cavour's day is past, owing to his many political failures. Notwithstanding the popularity of Garibaldi, he cannot win his way with General Della Marmora, who refuses to receive or recognize him, or to have anything to do with the revolutionary bands of volunteers under his command. It appears the different governments around Piedmont welcome the departure of these hot-headed volunteers from their respective states, even Austria shutting her eyes to their emigration. The Cavaliere Massimo d'Azeglio left Turin on Thursday morning for Paris, charged with an extraordinary mission to the governments of France and England.—On Tuesday the Archduke Albrecht of Austria, arrived at Berlin, and on Wednesday the reigning Grand Duke of Saxe Coburg Gotha, on his way to the confirmation of the Princess Alice, at Windsor. The official Prussian *Gazette* states, that there are still hopes that peace may be preserved, and announces that its government has, during the negotiations for mediation, neglected no steps which could enable Prussia to fulfil the duties imposed upon her by her position towards Germany and Europe. The Austrian government has obtained the approval of that of Prussia to its late conciliatory position.—The *Dresden Journal* alleges its acquaintance with the fact that the Congress will assemble on the 23rd inst. at Carlsruhe, and will commence operations by resolving on a general disarming. The official *Wurtembergischer Staatsanzeiger* publishes a royal decree calling in the landwehr. The first bands are to be composed of those soldiers who have left military service within the last two years, and the two junior classes which have not yet begun military service, are summoned for the 1st of May next. In the *Dresden Journal* we find there is a statement to the effect that England supports the proposal for a general disarmament in a manner

that will bring about its fulfilment. Such an announcement is all the more satisfactory, as increasing preparations for war continue to be reported from every part of the French and Austrian dominions.—The malady of the King of Naples is becoming more aggravated. It is believed that he will not survive many days. The disease has attacked the chest, accompanied by vomiting and stupor. "In the meantime," writes the correspondent of the *Daily News*, "Naples is waking up. I have heard already of the circulation of addresses demanding a constitution. Even the royal princes do not conceal their impression that the country can no longer be governed as it has been; and should the King of Sardinia continue as he is, I am disposed to think that the constitutional party will raise its head.—The new Canadian tariff has passed through both houses, and received the assent of the governor-general. It extends further the principle of protection, increasing the duties on cotton goods, metals, books, &c. The *ad valorem* principle is adopted, to the exclusion of specifics, except in the case of whisky. There have been rumours that Sir Edmund Head is to be withdrawn, and that he is to be rewarded with a peerage on going home.—The Niagara has brought news from Boston to the 6th, and Halifax to the 8th. There was great excitement at Philadelphia about a fugitive slave case. The American government were taking vigorous measures to settle the Nicaraguan questions. No change in the various markets. A commission of naval officers has been appointed by the Secretary of the American Navy to visit the various yards and investigate abuses existing in that branch of the public service, with the view of applying a remedy.—The accounts from South America are deplorable. There is not one of the republics which is not in a state of anarchy or revolution, trade paralysed, agriculture ruined, the country overrun by banditti. Civil war, from being an occasional calamity, has now become chronic. One adventurer succeeds another in the command of the hostile armies in rapid succession. In fact, the disease which is killing Mexico has spread over the whole continent south of her. What will be the end of it it would be difficult to say.—Calcutta news is of slight interest. Nana Sahib, the Begum, and their followers, are still lying *perdu* in the great forests at the foot of the Himalayas, making no movement towards the south. It is said that the Begum is trying to negotiate for an asylum with Jung Bahadour, or through him to obtain some merciful consideration from the governor-general of India. The Nana can expect nothing, and is no doubt seeking for some place where he can escape to, with life and means to give trouble in the future if he can. He will find this difficult.—On Thursday evening Henri Dalton, *alias* Tighe, the person who gave the information which led to the Phoenix Club arrests on the 12th of December last, and for whose apprehension a reward was offered, was arrested.—A very bad half-crown from George A. G.— was received by the magistrate at Marlborough-street for the poor-box, an acknowledgment being requested in the *Times*. No notice being taken of this, a second letter was sent, expressive of the writer's surprise that the gift had not been duly noticed, supposing it had not come to hand. A worse half-crown, says the reporter, can scarcely be imagined.—Joseph Adolphus Zalmanowecz, a clerk in the service of Mr. Vincent Arachsingi, Austin-friars, was placed at the bar at Guildhall Police-court, to answer the charge of having absconded with a sum of money amounting to nearly £1,700, the proceeds of two cheques that had been entrusted to him to get cashed. A portion of the money was found by the officer who apprehended the prisoner, but £1,000 is still unrecovered. Alderman Phillips remanded the defendant for additional evidence.—The examination of Edward Mortimer and Thomas Robert Marshall, charged with the illegal sale of army commissions, was resumed before Mr. Henry, at Bow-street, on Monday. Some correspondence was read showing the connection a person named Eicke had with the defendants in the transaction. His royal highness the commander in chief and his military secretary, Sir Charles Yorke, also gave evidence at considerable length regarding the application, by Mr. Cunningham, for a commission without purchase. Finally, both defendants were committed for trial; bail, as before, being accepted.—The naked body of a man was discovered last week under the East Cliff, Ramsgate, under circumstances of grave suspicion. He was stabbed to the heart, one arm was broken, and his left hand cut off at the wrist. The whole affair is involved in mystery, but the most probable solution is that the unfortunate

deceased had committed suicide. He was a Russian, and probably captain of a vessel. He was about thirty-five years of age.—Mr. Sotheron Estcourt has reprieved Richard Bolton and John Danks, under sentence of death for the murder of Thomas Maddocks, a gamekeeper, in a poaching affray at Doddington.—H.M. gunboat *Jaseur* was totally lost on the night of the 26th February, by striking a sunken rock of the Rio Condor Reefs, while on her way from Port Royal to Greytown. The officers and crew took to a raft and two boats. The commander with his party, succeeded in making the coast of Cuba, where they were kindly received. Lieutenant-Commander J. B. Scott, and forty men of the crew, arrived at Southampton on Thursday morning, by the West India mail packet *La Plata*. A letter has also been received at the Admiralty, announcing that a Spanish war steamer had arrived at Jamaica with the missing portion of the crew of the *Jaseur*. Of the whole crew only three have been lost.—It is believed that the dissolution of parliament will take place at the end of the present week, and the new writs be issued on Monday. In the metropolis active canvassing is going on in the City of London with a view to the election of Lord Stanley and Mr. Thomas Baring; whether they will succeed in unseating two of the former members is doubtful. Mr. Cox will be hard run to keep his seat in Finsbury against Sir Samuel Peto, who is supported by what is styled the "religious" interest. Sir Charles Napier has encountered an opponent in Mr. Apsley Pellatt, who goes for "advanced views" of the most ultra kind; and will, we fear, supplant the gallant veteran in the affections of the great unwashed of Southwark. Mr. Doulton is the favourite in Lambeth out of a host of candidates for the seat of Mr. Williams. In Marylebone and Westminster there is at present no opposition threatened to the sitting members.—In the House of Lords, on Thursday last, Lord Derby, in one of his finest orations, moved that a vote of thanks be given to the Governor-General of India, the commander-in-chief, and the other officers, civil and military, and to the non-commissioned officers and men, both European and native, of the Indian army. After specifying the individual services of each officer, he concluded by saying, that while the country of India had been re-conquered and the natives impressed with a sense of the irresistible power of England, a still greater task remained to be accomplished, to subjugate, if possible, the hearts of the people, as well as their persons, and to impress upon them not only a feeling of our power, but a sense of the benevolence of our rule. The motion was seconded by Lord Granville, and carried *nem. con.* On Monday, Lord Malmesbury made a statement as to the state of Europe, and the policy of the government with regard to foreign affairs, similar to that given in the House of Commons by Mr. Disraeli, on the same evening. Lord Derby made an eloquent speech on the condition of Europe, and Lord Clarendon approved the proceedings of ministers. In the House of Commons on Tuesday, Sir John Pakington explained the conduct of the government with regard to the recent changes in the Lords of the Admiralty. On the same evening Mr. H. Berkeley brought on his annual resolution in favour of vote by ballot. A smart debate ensued, and the resolution was eventually lost by a majority of three. On Thursday Lord Stanley moved a vote of thanks to the governor-general and the army of India, which was identical with that brought forward by Lord Derby in the upper house. At the close of a most eloquent speech, Lord Stanley paid a touching tribute to the memory of Sir W. Peel, and lamented the premature loss of Colonel Jacob and Major Hodson. The motion was seconded by Lord Palmerston, and carried *nem. con.* The Chancellor of the Exchequer on Friday announced that the new parliament would probably meet on the 31st of May. Monday night had been appointed by the Chancellor of the Exchequer to make his statement on the present position of the European powers, and to explain the policy of the government. The right hon. gentleman said that early in the year her majesty's government felt that it might offer its good offices towards the maintenance of peace, and accordingly our representatives at the Courts of Paris and Vienna were instructed to ascertain the feelings of those courts. It was found that the great difference arose from the unsatisfactory state of Italy. Lord Cowley had reported satisfactorily as to his conversations with the Emperor of the French. He was sent by the government to Vienna to ascertain the views of that court, in order to ascertain how far it was practicable to lay a basis for a more satisfactory settlement

of the affairs of Italy. The mission of Lord Cowley was entirely successful, but the court of St. Petersburg proposed a congress—a proposition accepted by France. The congress was to consist of the five great powers of Europe. Her Majesty's ministers thought fit to accept the congress on four conditions—the evacuation and reform of the Roman states; the best means of maintaining peace between Austria and Sardinia; and the providing new treaties between Austria and the States of Italy. Austria proposed to add that of the disarmament of Sardinia, and on finding that Sardinia objected the condition was waived, and a general disarmament substituted in its room. This proposition was accepted by France. The question was whether it should take place after or before the congress. Austria thought it should take place before, while France thought it should be the first question discussed. The congress was to be that of the five great powers of Europe, and it was difficult, therefore, to see how Sardinia could appear there. Her Majesty's government had, however, urged on the other powers that if Sardinia could be allowed to attend the congress it would be most desirable. The government had a feeling that there would be peace. A war in Italy could not be considered as a war in a corner. It would probably become European, and England could not regard such a possibility otherwise than with great anxiety. They more than hoped that, with firmness and conciliation, the peace of the world would be maintained. Lord Palmerston, Mr. Gladstone, Lord John Russell, and other hon. members addressed the house, generally approving of the course pursued by the government.

NOTICES.

Advertisers and other friends are requested to notice that accounts are in future to be paid, on printed receipts only, to Mr. JOHN COGGER, of No. 8, Denmark Street, Camberwell; or at the Office, 2, Red Lion Court, Fleet Street, E.C. Post Office Orders should be made payable to HENRY G. WARREN.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

We shall be happy to receive essays or lectures on Masonic subjects returning them (should they not be accepted) if desired.

Emblematic covers for the last volume of the Magazine for 1858 are now ready, price 1s.; or the volumes (containing twenty-six numbers) may be had bound, price 14s. 6d., or with gilt edges 15s. 6d. Brethren can have their volumes bound at the office if they desire it, for 1s. 6d., or with gilt edges 2s. 6d.

TO CORRESPONDENTS.

"J.W., P.M. 429," is thanked, but he is a day behind the fair. We cannot revive a discussion upon correspondence which appeared four months since.

"R.R." The Grand Master can nominate, as W.M. of a new lodge, a brother who has never held any office in the Craft—though, as a rule, we think it undesirable that he should do so.

"J.W." You will never properly learn your duties by private instruction—there are certain little details, most essential in giving due effect to the ceremonies, which can only be attained through a Lodge of Instruction.