

LONDON, SATURDAY, SEPTEMBER 29, 1860.

THE PRINCE OF WALES AND THE
FREEMASONS OF CANADA.

Fertile as the last two months have been in topics of interest to newspaper readers, we question if any have engrossed such universal attention as the progress of the Prince of Wales through the American provinces of the British empire. Whatever class an English journal may circulate among—whether it appeal to the aristocratic “circles” or the humble supporters of a penny weekly—whether it be devoted to political quidnuncs or commercial travellers—be either snarlingly cynical, or gushingly sentimental—administer to the literary wants of men about town or evangelical old ladies—whatever ingredient in the hotchpotch of modern society it represents—from the *Thunderer* down to the *Little Peddlington Gazette*—all have found it necessary to satisfy the cravings of their readers, with an abstract, though by no means brief chronicle, of the doings of the heir of England. The popularity which his royal mother has achieved during a long reign, by her affectionate sympathy with the welfare and progress of her people—his father’s practical good sense—and his own youth, high prospects, and good looks, are sufficient reasons for his becoming the hero of the hour; and on this side the Atlantic we feel that our American fellow subjects are only reciprocating our own feelings by the enthusiastic warmth with which his royal highness has been greeted.

Unmixed success however rarely attends upon any human undertaking; and from the common lot even princes cannot hope to be exempt. Envious fate has contrived sundry ruts in the path of the triumphal car of the fortunate youth and some jolts have been perceptible. It is true these have been of the most burlesque description; and however they might have affected the illustrious person who last held the title of Prince of Wales, we doubt whether the present holder of that dignity has had other than his risible faculties excited by their occurrence. The most disagreeable part of the story is that the distinguished individual who fills the part of Mentor to our young Telemachus has felt it necessary to administer rebuke where it was certainly justly incurred. These matters will no doubt soon blow over; and if remembered at all in connexion with the Prince’s visit, will only serve hereafter as subjects of merriment, at the expense of the offending parties.

In noticing this subject we regret to have to reprobate the course pursued by a high dignitary of our ancient order in Canada, on a recent public occasion, which we must take leave to characterise as neither judicious nor dignified. In the columns of the *Toronto Globe* we find the following observations under the head of “The Masons and the Government :”—

“A very unpleasant *contretemps* occurred at Ottawa, in connection with the laying of the cornerstone of the Parliament buildings. The members of the Masonic Order were regularly summoned by their Grand Master, Deputy Receiver General Harington, to meet at the new seat of government to take part in the ceremonies, and they assembled to the number, it is said, of 600. They were then informed that, though they were welcome to appear in their regalia, they would not be permitted to take part in the ceremonies. The restriction roused the indignation of the Grand Master, and he intimated that, if the Masons were not allowed to perform their usual duties, they would not appear at all. So said, so done; Dr. Adamson led the devotional exercises, the clerk of the works applied the plumb, the engineer of the public works tested the level, and the Prince did the rest. Afterwards, it is said, that lunch tickets for the Masons were sent to Mr. Harington and were returned. The Commissioner of Public Works is reported to have threatened Mr. Harington with the loss of his situation; and that exceedingly spirited individual is said to have told his superior that his commission was ready when the Government asked for it; he would stand by the Craft.

“The reason for the refusal of the Masons’ services may be made a matter of dispute, but we apprehend that there can be no real difficulty in ascertaining it. The Prince’s father is a Mason, his grandfather and granduncle were Grand Masters, and it is not supposed that there could have been any objection on the part of the Prince, or his suite, to the Masonic ceremonies. It is alleged that the Masonic Order, being a secret one, was placed in the same category as the Orange Society, but the Governor could hardly be so sweeping in his opposition to secret societies, or he would never have sent the Prince to the Ursulines, which is about as secret a society as was ever got together. The real reason we apprehend to be that the Roman Catholic Church permits none of her sons to be Masons, and as a matter of course, must have objected to the connection of the Order with a ceremony in which Catholics were to take part. Whatever disputes there may be about the cause of refusal, all agree that the Masons should not have been brought to Ottawa unless they were to be allowed to take part in the ceremonies. Nothing could be more ill-judged than such a proceeding, and we would like to know who is the responsible party. Did the English members of the Cabinet invite the Masons, and did Mr. Cartier interfere and knock the whole arrangement on the head. Let us have the facts. Six hundred gentlemen should not be taken from their homes for nothing, without some explanation being given.”

Whatever we may think of the tone assumed by the Canadian journalist, we take it for granted that his facts are correct; and such being the case, we must repeat, that what appears to him “exceedingly spirited” conduct on the part of Bro. Harington, seems to us injudicious and undignified, and as evincing much more a splenetic sense of his own slighted personal importance than the respect due to his sovereign’s eldest son and representative. Let us consider what this great public occasion was, and who were most fitted to take the prominent position there. Surely the foundation of the building which is to be devoted to the representatives of the country could not be more appropriately inaugurated than by the future ruler of the nation. And since it has been during the reign of Victoria that the Canadas have achieved their present proud position in the scale of nations—since under her benignant sway a policy of conciliation and of fostering care has marked the conduct of the imperial government—and the Canadians in liberty,

in progress, and in commerce, have far outstripped all other colonies of Britain—who more fitting to receive every particle of the honours of such a day than the eldest son of that beloved monarch? What does Bro. Harington think would have been the feeling expressed by the Queen's other loyal subjects then present, had the Prince of Wales stood aside to make room for a "Deputy Receiver-General"—albeit, Grand Master of Canadian Masons. The invitation issued to the brethren was a mark of respect to them as citizens and gentlemen, and totally unconnected with their peculiar organization or tenets; they were simply recognized as a worthy and estimable assemblage of individuals partaking somewhat of the nature of a corporate body. It was not thought necessary by the government to make of this a Masonic ceremony; and as a loyal subject, Bro. Harington should have been satisfied with their decision. Indeed he should have recollected that there was another Mason present—possibly as distinguished as himself—no less than the Duke of Newcastle, a provincial Grand Master, ruling over an important section of the English Craft, of which Bro. Harington was, until very recently, himself a member, and that no Mason should ever forget that in that character he is not to forget his position as a gentleman.

Sorry are we to criticise thus unfavourably any proceedings of a ruler among us; but we cannot but feel that the behaviour of our M. W. brother on this occasion was not calculated to add weight to his authority or his popularity; we question much whether the brethren were inclined to thank him for the steps he took to assert (as he doubtless thought) their dignity as well as his own. The returning of the tickets for the entertainment we think must be an exaggeration, as that would have been an act of churlishness, amounting almost to insult. If the tickets were sent by the authorities, the Grand Master surely might have allowed the brethren to exercise their own discretion as to making use of them.

And now we beg leave to correct our Canadian contemporary in a few misstatements, or rather misconceptions with regard to Masonic matters. In the first place the Prince of Wales's father is not a Mason; his uncle, the Grand Duke of Coburg, is a distinguished brother—and we hope soon to number the Heir Apparent amongst us; unless, indeed, the hotheaded proceedings of brother Masons should cause him to reconsider a determination which is said to be already formed. In the next place, Freemasonry is not placed by British law in the category of secret societies—on the contrary, it is especially acknowledged by statute. And in the third place, whatever power the Romish Church may exercise abroad, it is certain that a large number of her sons in the British dominions are members of our Craft; a fact which is perfectly well known to her

priests and dignitaries, without appearing to occasion them much alarm.

Finally, we regret to see the apparent eagerness with which the most trivial circumstance is seized upon as a peg whereon to hang a political or religious diatribe; and the haste with which the stigma of prejudice and narrow-mindedness is groundlessly affixed to the simplest actions. The Masons of Canada must indeed be different to their brethren elsewhere, if such sentiments meet with nor do we think that prudent and sagacious Craftsmen can be in the least desirous of seeing their ruler emulate (even in the most distant degree) the peculiar taste which prompted the now celebrated exploits of Grand Master Flannigan and his Loyal-Protestant-Irish-Orangemen.

THE PRINCIPLES OF FREEMASONRY.

From our Correspondent H. H.

In the endeavour personally and collectively to merit the character of consistent Freemasons, which every one of our body ought to strive to maintain, it should be our aim at all times so to regulate our actions as to uphold the purity, integrity, and honour of the order, thus proving to the external world that it is deserving of the respect which it claims, and without attempting any direct system of proselytism. At the same time we should regard it as a duty to defend our principles and constitution from the attacks and aspersions to which all of us are obliged occasionally to listen, a course which it is admitted may sometimes be difficult, since our adversaries are unfortunately able to urge upon our attention cases in which the rule of life of some of our members appears to be in many respects at variance with the professed objects and teachings of the Institution. It is well for such of us as have its real interests at heart, and feel a pride in maintaining what we conceive to be the true dignity and honour of Freemasonry, to know what are the objections offered by our opponents, that we may be the better able to consider and meet them whenever opportunities present themselves. Some highly esteemed personal friends who differ from me in opinion on the subject, and have no sympathy with us, occasionally favour me with considerations in support of their views, notices of which, as they have occurred, have already, in various forms, been laid before the brethren, either by your courtesy, in permitting the use of your columns, or by other means. Permit me again to take advantage of your kindness, by giving the following quotation from a private letter recently received.

"I have been reading some of Sir James Stephens's essays, which originally appeared in the *Edinburgh Review*. There was one on Loyola. The enclosed passage I have copied for you, because it contains somewhat the same sentiments I have heard expressed apropos to Masonry.

"Loyola's character illustrates the effect of concentrating all the interests of life, and all the affections of the heart within the narrow circle of one contracted fellowship. It yielded in time, as it has produced in others, a vigorous but a stunted development of the moral faculties, a kind of social selfishness and sectional virtue, a subordination of

philanthropy to the love of caste, a spirit irreclaimably servile, because exulting in its own servitude, a temper consistent indeed with great actions, and often contributing to them, but destructive of free and cordial sympathy with man as man.’”

Let me now offer a few brief remarks on this supposed parallel, which might indeed be extended to great length, but my object will perhaps be best served by restricting myself within narrow limits.

First, and this I hold to be a most important consideration: our order claims to be of Divine origin, to derive its existence from the most remote periods of antiquity, to have its sanction in the records of the Sacred Volume to offer motives and influences of no other kind than such as are to be deduced from that authority, the highest and purest that can be named. It has existed to the present time, and has of late years shone with brighter lustre in proportion as it has been more extensively promulgated; indeed we are not without hope that it will yet prove a beacon pointing out “whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,” that we may “think on these things.” Compare with this the Institution of Loyola, which has existed but little more than 300 years, yet has now almost ceased to be, since it has been banished from nearly every civilised country. Again examine its tendencies: by these it and its founder must be judged. Loyola had but one object, namely, while extending the influence and authority of the order, to make all other powers bend beneath its tyrannical sway, and become in a state of subjection to it. We, in like manner, desire to see our principles disseminated far and wide, not however that we may reduce all others to a blind deference, and cause them to yield their energies, will, and understanding, to an unlimited and overpowering jurisdiction, which recognizes no other head than its own, but that by diffusing a mild moral influence, we may assist and encourage others who are labouring in their own way to work out the great objects of life, by promoting the glory of God, “peace on earth, good will towards men.” Our institution is founded on the immutable laws of our Creator, with the view of inducing his creatures to submit to them in calm and confiding resignation to his will. It seeks to advance no human interests, to uphold no earthly powers, to carry out no great designs by sinister and unscrupulous means. The society of Jesus, on the contrary, was intended to maintain a temporal authority, one of the most enthralling and domineering kind, which aimed at trammelling and enslaving the consciences of men, and reducing them to mere passive machines, in fact, to form an effective support to the Roman See, by which the “general of the Jesuits was authorized to issue such regulations as he judged fit, and to alter the existing ones, according to time, place, and circumstances.”

It is the boast of Freemasonry, that it enrols under its banners men of every sect and form of religious creed, provided only that they admit a belief in the existence of a supreme Ruler of all. It thus imposes no unnecessary

or hard restrictions, but throws the door open wide, that all may partake of the benefits which it is capable of conferring. It interferes not with liberty of conscience, but allows, nay urges its members, to serve God with sincerity of heart, in the form and manner most in accordance with its dictates. The followers of Loyola, on the contrary, were bound to exclusive religious views, of such a nature as to lead those who held them to reject and even to extirpate all who refused to entertain them. They “made proselytes, but this was in conformity to the spirit and received practice of their church; they preached perfect obedience to the decisions of that church and of its head the Pope; but in doing this they followed Roman Catholic doctrines. Boisuet, who was no Jesuit, defines ‘a heretic to be one who has his own opinion, and follows his own sentiment and judgment in matters of religion; while a Catholic, on the contrary, adopts without hesitation the opinion of the church’; and the Jesuits acted and taught in conformity with this principle.” How different is this from the practice of our body, which, while it rejoices in the admission of new members, forbids all undue endeavours at proselytism conscious that it can, or at least ought, to stand or fall by its own merits. Both they and we are under obligations to secrecy; yet how opposite are the objects of it in the two cases! With them, secrecy has been necessary to the successful accomplishment of purposes often unlawful in themselves, were intended to screen the whole body and its individual members from the just consequences of crime and treachery, to prevent the detection of its agents and accessories, to conceal its real objects, and to extend its power. We unhesitatingly assert that Masons have no secrets of such a kind, that whatever is held in reserve from the uninitiated is of a most harmless character, comprising certain traditionary histories which have been handed down from time immemorial, with a knowledge of our solemn rituals and means of recognition, and nothing more.

The members of the order of the Jesuits sought to insinuate themselves by stealth into families, to separate their interests, their hearts and affections, to array them in hostility one against another, to instil the horrible creed that the end justifies the means, to seek private, public and political influence, and all this under the pretended sanction of religion. These objects are not only not in accordance with the teachings of our ancient Craft, but are in direct violation of our constitution and laws. Were it otherwise, it is inconceivable that we should be allowed existence as a secret society in the present age of freedom, since our only claim to this privilege lies in our avoidance of all tendencies which may be hurtful to individuals, to social institutions, to good government, which may sow the seeds of moral corruption, which may cripple and stunt the mind in the exercise of its mental, moral and religious faculties; nay, in the very reverse of such incentives to evil lies our claim to perfect toleration, to the respectful consideration of our rulers, and of mankind in general. Charity, not

merely, in its limited sense, but in the most expanded view of it, as comprehending the sum of all virtues, is our leading principle, tending to bind us all together by the most sacred ties. This, it need hardly be remarked, was not the distinguishing feature of Jesuitism, and is totally in contradiction to the "kind of social selfishness and sectional virtue, a subordination of philanthropy to the love of caste" which are falsely imputed to us.

If the principles of Freemasonry were better understood in the world than they are, by its adherents as well as by others, men would be aware that its tenets are such as ought to inspire confidence in its integrity and honesty of purpose, and would regard it and virtue as convertible terms; whereas it is well known that *Jesuitical* is the word employed to designate all that is mean, false, dissimulating and crafty. One of the leading points in our system is strict performance of "civil duties, by never proposing or at all countenancing any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any state which may for a time become the place of residence or afford its protection; and above all, by never losing sight of the allegiance due to the sovereign of his native land." Who, that reads this as a prominent characteristic of our system, can see any similarity to the obnoxious order with which we are compared?—since the history of all countries in which it has existed and been permitted to carry on its intrigues and machinations, abounds in instances of a contrary character, by the subversion of monarchs, the encouragement of revolutions, the formation of conspiracies, the overthrow of social order and government. Admission among the Jesuits separated those on whom it laid its grasp and surrounded with its toils, from the interests of society, bound them up in a caste, whose advantage they were to pursue at all times, at all risks, and under all circumstances, and led them into a perpetual warfare against freedom. Each individual was a spy upon his neighbour, while he was in turn watched with equal and increasing vigilance, though himself unconscious of the fact. Can any one impute such purposes and such actions to us? Can any one allege, that as Masons, we are less useful as members of society, less animated by good motives to seek the general welfare of mankind, because we choose to unite for purposes especially our own, and which in no way or degree militate against the promotion of every thing of an elevating tendency, which the wise and the virtuous, whether they belong to us or not, hold to be good, beneficial to the interests of mankind, and in perfect conformity with the precepts contained in the Sacred Volume? We challenge our adversaries to show that because we are Masons, we are therefore restricted in our notions, opposed to progress in morality, in religion, and in knowledge, more adverse to freedom of every kind, more forgetful of the social relations, more devoid of sympathy with our fellow men.

On all these grounds, thus cursorily alluded to, we reject the idea that the passage quoted is applicable to us

as an exclusive order, and desire to add our conscientious belief, that it would be well if all right-minded men would attach themselves to us, would entitle themselves to a participation in our mysteries. Many would then find that their present doubts as to the tendency of the Craft are entirely without foundation, and would zealously assist in making the institution what it is designed to be, the promoter of every moral and social virtue. If they approved of its principles, the reverse of which is almost impossible to such as understand them, and if they found that they were not strictly adhered to by the more careless of its members, they would add their weight and influence to induce a conformity between precept and practice, and would thus be conferring incalculable benefits on our Order.

MASONIC RAMBLES.—II.

(From a Correspondent.)

Proceeding onwards and guiding my steps in accordance with my object, I found at the George Hotel, at Stroud, a flourishing lodge very well conducted. The officers up to their work, bearing evidence of good training, and purchasing three copies of the MAGAZINE. The D. Prov. G.M. had been the W.M. of the *Sherborne Lodge*, and hence the good condition of matters there, furniture good and appropriate.

At Cirencester, the Rooms of the *Cotteswold Lodge*, at the Ram Hotel, are commodious, but there is an *air* about them that ill befits the ceremonies of a Masonic lodge. Mr. Stevens would do well to have them better ventilated. The lodge was not meeting during my stay, the officers did not appear to possess so much skill as at Stroud, although the D. Prov. G.M. resides there—three copies of the MAGAZINE are subscribed for.

At Reading, the *Lodge of Union* held in a private room, does not meet during the summer months, I presume their warrant will permit them the avoidance—the principal officers' chairs in this lodge are remarkably handsome, but the rooms are certainly the most ill contrived of any I have seen—they *did* require a new Hall, and though small, it will be a very appropriate building, and reflects great credit on the architect, (Bro. Clacy, of Reading), but I hope when they remove the elegant chairs, they will find some vault in which to deposit certain transparencies and the rickety pedestals, which only create risibility and wonder, that our brethren there could sanction such small attempts at Masonic effect. The arrangements of the new structure, which is very nearly completed, require amendment at the entrance,—the reception room for visitors or strangers, is the same as for candidates,—this might be avoided, the ornaments interiorly and exteriorly *include matters relative to THE GRAND CHAPTER of R.A.M!* I learned that a Chapter *some years ago* had been established there, but was in a *dormant* state—the opening of the New Building may resuscitate it. The working of the Union Lodge is under the direction of Bro. Jordan, and therefore excellent.—Only three copies of the MAGAZINE are taken in.

At Basingstoke, (*the Oakley Lodge*, held at the Black Boy Inn), the arrangements are worst than at Reading, the preparing room being down stairs, so that the candidate has to be led along a passage to which there is a public opening, and up the stairs, in the cold draught of

which the poor Tyler has to tremble, shiver and shake. Bro. Hall must be a patient good creature, entertaining a kindly wish towards the widow Klitz, or he would, long ago, have complained of his rheumatic sufferings.—Amongst its members four copies of the MAGAZINE are subscribed for. The furniture of this modern lodge is a pattern worthy of imitation, except one glaring inconsistency—on the front panel of the W.M.'s pedestal are the armorial bearings of Bro. W. W. Beach, *M.P.*, who although the first W.M., and so well beloved as he is for his many excellent virtues in the neighbourhood and far off, such position and circumstances have nothing to do with a Masonic lodge, nor should such an use have been made of the chief pedestal to gratify any individual—the arms are excellently emblazoned, but they are unfit for their present position. The working of this lodge is not so satisfactory as it ought to be. I found the cause resided in unfit appointments, the W.M. and Wardens being unable to attend more than once during their year of office. Bro. W. W. Beach is again the W.M. with a change in the appointments in the right direction—and if the brethren will only confine their choice of W.M. to those resident at or near Basingstoke, and the W.M. regulate his appointments by the same rule, matters there will be very much benefited. The lodge appears to have neither candlesticks or tracing boards.

At Newboro', the *Lodge of Hope* is not in a vigorous state. The proprietor of the Three Tuns Hotel, where the lodge is held, could not explain the reason, but I found from another source that several members had resigned in consequence of damages done a year or two ago, which will require great care and much circumspection for the future. The working at this lodge is considered very fairly performed. The furniture here is appropriate, but not elegant; better chairs should be procured, when the funds will permit the outlay. No candlesticks or tracing boards are to be found in this lodge. The ornaments for the W.M.'s pedestal should be improved, and the D.G. Master's emblem thereon removed—replacing it with what is suspended from the W.M.'s collar of office.—Only two copies of the MAGAZINE are taken in.

The *Lodge of St. John* at Maidenhead, held at Arkney Arms Hotel, I found to be a new lodge in a vigorous state. There the pedestals and furniture are of the most appropriate description, and well designed; the pedestals are well painted, and bear the proper emblems. The proprietor of the hotel was very careful to avoid answering many questions. After some delay the working tools were produced from the interior of the pedestals, there kept by each officer locking his implements within—an excellent arrangement. They were new, but not complete. The Sacred Volume was a very handsome present from one of the brethren. The Wardens' Columns were also presents. There were no candlesticks or boards for tracing, or the essentials required for the third ceremony. The working I found to be "first-class," the W.M. guiding the work with great credit. The lodge is about to present him, on his retirement from office, with a jewel to mark their esteem and goodwill towards him. Three copies of the MAGAZINE are taken in here.

At Windsor there are the *Castle Lodge* and the *Etonian Lodge*, the former being composed of a different class of men, and part of them seceders from the latter; this should not be: amity, unity, universality should be their watchwords, and not division into classes or sections. The working at the Etonian I found to be fully equal to the Castle. The furniture at the Castle is of a superior class than the other; but in the hope that the advice I have given may produce a better state of affairs, I will let them

reside quietly until another visit. Four copies of the MAGAZINE are subscribed for.

At Aylesbury, I found the *Buckingham Lodge* vigorously at work at the Royal White Hart Hotel. This ought to be called the CLERICAL LODGE, from its containing more clergymen of the Church of England amongst its members than any lodge of its extent within my knowledge. There are several good working men amongst them, but their furniture, working tools and implements may be improved with considerable benefit to the lodge. Four copies of the MAGAZINE are taken in. At their last meeting they decided in not annexing a R. A. Chapter to the Lodge at present. In this they are evidently wrong; their reasons are necessarily only known to themselves; but every W. M. should, after the usual probation, have the opportunity afforded him of being exalted to that eminent degree, and no chapter is so proper than that attached to the present Lodge, the want of which is a bar to many completing their Masonic studies, and attaining that eminence which should be, and doubtless is, the aim of every true Freemason. By the attachment of a chapter to the Lodge that exalted degree might be conferred at one-half the cost to the Candidates they have now to bear. The subject ought to be reviewed by our Rev. Bro. Farnborough, Prov. G. Ch.

I shall next address you from another province.

ARCHITECTURE AND ARCHÆOLOGY.

On Tuesday, the 11th instant, the foundation stone of the enlargement of St. Sepulchre's Church, Northampton, was laid by the Lord Henley, *M.P.*, who delivered an address. A general meeting of the Northamptonshire Architectural Society, who have identified themselves with the work, was afterwards held in St. Sepulchre's school-room, the mayor presiding. The report was read by the Rev. T. James. In it the committee said:—

"During the year, a most interesting communication was made to the society by Mr. Canon Argles, relating to the discovery of a stone sedile and benches, in the Saxon tower of Barnack. A niche in the west wall, formed by a triangular heading of beam-shaped stones, which had greatly puzzled the antiquaries, was found, on the removal of the soil, to be the canopy of a stone sedile, no doubt a seat of great honour in Saxon times, when the fine tower arch opened into the church, and formed probably, a chapter-house for the ecclesiastics connected with the building, or, possibly, the tribunal of some secular power. But, whatever its use, it must undoubtedly be pronounced the most ancient place of solemn session and convale existing in this Kingdom."

A paper, on "St. Sepulchre's Church," was read by the Rev. G. Aydliffe Pool, vicar of Welford. I said that "the most worthy motives for the restoration and enlargement of a church, and those by which, happily, persons are generally influenced in this good work, are those which appeal to our piety and charity; but a special interest of another kind will sometimes attach to a particular church; and it is allowable to invoke that interest in aid, at least, of those which are higher and better. It is the object of the present very rapid sketch to point out in what respects the church of St. Sepulchre's, Northampton, on the enlargement and restoration of which we are now entering, may fairly claim to belong to the special class.

"It is scarcely necessary to remind you that there are four round churches, and four only, still remaining in England, and that these were founded during a time when pilgrimages to the Holy City, or the defence of the pilgrims by the united chivalry of Christendom, or the attempt to wrest the sacred places from the hands of the infidels, formed a great part of the serious business of churches and nations of Europe. These churches owe their peculiar form and arrangement to a desire on the part of their founders to embody their recollection of the Round Church of the Resurrection in the Holy City, in which they had worshipped as pilgrims or crusaders. Inferior as they may be in grandeur, as they certainly must be in intrinsic interest; imperfect as they doubtless all are as copies of a remote original, this was the type after which all our round churches were erected, and this the spirit which led to the adoption

of their peculiar plan. We may surely be allowed to sympathise with our 'pilgrim fathers' in their wish to retain such a memorial of Jerusalem and its holy places, and recognise it as a natural feeling of those days when the land consecrated by our Saviour's footsteps was an object of devout aspirations to thousands as they left these shores, and of pious remembrance to the much smaller number who returned to worship the King of the New Jerusalem in their own land. Two of the churches thus owing their form, and their very existence, to these facts and feelings, were erected by the Templars and Hospitallers respectively,—two religious orders associated under the most solemn vows for the protection of pilgrims to Jerusalem. These were the Temple, in London, so called because it belonged to the Templars; and Little Maplestead, in Essex, which was attached to a commandery of the Hospitallers. But if these two churches seem to be more especially interesting, from the chivalrous orders to which they owed their erection, the other two have also a peculiar claim, and, perhaps, a higher, on account of their greater antiquity. These are St. Sepulchre's, in Cambridge, and the church in this town of the same consecration. Of these the church in Cambridge, has perhaps, the priority, having been consecrated in 1101; but that in Northampton followed immediately after, being assigned with great probability, to Simon de St. Liz, Earl of Northampton, who died in 1115, after having been long absent from this country. The church, then, if erected by him, must be as old as the former, within a very few years, and may be even older; and there is nothing in the character of its original portion which at all casts doubt upon the most remote antiquity we might be inclined to give it. Thus, besides its connection with the history of the Crusades, which it shares with all the round churches, we claim for St. Sepulchre's a date scarcely, if at all, less remote than that of the oldest of the other three. And if anything beyond this be necessary to commend it to the interest of our society, and of the town and county of Northampton, we may add that its foundation, remote as it is, is assigned to the first Norman who assumed the name of this town as his title. He was not, indeed, the first Earl of Northampton, for the title goes back one generation further, and to another race. Its descent to this Simon de St. Liz, with those parts of his history, which bear on the subject of a church commemorative of his pilgrim propensities, may fairly be considered introductory to a few remarks on the history of the church itself. The first Earl of Northampton was Walthoef, son of Siward, Earl of Northumberland, a noble and valiant Dane. Walthoef was one of the most formidable of the Conqueror's opponents; but William, in respect for the doughty champion of a fallen race, confirmed him in his former honours, and added to them the earldoms of Northampton and Huntingdon. He gave him, too (let us hope it was not wittingly), a teacherous and cruel companion in his greatness. He gave him Judith, his niece, to wife, who afterwards procured Walthoef's execution, by base, and probably false, accusation. At the same time there was in William's court one Simon de St. Liz, a noble Norman, but lame in one leg, a defect which turned out greatly to his happiness; for when William would have given him his niece Judith, the teacherous widow of the noble Walthoef, with all his possessions, the lady refused to ratify her part of the bargain on account of his lameness. Simon, happy to be thus rejected, married the daughter of Judith instead, and so succeeded to the greater part of Walthoef's estates and his titles. Soon after this, Simon de St. Liz, built the Castle of Northampton; and, about the year 1084, he largely endowed the Convent of St. Andrew, making it, however, unhappily, an alien priory, subject to the Cluniac Abbey of St. Mary de Caritate, on the banks of the Loire. As he advanced in years, his zeal for the faith advanced also; and, towards the close of his life, he took the cross and went to the Holy City. He was fortunate enough to return, and zealous enough to repeat his journey; but, being seized with an illness on his homeward way, he died about the year 1115, at the foresaid Abbey of St. Mary de Caritate, and was there buried. The condition in which he left the church of St. Sepulchre's may be very probably inferred from several indications still remaining. It seems certain that it consisted of the present round, together with the chancel, terminating

in an eastern apse. The principal entrance was most likely through a highly-enriched doorway at the west-end of the round, which has given way to the present tower. Instead of a tower or other steeple to the original church, the round was crowned with a lofty clerestory or lantern, with a conical roof of high pitch; and, as there was a triforium over the aisles of the round, which has now disappeared, the whole elevation would not be deficient in height. The chancel, I imagine, had no aisles; and, like that of Little Maplestead, which was also without aisles, terminated in an apse. In the interior, the central circle of eight pillars and arches was surrounded by an aisle with a groined roof, over which was a triforium opening into the church by a series of arches, probably little inferior in height to those below. Resting on these, and rising to some considerable height above them, was the clerestory or lantern, doubtless of eight lights, with appropriate decorations. A richly-moulded arch would lead to the chancel, the details of which can be supplied only by probable analogy. This, at least, there can be no reason to doubt, was both externally and internally a structure of very considerable elegance, and one which would excite the admiration, as well as the interest, of all who looked on it as a legacy from the deceased Crusader to those who had not been privileged to see its prototype in the Holy City. It did not, however, satisfy more than two or three generations in the state in which Simon de St. Liz left it; and probably it was then, as it was often again, and now, perhaps for the last time, to be enlarged in consequence of want of space for those who would worship in it. It was probably about 1180, during the time of the gradual introduction of the Pointed arch, but while the old Norman details were generally retained (thus forming a transition era), that the northern wall of the chancel was cut through, to form an arcade, for the addition of a northern aisle. The work does not seem to have been judiciously or even carefully conducted, for the changes about this time originated a series of failures in the fabric, which led first to the necessary erection of certain unsightly buttresses, and ultimately, perhaps, to the failure of the round, and the sacrifice of the old triforium and clerestory. The twelfth century, however, probably closed upon a church scarcely differing from that which St. Liz had finished before 1115, except that a northern aisle had been added to the chancel. Thus, so far as at the present appears, the church remained for upwards of a century, for it is not till early in the fourteenth century that there are any indications of a south chancel aisle. And it was before the close of the same century that the present tower and spire were erected. This was not without a purpose; for the round had probably suffered so much by former changes as to require great repairs. The aisle vaults and the triforium were probably sacrificed at this time, and the clerestory rebuilt on a much more meagre scale, though certainly not so wretchedly as at present. A tower and spire were therefore required to give character to the church. I need hardly tell you that this last feature is of great beauty; and long may it remain an ornament, not to this church only, but to the town of Northampton. Whatever has happened to St. Sepulchre's since the erection of the spire has been by way of destruction and deterioration. The only comfort we can derive from an inspection of it is this, that the very fact that matters have been getting worse and worse for two hundred years necessitates so entire a reconstruction, that we destroy, without compunction and regret, what the exigencies of restoration and enlargement require to be swept away; and that we are certain, under the direction of our very able architect, to hand over the remodelled edifice to the parish, and to the people generally, as greatly increased in beauty as in usefulness, and not diminished in interest."

Sir Henry Dryden, bart., in proposing "That the historical interest of St. Sepulchre's Church recommends its preservation," said nothing was truer than a remark made by Mr. James, that restoration not unfrequently meant destruction. More mischief had been done in the last twenty-five years than in any previous half-century, and the time would come when loud and grievous would be the lamentations. They could not do more mischief than to set about knocking down right and left and then to commence the work of restoration according to their own fancy. Those old churches were left

them as memorials of the past and they could not commit a greater architectural sin than by spoiling them as models.

The Mayor was afraid, from the remarks of Sir Henry Dryden, that some persons might go away with a wrong impression. That the work of restoration would be conducted in a proper manner, there was a sufficient guarantee in the name of the architect to whom it was entrusted.

At the evening meeting, Lord Alwyne Compton in the chair, a paper was read by the Rev. T. James, on "Round Churches."

ST. PATRICK'S CATHEDRAL, DUBLIN.

For many years past the ruinous condition of the venerable Cathedral Church of St. Patrick, in this city, has been a subject of continually increasing anxiety and regret. Originally well built, though not with the best materials, it has yielded very slowly to the destructive influences of time and climate; nor could it be doubted that, if ordinary attention had been paid to the necessary repairs, it might yet for many centuries be preserved as a monument at once of architectural skill and national piety. The dean and chapter have very inadequate resources for this purpose, and it is, perhaps, fortunate that they did not possess larger funds applicable to building and repairs, for, to this circumstance, we are indebted for the preservation of much that is really antique.

It is now well known that in Mr. Benjamin Lee Guinness, the church has found a benefactor, whose munificence has no parallel in this country since the age in which its cathedrals were built, when the animating sentiment alike of princes and people was to give the Lord the honour due unto His name—worship the Lord with holy worship. But it should be equally well known that the church will be still more indebted to Mr. Guinness for the good judgment and correct taste with which he directs the expenditure of his £20,000 on the works of reparation. His principle is to replace whatever is decayed, adhering exactly to the ancient patterns, and making no other alteration than the substitution of a better material. The plan is to restore, but not to innovate.

Archbishop Usher says that it is uncertain when this Church of St. Patrick was first founded, but he states that it was enlarged by King John, and was first made prebendal by Archbishop Comyn in the year 1191, with the approval of Pope Celestine III., and that by his successor in the see of Dublin, Henry de Loundres, it was raised to be a cathedral, after the model of the Church of Salisbury. The foundation of the present church is, however, distinctly ascribed by historians to Archbishop Comyn, and was consecrated in the year 1191. The ground plan, like that of most cathedrals, was cruciform; the church, when completed, consisting of nave, choir, and transepts, all these parts having aisles. In or about the year 1270, an eastern chapel was added, and dedicated to the Blessed Virgin Mary, or, according to some accounts, to St. Stephen; and the choir aisles were extended eastward, so as to partly include this chapel between them. About the year 1370, the great square tower was erected at the north-western extremity of the nave, where it stands engaged in the exterior wall of the north aisle. On this tower a granite spire was erected in the year 1750. The prevailing style of the entire church was the simplest and most severe of the Gothic, or, as it is now the fashion to say, the Early English; but some diversity of style was gradually introduced, if not during the progress of the original building, at least in the extensive repairs of subsequent centuries. The south wall of the nave has been taken down, after the monuments had been first carefully removed for re-erection in more suitable positions. The House of God should not resemble a sculptor's gallery or a museum of curious objects. The rebuilding has already commenced in the nave. Three of the pillars, which are to support the great arches and their superstructure, have reached their full height. They are built from the foundation on the same site as their predecessors held, but instead of rubble masonry they are constructed of solid granite of Cyclopean strength and proportions. Exterior to this core, which is three feet ten inches in diameter, will be a casing of Caen stone, in which the engaged columns ("the shafted stalks," as Scott calls them) are formed. Of this

exterior casing there are portions already in position: and from even these specimens we can judge how fine will be the effect of the entire when completed. It is not too much to say that it could not be surpassed by Pugin in his best efforts. Every one that has viewed the church from the south must have remarked the crumbling jambs and arch mouldings of the clerestory windows, and the dangerously ruinous state of the pinnacles of the original flying buttresses. These pinnacles are now nearly down to the spring of the arches; they have been strengthened from below, and will be exactly rebuilt of the former pattern. The two most easterly of the choir clerestory windows on the south side have had their decaying stonework removed, and replaced with exactly similar jambs and mouldings cut in the best Irish limestone. The fidelity of the restoration can be proved by a comparison while there is opportunity with the adjoining windows not yet touched. The works throughout will be equally honest, an honour to the donor, and all under his direction.

GENERAL ARCHITECTURAL INTELLIGENCE.

A few days since a fire broke out in the venerable edifice of the Savoy Chapel Royal, and was not subdued till the valuable organ, presented by George IV., and some of the stalls, &c., of the chapel were entirely destroyed. With the exception of the abbey, the Savoy Chapel Royal is said to be the oldest ecclesiastical building in Westminster. It contained several valuable relics, and had a most magnificent roof, surpassed in grandeur only by that of the Chapel Royal at Whitehall; the internal decorations and monuments were also of a high artistic order; but the whole interior has suffered much damage from the fire and water. Among other gifts, Henry III. granted the church to Peter of Savoy, the uncle of Queen Eleanor, on condition of his rendering to the Exchequer three barbed arrows annually. The destruction of the church was attempted in 1381 by Wat Tyler, Jack Straw, and William Wran, assisted by a number of men they had previously released from the Marshalsea and King's Bench prisons. After a short attack, their attention was happily diverted in another direction, and they desisted; not, however, before much damage had been effected. By the late disaster very considerable injury has been done to the sacred edifice, and about forty square feet of the medallions of the ceiling are irretrievably destroyed. Happily, the beautifully sculptured monuments at the north end of the chapel have been preserved from disaster.

On Saturday, the 8th inst., the spire of the parish church of Heathfield, Sussex, was brought to the upright position which, it is supposed by architects and other competent judges, never to have occupied since it was erected—some 500 years ago. This critical operation was an important step to the restoration of the church, which is now in progress. The church consists of chancel, nave, clerestory, north and south aisles, south-east chapel, and tower and spire. Ten years ago the north aisle was entirely rebuilt, and the roof of the nave repaired; the piers and arches were renovated, and the north side of the church was rescued, at an expense of about £800. Four years afterwards the chancel was restored by the late Mr. Fuller, of Rose-hill, the lay improprator, at an expense of about £600. The tower and spire, and the entire south side of the church, still remained to be repaired, the spire and chapel especially, being in a dangerous condition. To carry out these repairs, estimated to cost about £900, a committee was appointed, funds collected by private subscription to half the amount required, and the two most important portions of the work were undertaken, viz., the rebuilding of the chapel and the repair of the spire and tower, and are now progressing rapidly. The bringing of the spire to the perpendicular was effected under the superintendence of Mr. John Billing, of Westminster, the architect. The divergence from the perpendicular of the apex of the spire (which is about fifty feet in height) was not less than two feet three inches. To rectify this it was found necessary to raise the eaves of the south side five inches, and to depress those of the north side to the same extent. The spire was supported on four powerful screw-jacks, and the masonry

was then carefully removed from beneath the five resting points on the north side of the centre beam, and a new bed made to receive the timbers when they should be lowered. The operation was most successfully performed.

Local papers say the restoration of Netley Abbey, on the banks of Southampton Water, is progressing. A few days since the workmen engaged in restoring the abbey discovered the grave and tombstone of one of the monks. According to the inscription on the stone the name was John Wade, and he died in 1431. An inscription has also been discovered at the base of one of the columns in the chapel, from which it appears that the abbey was built in the reign of Henry III.

Ditton parish church has been under restoration. The work has chiefly been confined to the interior of the edifice, but it is hoped that before long the repair of the exterior may also be accomplished. On the north side a vestry has been added, and two new windows on the south side. A new chancel arch has also been erected, and the church entirely reseated—the old pews being substituted by open benches, and the accommodation proportionally increased. All the walls have been re-plastered, and the timbers of the roof, which had been hidden with plaster and whitewash, have been laid bare. New pulpit and reading-desk have likewise been provided, and other alterations and improvements made. During the progress of the work the remains of an old mural painting, consisting of a portion of the figure of a man, was discovered, and has been left exposed.

The foundation-stone of a new church has been laid at Burbage, about one mile from Buxton, Derbyshire. The Duke of Devonshire gave a site, on the Macclesfield oad, and £350. Other subscriptions now amount to upwards of £2600. The estimated cost of the new church is £2600, including a peal of bells; but the contractor's estimate is £2080. The church is expected to be finished in June next. Its style of architecture will be Norman, and it will have a tower fifty-two feet high. It will have a nave, two aisles, and a chancel, and will be erected of freestone dressing, from a stone quarry at Reve-edge, in the neighbourhood. There will be 400 sittings, the seats being open stalls. The roof will be open, in grained oak.

The new church of St. Stephen, erected on a plot of ground in Moor Lane, Congleton, Cheshire, has been consecrated. The building stands about midway between Congleton and Buglawton. The church consists of an apsidal chancel, with nave and north and south aisles, having the vestry open to the church, with the heating chamber under on the north side of the chancel, and a chapel or organ-chamber on the south side of same. There is a southern porch and a western entrance. The total length of the church exceeds 100 feet; it is about 49 feet wide, and holds 600 persons. A tower is contemplated at a future time; but at present the single bell is carried in a turret over the chancel arch. The style is Early Third Pointed, of the latter part of thirteenth century. The expenditure on the edifice has been about £3000. The chancel is decorated with painted glass, the floor laid with tiles. The seats and fittings are of oak. The chancel is parted off with wrought-iron screens. The whole of the seats in the nave are open, of pitch pine. The passages beyond the chancel are laid with plain tiles. The roofs are panelled, with the main timbers exposed, and a series of ornamentation is carried throughout the church by the introduction of floral and geometric drawing. All the woodwork, other than oak, is stained and varnished, and the oak is bees'-wax polished. A Caen stone font stands at the entrance. All the windows on the south side and in the clerestory are filled in with patterns in different shades of Hartley's patent glass. The interior ashlar work of the church is in Bath stone, with Alton and Forst red sandstone introduced alternately into the arches of the nave. Derbyshire marbles are used in the piers of the chancel arch. The walling stone is from the locality, and the exterior ashlar of Staffordshire stone. The chancel has three windows filled with stained glass. The subjects are designed with reference to the memorial, those in the centre window being taken from the New Testament, and those in the side windows from the Old. In the middle window are—the aged Simeon with the infant Jesus in his

arms, and the stoning of St. Stephen. In the north window are Jacob blessing the children of Joseph, and Joshua before his death addressing the tribes. In the south window are Job and Daniel.

Another new National School has been opened in the Military Road, Chatham, making the fourth new school for the children of the poorer classes built and opened within a comparatively short period. The building in question has been erected at a cost of £1646, of which sum £250 were given by the Lords of the Admiralty, and £740 by the Committee of Council on Education, and other Government departments, the remaining £656 having been obtained by private subscriptions, raised chiefly through the exertions of the Rev. S. Arnott, vicar of the adjoining church of St. Mary. The school is of Kentish rag, with brick and freestone dressing; it will accommodate infants as well as boys and girls of more advanced age.

St. Edmund's new schools, Salisbury, erected on the east side of St. Edmund's churchyard, for the education of the children of the poor in this large parish, have been formally opened by the bishop of the diocese. The buildings are in the Decorated style of architecture, and the total cost of the erection is about £4500. The accommodation afforded is for 500 children, namely, 150 girls, 150 boys, and 200 infants, besides a residence for the master. The central portion of the edifice is occupied by the girls and infants' schools, the boys' department being on the left, and the master's house on the right.

MASONIC NOTES AND QUERIES.

COSTUME OF THE KNIGHTS OF THE ORDER OF THE TEMPLE.

[We promised to extract the above information from the *Manual of the Knights of the Order of the Temple*. By † Fra. Henry Lucas, of the Priory of Jacques de Molay at Liverpool, 12mo., 1830.]

Chapter 36—Of the dress. Art. 410—The dress and ornaments of the profession are as follows:—A linen girdle about the loins. A gold ring of the profession, glittering with the cross of the Order, and with the letters P. D. E. P., but within, it is engraven with the Christian and surnames, and with the day and year of profession, and is worn on the right forefinger. A white woollen tunic, adorned with the cross of the Order in red woollen, on the left side. A red collar, edged with white silk, from which is suspended the conventual cross, made after the pattern depicted in the Charter of Transmission. A white silk stomacher, adorned at the ends with the red cross of the Order, and fringed with red. A white woollen mantle, adorned with a red woollen cross of the Order, on the left side. A white woollen cap with a red woollen apex, and ornamented with a red feather. White woollen breeches (*Femoralia*) or pantaloons. Yellow boots, edged with red. Gold spurs. An equestrian sword, with a silver haft, in the form of a cross, and adorned with the Order of the cross, suspended from a green silk belt. Art. 411—There are also added, according to the dignities of the knights, in place of the collar of profession, the red silk belt of the grand cross, edged with white, from which hangs the grand conventual cross of the Order, worn from the right shoulder to the left hip. A triple red silk ribband of aides-de-camp, edged with white, and fringed with gold, hanging from the right shoulder. Art. 412—The tunic of the Grand Master is lined and edged with ermine skins, and adorned with the grand cross of the Order in red woollen on the breast; but, on the left side, is embroidered with a needle, a triple Latin cross (*Cruz triplex Latina*), in red silk, which a rosary surrounds, in gold globules, of which every ninth or greater globule is red. The collar is made of steel (*Major ferro*), in the form of a chain with eighty-one links, from which hangs the gold medal, adorned with the effigy of the most Holy Father Hugh (to whom he honour and glory), and inscribed with these words:—*Pro Deo et Patria*, and, on the reverse, the effigy of the most Holy Father Bernard, and with these words engraven:—*Ferro non auro se muniant*, with the red cross of the Order circumscribed. The minor collar is made of gold, in the form of a rosary, with eighty-one oval globules, enamelled in red, every ninth excepted, which ninth, larger, is white with the initial letters H. and I. (HUGH OF THE PAGANS, *institutor of the Order*; JACQUES DE MOLAY, *Martyr*). In this manner, 1-1-1; it glitters, the first black, the other red, which two green palms surround. From the minor collar hangs the conventual cross. The belt of the grand cross is worn as in Art. 411. The stomacher is fringed with gold. The mantle is lined and edged with ermine

skins, and is adorned with the red silk triple Latin cross, placed higher than the woollen cross of the profession, which triple cross is surrounded by a rosary with gold globules, of which every ninth or major globule is red. The cap is made of ermine skins; on solemn occasions it is bound with the gold diadem, adorned with glittering carbuncles and nine points, of which the ninth and anterior point supports an upright red cross of the Order on an orb (cerulean, supported and bound by a gold circle); but sometimes it is adorned with a gold band, with a gold apex, and a white triple plume. He who discharges the patriarchal office on the death of the Grand Master, substitutes the gold forked Tiara for the cap, bound with the Magisterial Diadem, from which hangs the gold stole (*Stola*) or riband, with the pontifical patriarchal vestments, lined with ermine skins. For the mantle also are substituted the linen surplice (*Rochetum*) and white silk robe, embroidered, edged, and fringed with gold. The pantaloons are silk, and edged with gold. The boots are white, edged with gold, with red heels. The hilt of the sword is silver, glittering with carbuncles, but the belt of the sword is gold. And the other ornaments are—the gold Magisterial-Patriarchal-Ring, sparkling with carbuncles, worn on the right ring-finger. The gold Magisterial-patriarchal-staff, at the end of which is elevated the cross of the order upon an orb. The gold rod of Justice. Art. 413. Of the *Magisterial Prince* (except Art. 32, whilst the Acts of Enthroning are performing), the ornaments are the same, except the diadem, the major-collared and the Magisterial-sword, staff, ring, and Tiara of the Supreme Pontiff or Patriarch, and Rod of Justice. The Diadem of a Magisterial Prince is adorned with nine points, but not with the cross. The Tunic and Mantle are adorned with a red woollen triple cross, which is surmounted by a red rosary, of which every ninth or major globule is gold. The collar is made of iron, (*Forsitan*) in the form of the minor chain, from which is suspended the conventual-cross. Art. 414. The ornaments of the *Deputy Grand Masters* are the same, except the Diadem, Tiara, Major collar, Magisterial-sword, ring, staff, Patriarchal vestments, and rod of justice. But the cap is silk, edged with ermine skins, which has a gold band, and the apex whereof is gold, and ornamented with a triple white plume. The Tunic and Mantle are lined with sable skins and edged with ermine; but deputy Grand Masters appear adorned with the triple Latin cross in red silk (which is surrounded with a circle of the colour of the arms of the principality) on the left side of the tunic and mantle. The hilt of the sword is gold, and the sword is suspended from a gold belt. Art. 415. The ornaments of *Princes* are the same as deputy Grand Masters, without the circle of the triple Latin cross. The cap is not decorated with the gold band and triple plume, but only with three white feathers. Art. 416. The tunic of *Ministers of the Preceptorial Court* is lined and edged with sable skins. The cap is silk, edged with sable skins, and ornamented with a silk apex, interwoven with red and gold, and with three feathers; which feathers are worn as follows: for the Grand-preceptor, black; for others, the first black, the second white, but the third, for each chief-preceptor, according to the colour of the arms of the vicarial benefice, the half of which he administers, viz.: to Europe, scarlet; to Asia orange; to Africa, green; to America, purple. Of the Grand Seneschal, as well as of the Magisterial Secretary, of the Grand Marshal, of the Grand Admiral, of the Grand Prior General, of the Grand Hospitaller, of the Grand Chancellor, of the Grand Treasurer, and of the General Prefect of Legations, the third feather is white, edged with red. The pantaloons are black silk, edged with gold. The boots are black, edged with gold, and with red heels. The hilt of the sword is silver; but the sword is worn with a gold belt interwoven with green silk. Art. 417. *Ministers, named for life*, appear decorated with a red silk double Latin cross, which is surrounded by a circle of the same colour placed higher than the woollen cross of the tunic or mantle. But Ministers who may be removed from office, appear decorated with a red silk double Latin cross without a circle. Art. 418. The Tunic and cap of the *Consistorial and Palatine Committees* are edged with red. The cap is adorned with two feathers, one white and the other red. Art. 419. The ornaments of *National Committees* are the same as the Consistorial and Palatine Committees, but National Committees appear decorated with a red silk single Latin cross, surrounded by a triple circle of the same colour, and placed higher than the woollen cross of the tunic and mantle. Art. 420. The feather is white, edged with red, of the cap of *Bailiffs*, but bailiffs appear decorated with a red silk, single Latin cross, which is surrounded by a double circle of the same colour, and placed higher than the woollen cross of the tunic and mantle. Art. 421. The feather is red, edged with white, of the cap of *Commanders*, but commanders appear decorated with a red silk, single Latin cross, which is surrounded by a circle of the same colour, and placed higher than the woollen cross of the tunic or mantle. Art. 422. These are the Ecclesiastical dress and ornaments; 1st of a *Primale*.

A linen girdle about the loins; a ring of the profession; a gold pontifical ring, sparkling with emeralds; a white woollen gown (*Toga*) edged with red, decorated with a red woollen cross of the order on the left side, and also a red Latin cross allowed to ministers, which is surrounded by a black rosary, of which every larger globule is silver; a preceptorial stomacher; a white, woollen mantle, decorated with a woollen cross of the order, on the left side with a double Latin cross, &c., lined with sable skins, and edged with ermine. A red silk ecclesiastical cap, edged with ermine skins, and a red silk apex, ornamented with gold interwoven; white silk pantaloons; red boots edged with gold; gold spurs; a preceptorial sword, but in divine services a linen surplice (*Rochetum*), a white silk stole (*Stola*), fringed and embroidered with gold; a purple silk robe (*Trabea*), edged, fringed, and embroidered with gold; a primate's rosary; a gold mitre, and a pontifical staff. 2ndly. The ornaments of *Coadjutors-General* are the same, with these exceptions: the ring glitters with sapphires; the mantle is not edged; the stole is white, fringed with red and gold; the robe is cerulean, fringed and embroidered with gold; the rosary surrounding the red silk Latin cross is black, with every ninth globule red. But when the primate is present, the Coadjutor-General is not adorned with the rosary, mitre, and staff, unless he himself officiates. 3rdly. The ornaments and dress of *Coadjutors* are the same as coadjutors-general without the rosary, but the ring glitters with amethysts. The stole is white edged with red, and the robe is green; the sword is equestrian; the boots are not edged; the silk Latin cross of the gown and mantle is single, which is surrounded by a black rosary, with every ninth globule orange. 4thly. *Chaplains* are clothed with the dress and ornaments of Knights, with the ecclesiastical ring sparkling with topazes, a white woollen gown and white ecclesiastical cap, interwoven with red, ornamented with a red silk apex, but in *divine services*, with a linen surplice, white robe, edged with red, and a red silk stole, fringed with white. Art. 423. The dress and ornaments of *Novitiate Esquires* are as follow: a white woollen tunic, a white woollen cloak (*Dalmatica*); a white silk collar, from which hangs the Conventual Cross; a white silk stomacher, edged with white, the extremities ornamented with a white cross; a white woollen cap ornamented with a green feather; white woollen pantaloons, yellow boots, black spurs, a sword, with a silver hilt, in the form of a cross, worn with a green silk belt. Art. 424. *Serving Hospitallers* are clothed with a black, woollen tunic, with a white sash worn over it, and a black collar, interwoven with white wool, from which hangs the black oriental cross, edged with white. A white woollen stomacher edged with black, with black woollen pantaloons, with black boots, which are given to them. Art. 425. The dress and ornaments of *Novitiate Postulants* are as follow:—A white woollen tunic, a green woollen cloak; a black silk collar, interwoven with red, from which hangs a gold oriental cross, enamelled with white, inlaid with the minor red oriental cross, in the centre is the gold triangle, inscribed "Verbo Innominati;" on the reverse side a cross is inscribed, on the the extremities these four letters, I.N.H.L., and in the centre these words, "In hoc signo vinces;" a green woollen cap, ornamented with a green feather; a white silk stomacher, fringed at the ends with white, and adorned with the black Latin cross, interwoven with red; a white leather triangle, edged with red, and in the centre ornamented with the red cross; a sword, with a silver hilt, worn with a green silk belt. Art. 426. These are the ornaments and dress of *Novitiate Grand-Adepts of the Black Eagle of Saint John the Apostle*: A white woollen tunic; a yellow cloak, edged with black, or the colour of the belt; a black silk belt, decorated with a white shield, in which an eagle is depicted—as in Art. 386; a yellow woollen cap, ornamented with a yellow feather; a silver oriental cross suspended from the belt; a silver cross embroidered on the left side, irradiated with gold, in a black centre, embroidered with red, inscribed with these words, "Homo, Caritas, Fides;" a white silk stomacher, fringed with white at the ends, and ornamented with the Latin cross of the colour of the belt; a white leather triangle, edged with the colour of the belt; a sword, with a silver hilt, worn with a green silk belt. Art. 427. The ornaments and dress of *Oriental-Adepts* are the same, except the colour of the belt, which is orange; but the belt is not ornamented. Art. 428. The ornaments and dress of *Adepts* are the same, except the colour of the belt, which is red. Art. 429. The ornaments and dress of the *Initiate-Initiated* are the same, except in the colours of the belt and embroidered cross; the belt and edge of the cross is cerulean, but the centre of the cross is yellow. Art. 430. The dress and ornaments of the *Initiated* are the same, but the cloak is not edged; the belt is white; the stomacher is white silk, fringed with white; the leather triangle is white, and edged with yellow; the sword and sword-belt of the *Initiate-Initiated* are worn by the *Initiated*. Art. 431. The brethren in the inferior Militia, admitted by the favor of the Art, besides the dress and ornaments of the grade, have given to them a white cross of the Order, not forbid

with red, which hangs on the left side from a black riband, interwoven with orange. Art. 432. Serving brethren of Postulantia and Conclaves of Initiation wear a brown woollen tunic; they are girt with a yellow stomacher and a yellow leather triangle. Art. 433. Brethren of either Militia, at all times and places, are bound to wear the dress and ornaments of their own grade. They never wear inferior, excepting the right of the Grand Master,]

MASTER MASONS OF YORK MINSTER.

"Robert Spiclsby, Master Mason of this Church," died in the year 1472; and "William Bradley, Esq., and Master Mason of this Church," died on the Feast of All Saints, 1505. Both of them were buried in the Minster, with monumental inscriptions. Can anyone give further information relating to these old Yorkshire brethren; and do any monumental inscriptions for them now remain in York Minster?—GEORGE MARKHAM TWEDDELL.

OUR ANCIENT BRETHEREN.

In a very interesting little work, just published, under the title of "A Guide to the Country Lodgings in the Neighbourhood of Leicester, Loughborough, and Ashby-de-la-Zouch, including Charnwood Forest," written by Mr. Frederick T. Mott, of Leicester, I find the following passage, which is well worthy the attention of every Mason:—"Was it the architects or the churchmen of the middle-ages—those who built or those who were to inhabit the old abbeys and priories—who had such keen perception of all natural beauties, and chose out every loveliest valley in the land for the erection of their glorious buildings? It is one of the strangest facts of history that architecture reached its climax in those ages when the world was buried in the darkest ignorance and the sternest barbarism. History has yet to account for that phenomenon, and that it should remain unaccounted for is one of the many proofs that the history of that time has never yet been rationally written."—GEORGE MARKHAM TWEDDELL.

THE PRINCE OF WALES.—The Canadian papers give the following description of the Masonic Arch of Welcome to the Prince:—It is erected at the foot of Toronto-street on King-street, by the Free and Accepted Masons of Toronto. It is a floral structure, and presents a very fine appearance. The arch proper springs from two massive piers covered entirely with evergreens, and rising to a height of twenty-five feet. On each side of the piers are shields with the compass and square, the level, the cornucopia, the mallet and trowel, and other Masonic emblems. The shields are surrounded with tastefully-grouped trophies of British ensigns, and on the summit of each pier are beautifully-decorated columns, supporting celestial and terrestrial globes. The arch is after the Gothic style of architecture, and springs from the top of the piers to a height of fifty feet from the ground. In the faces of the arch, on crimson grounds, are the mottoes. "Hail! Grandson of a Grand-master," referring to His Royal Highness' grandfather, the late Duke of Kent, who was for many years the Grandmaster of the Craft in England. Rising from the summit of the arch is a "Jacob's ladder," the emblematic meaning of which is only known to the initiated "brethren of the mystic tie." On it is placed the emblem of Hope, the anchor. The ladder encloses a lofty flagstaff, from which proudly floats the banner of the Royal Arch Chapter with a circle, inside of which is a triangle, beautifully executed in gold, on a white field. Immediately below the banner, and resting on the ladder, is a blazing star, encircling "that all-seeing eye," while at the base is placed a hand with the index finger pointing upwards. Pendant from the key-stone of the arch, is a large compass and square, inclosing the letter "G." Round the outer rim of the arch are the handsome and tastefully-executed banners of the Royal Arch Chapter and the Encampment, the centre being decorated with a trophy of British ensigns, while pendant from the angles of each pier are clusters of banners belonging to the Knights Templar Order of Masonry. The whole is tastefully festooned and decorated with flowers, a beautiful bouquet being pendant from the centre of the arch. The designers of this handsome structure are Messrs. Cumberland and Storm. The work of superintending the construction of the arch was entrusted to Mr. Walton, one of the craft, who has done his work faithfully and well. In the evening it was tastefully illuminated by rows of coloured lamps, round the summit of each pier, round the outer rim of the arch, and with a row of gas jets encircling the blazing star, and showing the gilding and ornamental work to perfection.

Literature.

REVIEWS.

Valuation of the Life Liabilities of the Royal Insurance Company for the Quinquennial Period ending 31st Dec., 1859; also, Results of an Investigation into the Mortality experienced between the Years 1845 and 1859, both inclusive, shown by various Tables and Diagrams. By PERCY M. DOVE, F.S.S., F.S.A., Actuary of the Company. Liverpool. 1860.

VIEWED by the hasty or careless observer, a pamphlet on Life Assurance presents nothing but a mass of figures and tabular statements, elaborately concocted for the apparent purpose of involving in still deeper mystery that which at no time is particularly clear. To the thoughtful and observant, on the other hand, the value of a provision for their own old age, or for their wives and children after their death (which, thanks to modern progress, has come to be within the reach of all), is so apparent, that a desire naturally arises to become acquainted with the true principles upon which this great modern science is based. To satisfy this want the work before us has been produced. It is a lucid treatise, divested of all unnecessary technicalities, and contains an amount of information on the subject which might be vainly looked for in books of greater pretensions. Mr. Dove, who is well known as one of the most able actuaries of the day, has prepared this work more especially for the guidance of shareholders in the Royal Insurance Company; but the curious facts which it contains will render it highly interesting to every assurer, whether connected with that or any other institution.

With regard to the Royal Insurance Company itself, Mr. Dove takes a just pride in pointing out the extraordinary progress which it has made since its foundation, as shown by the enormous increase of business, producing a certain and most satisfactory rate of profit. The total sum assured by life policies in this company on the 1st January, 1858, amounted to nearly *two millions*; and the actuary expresses his firm conviction that the unhesitating disclosures of their experience to the public eye will increase confidence in the establishment, and raise the business transacted to an amount not surpassed "by more than two or three, if it be by any Assurance Institution in the kingdom." The transactions of this company during the quinquennial period under consideration were considerably more than double those of the preceding *ten* years. This does, indeed, show a flourishing condition; but, in addition, we are informed that the expenses, including all charges, show a diminishing ratio; and for the last year of the five (1859) the expenditure was actually under twelve per cent. of the premiums received. While promulgating these very convincing facts, however, Mr. Dove claims a higher motive than that of solely displaying the undoubtedly large success and sound financial position of the "Royal,"—his object being, as he tells us, to subscribe the general interests of the insurance cause throughout the world.

A most laborious and important investigation into the mortality experienced by the company during the fifteen years of its existence, has brought to light some interesting and curious facts. And here we may quote a very striking remark of our author's:—

"I agree with the opinion held by many among the most experienced actuaries that not only has each office its own peculiar experience, differing, in some degree, from all others, and arising from some circumstance or other connected with its own individual isolation; but, that the mortality among *Assured Lives*, as a whole, is likewise *peculiar*, and will always, in some degree, differ—it may be but slightly, from a fortuitously even balance of separate contingencies, favourable and unfavourable—but still it will diverge more or less from the rate of mortality obtained from the masses of society."

The time and trouble devoted to this inquiry seem to have been immense—between 11,000 and 12,000 distinct entries being required to be made in one process alone. The result is seen in two most ingenious diagrams, one of which shows, in a clear and simple way, "the actual number

of deaths at each age, compared with the number *expected* to die out of the same quantity of lives exposed to risk at each respective age." The other shows the number out of which *one* has died at each age, in the experience of the "Royal," compared with the number which had been expected by the tables, and further contrasted with the experience of some other companies. The result arrived at by these calculations is very favourable to the society; at the same time the actual number of deaths exhibited proves that previous theories, founded on less minute observation, have been somewhat *incomplete, if not actually incorrect.*

Passing on to consider the subject of mortality among declined lives, Mr. Dove points out the great advantages which have accrued to the Royal Insurance from the extreme care which has been adopted in the acceptance of lives. At the close of 1854 steps were taken by him to obtain some statistical results as to the lives which had been declined by the society. A great number of inquiries were made; and though, of course, great difficulties intervened, he succeeded in arriving at the facts that at the age of forty only one out of seventy of the accepted assurers died—while one out of fifty of the rejected died. But at the age of forty-four the contrast was much greater, being in the proportion of *one in eighteen* of the rejected lives; while of the accepted only one in one hundred and forty-two were taken off. The effect of this precaution is not by any means to diminish the transactions of the society. On the contrary, a company exercising such care will itself be selected by the best lives. "Healthy assurers," shrewdly remarks our author, "will soon be aware that being admitted among a more selected class, all the advantages to be derived from assurance will be secured to them in the *enhanced bonus* which this system of watchfulness will create."

The results of this judicious system, as shown in the case of the "Royal," come thus in a most gratifying shape; and to account for the large sum which is divided as bonus, several reasons are given. Among these, besides the watchful care just described, may be enumerated the small amount of claims, the diminishing expenditure, and the favourable nature of the investments made by the company. These are under the strictest surveillance, all speculative purchases being avoided; and thus, during the last fifteen years, not the slightest loss has been sustained in this direction. A policy effected with the company for £2000, fifteen years ago, has become, through successive bonuses, of the value of £2650. Should the holder wish to dispose of it, the company will hand him £557 in cash for its immediate surrender; or, should he wish to be relieved from further payment of premiums, it will be exchanged for a policy of £1172, payable at his death, without his having to pay anything more. Other instances are given, but we think this a sufficiently striking one. Of course, a comparatively few years more would bring the £2000 policy up to £3000 in value—a handsome legacy to accumulate for one's family, at a moderate and easy annual rate.

Mr. Dove's statistics are well selected and carefully arranged, his illustrations are forcible, and he has produced not only a most useful but also a very readable book. In taking leave of him we may add that he shows satisfactorily that the great office which is so fortunate as to possess his services, is carrying on its business upon sound principles; and has, to use his own words, "used every effort to make the element of *safety* observable in all its transactions."

Curiosities of Natural History. (Second Series.) By FRANCIS T. BUCKLAND, M.A., Student of Christ Church, Oxford; Assistant Surgeon 2nd Life Guards; author of "Curiosities of Natural History," &c. (First series). Svo. Richard Bentley.

The second series of Mr. Buckland's "Curiosities of Natural History," are as equally welcome as the first. He writes with all the zest of a true lover of nature, and in that attractive style which forces the reader onward, gathering valuable knowledge whilst he thinks he is but amusing himself. The best of this work is that it is none of your systematic classifications, but a record of what an observant man has seen for himself, and is willing that all other

shall share his knowledge. The work is so admirably done that we are puzzled what to select for our readers, but a little piece of woodcraft may be of good service to the unpractised sportsman, and we commence with that accordingly:—

"Prove the keeper's sweeping accusation against the feline race," says Pussy's friend. "Do they not prowl by night? How does the keeper know they do such mischief?" Alas! for the counsel for Pussy's defence! Let him go the rounds with the keeper in the morning, and under the warm shelter of a wall or bank, and even occasionally in the very middle of the rides and paths, shall he find the skins of fresh-killed rabbits completely turned inside out! a sure sign that the diner-out was of the feline genus. "And why might not the rabbit have been slain by a fox, weasel, or other animal?" says Mr. Counsellor for the feline defendant. "Because," answers the keeper, "every animal has his own way of killing and eating his prey. The cat always turns the skin *inside out*, leaving the same reversed like a glove. The weasel and stoat will eat the brain and nibble about the head, and suck the blood. The fox will always leave the legs and hinder part of a hare or a rabbit; the dog tears his prey to pieces, and eats it 'anyhow—all over the place;' the crows and magpies always peck at the eyes before they touch any part of the body."

Everybody has heard of the remorseless fish-wife who declared, upon some one remarking how cruel it was to skin ells, "that it was nothing because they were used to it." But many did not know the famous M. Ude, the prince of cooks in his day, advocated the burning alive of ells, instead of skinning, and when accused of a want of humanity, coolly desired the objectors to "wait until they had tasted them done his way and then say if it was cruel?" Mr. Buckland, however, does think such things are not over kind and tells us the following about the boiling of crustacea:—

"In the London markets they are obliged to stab and kill the crabs before they put them into the boiling pot, or they would cast their claws. Lobsters seem not to do so. Their pincers are, however, always tied together by a peculiar knot, sometimes of wire, sometimes of string; they are never kept together by means of pegs of wood driven in, as there is an Act of Parliament to forbid this practice. The lobsters die directly they are put into the boiling water, and it is cruel to put them in unless the water is boiling. There is one man at Hungerford who 'boils for the market' every day, to save individual fishmongers trouble. Each lobster ought to 'have twenty minutes to boil;' a crab requires a good hour, if large: a deal of salt must be put in with them. Winkles take about three minutes. I lately saw a man in the street putting mussels into water which did *not* boil, in order to cook them. As the poor things went in there was a peculiar hissing sound, and a scum on the top of the water. I remonstrated with him on his cruelty. 'That's nothing, sir; it's only the things a-fretting themselves,' was the answer. I asked him if he would not 'fret himself' if he was gradually boiled to death? It was a new idea that had never struck him, and he promised to use boiling water for the future."

It is well known that the kingdom of Holland is one mighty series of embankments erected upon piles which keep out the sea, although in many instances the land is much below the level of the ocean. A century or two ago the Dutch were very seriously alarmed by the ravages the *Teredo* made upon these piles, and so great was the presumed danger that many politicians deserted their tortuous study and became great zoologists, in endeavouring to ascertain the most effectual means of getting rid of the invader. We all know what an ally this worm was to us in the late Crimean War and how many of the Russian ships were rendered comparatively useless from its attacks. This, no doubt, stimulated Mr. Buckland's habits of enquiry, and being anxious to investigate the matter for himself, he paid a visit to the ship-breaking yard of Mr. Castle, the Baltic Wharf, Millbank, and gives us the following as the result:—

"Mr. Castle kindly showed me over the yard, having previously taken from his desk a fine specimen of *Teredo*-bored wood which he had preserved from one of his ships. One of the workmen informed me that they found 'the worm' in old ships, and generally in ships that had been sailing in tropical climates. It prefers African oak and teak, for 'them things has as nice appetites as we have ourselves.' Last year he found in the *Flamer* and *Bathurst*, which were broken up, a great number of 'them short worms with hard heads that makes long holes and lines them with cement as they go

along (a capital description of the Teredo). These two ships were quite full of them; they will get in anywhere where the copper is knocked off the bottom of the ship, and we find 'em principally on the 'flats' of the vessel; when they comes to an iron or copper bolt they turns a one side and goes round it, as they don't like it." This man promised to save for me the next good specimen he obtained. I observed in several portions of wood, among the bones and skeletons of the ships that were about the yard, a most interesting natural preservative process which takes place in oak ships which are fastened together with iron. I found many bits of oak wood-stained of a blue ink-like colour. Here, then, is the explanation: the iron of the bolt becomes decomposed by the action of the water, and combines with the tannic acid in the oak, thereby forming, as everybody knows, *genuine ink*. The wood saturated with this ink resists the action of the water better than the un-inked wood, and the worm will not bore into it. I obtained several fine specimens of this wood; the stained part tastes bitter, exactly like ink, when crushed between the teeth. This same phenomenon may be observed in oak gate-posts in the country which have iron fastenings or nails driven into them."

But this is not the only curious circumstance connected with shipping and the inhabitants of the deep. Mr. Buckland adds a very remarkable fact:—

"This fact of their binding powers has been observed and acted on by the French engineers in Cherbourg: for, to make the breakwater, they have planted, as it were, several tons of mussels, throwing them upon the loose masses of stones. In course of time, these little workmen will spin their string-like webs for self-security's sake, and will bind the loose stones firmly together, thus unconsciously making a living cement, more durable than any material ever invented by man. Thus we see that these two apparently unimportant shell-fish—the pholas the destroyer, and the mussel the preserver—silently and unobserved in the depths of the ocean, may bring about important changes in the affairs of men, and even turn the scale in the destiny of nations.

Nor is the humorous omitted. The picture Mr. Buckland offers us of a philosopher in trouble is exceedingly good, but if we go on much longer in this way we shall be cutting the book into extracts, therefore we shall conclude with this story, leaving our readers to purchase the work itself, and gather from its pages an amount of instruction that cannot be overrated. Mr. Buckland says:—

"Some years before I was born, a large whale was caught at the Nore, and towed up to London Bridge, the Lord Mayor having claimed it. When it had been at London Bridge some little time, the Government sent a notice to say the whale belonged to them. Upon which the Lord Mayor sent answer, 'Well, if the whale belongs to you, I order you to remove it immediately from London Bridge.' The whale was therefore towed down stream again to the Isle of Dogs, below Greenwich. The late Mr. Clift, the energetic and talented assistant of his great master, John Hunter, went down to see it. He found it on the shore, with its huge mouth propped open with poles. In his eagerness to examine the internal parts of the mouth, Mr. Clift stepped inside the mouth, between the lower jaws, where the tongue is situated. This tongue is a huge spongy mass, and being at that time exceedingly soft, from exposure to air, gave way like a bog; at the same time he slipped forwards towards the whale's gullet, nearly as far as he could go. Poor Mr. Clift was in a really dangerous predicament; he sank lower and lower into the substance of the tongue and gullet, till he nearly disappeared altogether. He was short in stature, and in a few seconds would doubtless have lost his life in the horrible oily mass, had not assistance been quickly afforded him. It was with great difficulty that a boat-hook was put in requisition, and the good little man hauled out of the whale's tongue."

Let us hope a third series of Mr. Buckland's "Curiosities of Natural History" is in store for us.

MUSSELS AND BREAKWATERS.—The fact of their binding powers has been observed and acted on by the French engineers in Cherbourg; for, to make the breakwater, they have planted, as it were, several tons of mussels throwing them upon the loose masses of stone. In course of time, these little workmen will spin their string-like webs for self-security's sake, and will bind the loose stones firmly together, thus unconsciously making a living cement, more durable than any material ever invented by man. Thus we see that these apparently unimportant shells—the pholas the destroyer, and the mussel the preserver—silently and unobserved in the depths of the ocean, may bring about important changes in the affairs of men, and even turn the scale in the destiny of nations.—*Curiosities of Natural History.*

Poetry.

LITTLE LAURETTE.

I.

Little Laurette was sitting beside
Her dressing-room fire, in a dream, alone;
A mignonne mixture of love and pride
She seemed, as she loosed her zone.

II.

She combed her tresses of wondrous hair.
Her small white feet to the fire peeped out,
Strangely fluttered her bosom fair,
And her lips had a wilful pout.

III.

Whoever had seen that little Laurette
Looking so innocent, tender, sweet,
Would have longed to make her his own pet,
To lie at her fair young feet.

IV.

Is it fear that dwells in those weird blue eyes?
For it is not love and it is not sorrow.
Ah, little Laurette, from your dream arise,
You must be married to-morrow.

V.

Married to one who loves you well,
Whose wealth to your life will a glory be.
Yet I guess you are thinking—who can tell?
Of Frank, who is over the sea.

VI.

How happy they were, that girl and boy,
On the garden terrace by moonlight met,
When to look in his eyes was the perfect joy
Of that darling little Laurette.

VII.

How wretched they were, that boy and girl,
When for the last time they met,
And he carried away a soft bright curl,
And the heart of little Laurette.

VIII.

Pool, pool! her heart? Why, she hasn't a heart.
She waltzed that night with Sir Evelyn Vere:
Into the greenhouse they stole apart,
He's got twenty thousand a year.

IX.

A house in Park Lane—a chateau in France—
A charming villa on Windermere.
She made up her mind in that very first dance
She'd like to be Lady Vere.

X.

The news will go out by the Overland Mail:
In a month or two poor Frank will hear,
That London has nothing to do but hail
The beauty of Lady Vere.

XI.

She'll be Queen of Fashion, that heartless elf,
Till a younger comes, and the world grows cool.
And as to Frank—will he shoot himself?
Well, I hope he's not quite such a fool.

Mortimer Collins.

NOTES ON LITERATURE, SCIENCE, AND ART.

A "Handy Book," of a kind much wanted, namely, "Of Patent and Copyright Law, English and Foreign," from the pen of Mr. James Fraser, is promised.

Mr. Davis, who, for four years past, has been employed, by order of the English Government, in excavating the remains of Carthage, has returned to this country. The results of his toil, which are of great antiquarian and historical interest, will be immediately published, under the title of "Carthage and her Remains; being an Account of the Excavations and Researches on the Site of the Phœnician Metropolis in Africa and other Adjacent Places."

An English book with a St. Petersburg imprint is a novelty. We note that "Mr. R. Watkins, St. Petersburg," figures with Messrs. Hamilton, Adams, and Co., of London, as publishing "Stories from the History of Russia, by Aunt Mary," who is the Mary Ann Pietszker, already known by her contributions to juvenile literature. The subject of "Aunt Mary's" new work has at least the merit of freshness. It is the commencement of a series, and is devoted to "Olga the Wise, or the Converted Princess."

The full title of the new Australian novel (almost the first Australian book reprinted in this country), which we formerly announced as to be published, is "Marian, or the Light of Some One's Home: a Tale of Australian Bush Life, by Maud Jean Franc."

Kohl's recent and interesting volumes of travels in Canada, Pennsylvania, and New York, are about to be issued in an English version, under the author's express sanction. The work of translation has been confided to Mrs. Percy Simmett, already well known both as an original writer and as a translator from the German.

The Rev. James White, the well known author of some valuable historical works, has now in the press a "History of England," to be completed in one volume, uniform with the same author's "History of France."

The second edition of Mr. Poole's 'Genesis of the Earth and of Man'—is greatly increased in bulk. About a third of the matter is new, bringing down the story of ethnological and philological research since the date of the first edition.

Among French announcements of new books, the most important is one of a work on Royer-Collard, the politician and philosopher, by Barante, the historian of the Dukes of Burgundy.

The Paris *Moniteur* communicates several letters from the correspondence of Napoleon the First, which the present Emperor has collected and will have published. The letters from this collection, now printed by the *Moniteur*, are from the year 1798. They refer to the Egyptian Expedition, and are meant to prove that General Bonaparte undertook the expedition not in the sense of a conquest only, but that he looked at it, or, at least, wished others to look at it, in the light of an act of civilization.

From France we also hear rumours of the Emperor Napoleon's "Life of Julius Cæsar" as passing through the press, and of arrangements made with an English translator (a lady) for the execution of an English version from advance sheets.

From Germany we are greeted by an elaborate biography of Sir Walter Scott ("Walter Scott, ein Lebensbild") by Prof. Ebert, from English sources of course, but interesting in more than one respect.

A new Novel has been announced under the title of "Agnes Arnold," by Mr. W. B. McCabe, a gentleman formerly connected with the metropolitan press, and author of the well known "Catholic History of England."

The "Traits of Character," or "Twenty-five Years' Literary and Personal Recollections by a Contemporary," will include notices of Lord Melbourne, the Duke of Wellington, Lord Macaulay, Lady Blessington, &c.

It is intended to erect a statue of Sir Thomas Acland. The model is now completed. Mr. Stephens is the sculptor.

CORRESPONDENCE.

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

THE NEW SELF-STYLED GRAND LODGE OF MARK MASONRY.

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

DEAR SIR AND BROTHER,—“R. E. X.” has returned to the charge, and tells me to mind my “common duty,” and “exercise a more courteous obedience” than I now do.

I am very glad he has at last thrown off the mask, and insinuated that I owe any obedience to the fungus he supports. The gist of my opposition has been the assumption of such an authority by an unrecognised body. His teaching is so quietly and pertinently settled by your editorial note, that I need not take up your space by any allusion to it.

“H. H.” very properly corrects a loose expression of mine, for which I thank him. I intended no reflection on the Mark Lodge of Jersey; all I meant to convey was that, as “R. E. X.” specified certain grand lodges and the Subordinate Lodge of Jersey as conferring the *degree* legitimately, I assented to it, and said I knew they did. But I did not intend to admit that they or the Jersey Lodge, had anything in common with the above-named assumption. Still, I am obliged to “H. H.” for his kindness in setting me right in the eyes of the Craft; a proceeding which nothing but my own obscure paragraph could have required.

But I cannot help returning to my original complaint, for your last number is so strongly in my favour, that I must advert to it. At page 225, you report the formation and inauguration of a new Mark Lodge at Winchester; and this report, emanating, no doubt, from one of the friends of the new *régime*, is corroborative of my first opinion, viz., the aggressive tactics of the party. How is it headed?—“Constitution of a new Lodge at Winchester.” I know of only the members of one body who *constitute* a lodge—the Officers of the Grand Lodge of England: but it appears other somebodies do the same. It was also done in “ample” form. Here, again, I never heard of any “ample” form but that held under the M. W. G. M. of Masons. I suppose the new Grand Mark Master, as his supporters call him, does not think he stands in that capacity; but, if he does, aping the phraseology of the Grand Lodge of England will not mislead any one so as to recognise the pretension. And now for the culminating point to prove my case that this Self-Styled Grand Lodge of Mark Masons is only a debating society—much better organised than any grand lodge club—to determine upon the factious opposition, and marshal the forces of the defeated party in Grand Lodge. “The Rev. G. R. Portal said, ‘the brethren of the provinces ought to be fully and fairly represented in the councils of the Grand Lodge who directed their affairs. (Vehement applause.)’ The Rev. Brother enlarged upon this point by alluding to the denial of certain privileges to the provincial body in the course of late legislation in Grand Lodge.”

What, I ask any candid reader, does this mean, if it is not an appeal to action in the Grand Lodge of England? What is the meaning of the “Vehement applause” of the company, if it is not defiance? I leave every one to judge for themselves; but, to me, the plan is obvious, and cleverly devised. It reads in this manner:—We have been unable to carry our views in Grand Lodge; our Grand Lodge Club has broken down: what’s to be done?—Start a new Grand Lodge of our own; cajole the wavering by giving them our kind of Grand Officers’ rank—ape the proceedings of the Grand Lodge—canvass its acts—organise an opposition—and, by-and-by—Yes, by-and-by—it is to be hoped the Craft will be so thoroughly awakened to the undermining operation now in progress, that it will crush the party who seek to divide it, so that all the self-styled grand lodges in the world will be laughed to scorn, and their machiavelian policy recoil on the aiders and abettors of the nefarious scheme.

I beg to subscribe myself yours fraternally,

ANTI-SPURIOUS MARK.

AMERICAN FREEMASONRY.

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

DEAR BROTHER,—Your number of August 25th contains some well deserved strictures on American Freemasonry, for which many a brother will feel grateful to you. Perhaps there are few English Masons, who have had better opportunities of discovering all that is to be known about Morgan and his disappearance than myself. To your query, then, "What *did* become of Morgan?" I believe it may be safely replied that no one knows. I am well acquainted with one Mason, who knows all the circumstances connected with his abduction, and from the narration of this brother. I have arrived at the conclusion that he was *not* destroyed by Masons. Various stories are told of him and his travels, subsequent to his supposed death by drowning, at Fort Niagara, but as none of them are reliable, I shall not further allude to them.

After more than sixteen years' experience of American Freemasonry, I can bear unqualified testimony to the truth of your remarks. I send you by book post a *brochure*,* entitled "An inquiry into the nature and tendency of speculative Freemasonry," printed at Utica, in the State of New York, in 1827, a perusal of which will confirm your statements. It is written by a Baptist Minister, who, you will perceive, glories in his shame and parades his perjury in print.

In the Northern States of the Union, hardly a lodge was free from such traitors, and in a great many, they formed the majority. Craft's edition of the book which Morgan is said to have written, can be bought at every City and Town in the Union, as well as in Canada for 25 cents; worse than this, it is the *best* book in most lodges, even in Canada. I have never yet visited a Craft Lodge in the United States, wherein all the ceremonies were aught else than *Morgan, pure and simple*.

Your remarks have touched upon the two blotches which much disfigure American Freemasonry:—1. The universal Morgan ritual. 2. The *trade*, which is everywhere made out of it, which you point at, in your reference to the "Almighty dollar." To this trading Masonry it is that we owe the infinity of degrees which are given on this side of the Atlantic.

Wishing to become acquainted with all the workings of the Craft in America, I have taken I know not how many degrees. *They are all in Morgan*. I have even gone into the *bye-degrees*, or *side degrees*, as they are called, and I am now a "Daughter of Jerusalem" and a "Sister of Mary!" I was initiated into the two latter *degrees* (?) in company with five young ladies and two men.

Thus is our time-honoured Craft brought into disrepute. The sale of Masonic toggery and Masonic books and newspapers is carried on here with a zeal that is quite surprising. And thus do designing men make a thriving trade out of our ceremonies. I know many English Royal Arch Masons living in Canada who will have nothing to do with Canadian Arch-Masonry, from the fact of its being almost universally worked *à la Morgan*.

Yours fraternally,

America, 12th Sept., 1860.

J. C. D.

*Not yet received.

The following notice has been issued by the Postmaster-General:—"On the 1st October next, and thenceforward, the provision of the book post, as applied to the Colonies, will be extended to books transmitted by packet between the United Kingdoms and the Danish Colonies in the West Indies, viz., St. Thomas, St. Croix, and St. John's. The postage on book packets addressed to any of the above places will be as follows:—For a packet not exceeding four ounces in weight, 3d.; above four ounces and not exceeding half a pound, 6d.; above half a pound and not exceeding one pound, 1s.; for every additional half pound, 6d. The postage must, in all cases, be paid in advance, by means of postage stamps."

THE MASONIC MIRROR.

MASONIC MEMS.

Another new Mark Lodge is to be opened at Basingstoke on Monday next.

The Provincial Grand Lodge of Cheshire is to be held on the 11th of October, under the presidency of the R. W. Prov. G. Master Field Marshal Viscount Combermere.

METROPOLITAN.

CAMDEN LODGE (No. 1006).—The usual monthly meeting of this flourishing lodge took place last Tuesday, Bro. Best, W. M. in the chair. The business before the lodge was that of conferring the third degree on Bros. Wilkinson and Wilson. Lodge was then resumed in the first degree and Mr. Samuel Freshwater introduced for initiation. The ceremony proceeded in the usual manner as far as the address to the candidate in the N.E. when it being found he was not properly prepared, in accordance with our laws, the W.M., did his duty and commenced *de novo*. The initiation over, the W.M. brought forward his motion to raise the Initiation fee from four to six guineas, and the joining fee from one to two guineas, both of which were unanimously carried. A motion for a committee to revise the by-laws was carried *nem. con.* and the committee appointed. A distressed brother was also relieved.—The lodge was closed, and about twenty-five brethren passed a very pleasant evening.

NEW CONCORD LODGE (No. 1115).—The first regular meeting this lodge (since the recess) took place at the Rosemary Branch Tavern, Hoxton, on the 21st inst. Bro. Emmens, the W.M., summoned the lodge for four o'clock, at which time a large number of the members were in attendance. The lodge having been opened, a ballot took place for eleven gentlemen to be initiated, all of whom were unanimously approved of. The W. M. then raised to the M. M.'s degree, Bros. Pethick, Liddimar, Medcalf, Schultz, and Clayton. This interesting ceremony being ended, the lodge was resumed to the first degree, when Mr. G. Gray, Mr. G. W. Heath, Mr. John Hart, Mr. A. Bond, and Mr. G. Goddard were severally initiated into the Order; all these ceremonies being performed by the W. M. in his usual masterly manner. This large amount of business being concluded, several propositions were received, and also a notice of motion for increasing the joining fee. The lodge was then adjourned until the Emergency Meeting" on the 28th instant, which is summoned for the purpose of initiating five more gentlemen as members of the very prosperous New Concord. The brethren, numbering between forty and fifty, next adjourned to the banquet, provided by the worthy host (Bro. Stannard), in a splendid new banqueting-room, built by him during the recess, and in every manner adapted for such a purpose. All the usual Masonic toasts were duly proposed by the W. M., after which The Initiates and Visitors were given and responded to. The Rev. Bro. LAUGHLIN, Chaplain, proposed the Health of the W. M.; and, in doing so, spoke of Bro. Emmens in very enlogistical terms, and reminded the brethren of their W. M. being P. M., Secretary, and the Senior Member of a lodge ranking second to none in the Craft, viz., 'The Old Concord. It was, therefore, no wonder to find this New Concord so prosperous. Bro. EMMENS, after thanking Bro. Laughlin and the brethren for the very flattering manner his health had been received, said that he could not but feel great pride and satisfaction at the prosperity of this lodge. Indeed, he thought their success was unprecedented, when it was borne in mind the consecration took place only last March; and, consequently, they had been in existence but six months. They had initiated, in that short period, twenty-two gentlemen, who, with the five to be initiated on the following Friday, would make twenty-seven initiations in that short space of time, and raise their lodge to sixty in number. He (Bro. Emmens) thought these facts sufficient to speak for themselves, and it gave him great satisfaction, in being the first Master of so prosperous and highly respectable a lodge. Several other toasts followed, and the brethren adjourned, after spending a very happy and harmonious meeting.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

PROVINCIAL GRAND LODGE.

This Provincial Grand Lodge under the presidency of Br. Greaves, the D. Prov. G. M., assembled on Thursday, the 20th., at the hour of high twelve, in the lodge-room of the Eden Valley lodge No. 1114. at the King's Head, Appleby—to celebrate the obtaining

of a lodge warrant, for the first time, in the county town of Westmoreland, as also of the union of these two counties into one Masonic province. The number of the brethren present did not exceed thirty—a fractional part of the brethren in this province owing to the still isolated position of this interesting and picturesque old town, being some thirteen miles from the nearest railway-station. The Provincial Grand Lodge having been opened and some preliminary business gone through, a procession was formed, and conducted by the Appleby brass band to St. Lawrence's Church, where the prayers were read by the Vicar—the Rev. J. Milner, and the Sermon, preached by the Rev. S. J. Butler Prov. G. Chaplain from the 10th verse of the xii. chapter of Romans. On the return of the procession to the lodge-room, a unanimous vote of thanks was given to the worthy Chaplain as also to the Vicar of Appleby for his assistance in the Church service, The D. Prov. G.M. then, in a short address, congratulated the brethren on the occasion of the meeting for the first time of a Prov. Grand Lodge in Westmoreland, which could be regarded at most, as a Festival only, inasmuch as nearly all the provincial business was transacted in the early part of each year at a meeting of the officers and members of the Prov. Grand Lodge exclusively, nevertheless in consequence of the absence of the Prov. Grand Treasurer, on that occasion, he would read a statement of his accounts which he was happy to say, after having incurred some recent heavy expenses in providing the Prov. Grand Lodge with jewels and collars for all the officers, and contributing a subscription to all the Masonic charities, as also to some of their local institutions exhibited a very respectable balance. He (Br. Greaves,) much regretted the absence of the Prov. Grand Treasurer who might have received the congratulation of the brethren thereupon. The Prov. G. Lodge was then closed in Form, and the brethren adjourned to the banquet, which was indeed most sumptuous and admirably served; the customary routine of Masonic toasts were given in order, and responded to, when Br. Greaves, who had occupied the chair, as D. Prov. G.M. vacated it in favor of Br. T. Mac Nay, the others being occupied by Br. Milner, the two Wardens of the Eden Valley lodge under whose auspices one of the most agreeable Masonic festivals known in the North of England was conducted and concluded.

HEREFORDSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Prov. Grand Lodge, was held at Hereford, on Friday, the 21st inst. After the transaction of the business of the Prov. Grand Lodge, of which we have as yet received no particulars, the brethren adjourned to an elegant banquet, at the Green Dragon Hotel.

Amongst those present were:—The R. W. J. Bowles, *L.L.D.*, Prov. G.M.; R. W. the Ven. Archdeacon; R. L. Freer, *D.D.* D. Prov. G.M.; Brothers: Chandos Wren Hoskyns, Prov. S.G.W.; Capt. J.M. Aynsley, Prov. J.G.W.; Capt. T. Peyton; Rev. W. K. R. Bedford; W. H. Bailey; W. J. Clement; T. Cholmondeley; J. N. Heathcote; Rev. H. Gretton; F. W. Preston; G. H. Piper; J. Cheese; E. Gregg; C. Price; H. Pitt; D. F. Collins; T. Donne; W. H. Minetti; A. Osborn; F. Davidson; N. H. Wynne; H. C. Beddoe; Frederick Bodenham; Rev. R. G. Benson; H. J. Higginson; W. E. Bellamy; C. Denton; J. Smith (Abergavenny); J. Williams; H. Clarkson; J. W. Lacey; J. G. Morris; W. Phillips; J. Gardiner; J. H. Flannegan; A. Myer; C. Pritchard; C. Geary; W. C. Russell; J. C. Russell; J. Bosley; H. Carless; E. George; T. Court; A. Humphreys; W. H. Welchman; O. Shellard; W. Burvill; C. D. Watkins; Livingstone. Visitors: Evan Pateshall, Esq.; F. L. Bodenham, Esq.; James Jay, Esq.; J. Clutton Brock, Esq.; R. Clarkson, Esq.; H. Potts, Esq.; Rev. Rowland Hill; Messrs. Jas. Watkins; A. Robertson; A. Powell; J. Barnby; T. Carpenter; &c., &c.

The cloth having been removed,

The Prov. G.M. said the first toast which Freemasons upon all public and private occasions proposed was, the health of the gracious lady whom God, in his great Providence, had placed upon the throne of these realms; a lady whose character as a wife and mother had exalted the female character throughout the nation, and had extolled the face of domestic happiness in this country. He would only say that the proud foundations upon which her throne rested and which caused it to be the most secure throne in Europe, was to be found in the love and extended affections of her people. He gave the health of "Her Majesty the Queen."

The Prov. G. M. then rose and said, as some of the friends present would be obliged to leave early to meet the train, he should proceed at once with the toasts. He, therefore, gave the "Prince Consort, Albert Prince of Wales, and the rest of the Royal Family," observing that his worst wish towards the young Prince was, that very many years might elapse before he was called upon to sit upon the mightiest and noblest throne in Europe. (Cheers.)

The Prov. G. M. next proposed the "Health of the Most Worshipful Grand Master of the Order, the Earl of Zetland." There were some Masons present old enough to remember that he succeeded to the Masonic throne after an illustrious Prince who did him (the Chairman) the honour to admit him to a share of his personal friendship, and who was the only Prince of the House of Brunswick that delighted in, and encouraged literature. He alluded to his late Royal Highness the Duke of Sussex. (Cheers.) They had found a very worthy successor to that illustrious Prince in their present Most Worshipful Grand Master. Every Mason knew, Masonically, enough of the Earl of Zetland to have great pleasure in drinking his health, and those who were acquainted with him in his private capacity as a nobleman and gentleman must have equal regard for him in those characters. (Loud cheers.)

In giving the next toast, the Prov. G. M. remarked that, as Masons always felt themselves bound to do honour to their superiors in the Craft, he should propose the "Health of the R. W. D. G. M. of England, Lord Pannure. (Cheers.)

The Ven. Archdeacon LANE FREER, D. Prov. G. M., then rose, and was received with loud and prolonged applause; after which he said, they must permit him first to acknowledge with heartfelt gratitude the honour with which they had received him upon his first attempt to address them. Another satisfactory duty, however, devolved upon him, that of proposing the health of the eminent individual who filled the chair that evening, "The Right Worshipful Provincial Grand Master of Herefordshire, Dr. Bowles"—(loud cheers)—and who was alike eminent and well-known for his character as a gentleman, and as a scholar of great literary attainments. (Cheers.) That he should be placed in the elevated position he then occupied could be no wonder to any of the brethren present, but to them (the clergy) it must be a subject of the greatest congratulation. (Hear.) They were apt to suppose—at least many did—that a position of exalted eminence was one peculiarly desirable, and possessed, as it were, nothing but its pleasures and its benefits. He, for one—and he was sure they would agree with him—was aware that every exalted position carried with it responsibilities, and, the higher the position was, the greater were those responsibilities; and so it was with his Right Worshipful friend—for he was permitted to call him by that name—occupying, as he did, a very exalted position, he had duties to perform, sometimes, indeed, highly pleasurable and satisfactory to himself, but, at other times, doubtless, grievous, and full of care and anxiety. (Hear.) It was his, not only to reward and mark out for those honours which he had to bestow, those whom he delighted in so doing; but it was his to mark with reprobation, things which sometimes occurred and came under his notice, calling for disapprobation, and which were no pleasures to persons occupying the very high position his right worshipful friend did. (Cheers.) He was sure, however, that in the performance of those duties, whether it was the reward of those deserving of reward, or the declamation which he might feel obliged to pour forth against those deserving censure; there were none present of their own lodge, or of any other of the lodges, who did not feel that he fulfilled all those duties in a manner to give satisfaction to every member in the order. (Loud cheers.) He only wished the toast had fallen into other hands than his own for two reasons. First, because he should have been glad that some one possessing far greater powers of descending upon the Prov. G. M.'s good qualities should have addressed them; and next, because having bestowed upon him (the speaker) a signal mark of his kindness and of his good opinion, it might appear to some that the expressions to which he gave utterance, might have the appearance of flattery. (No no.) But against those two reasons he would set the fact that the toast he proposed needed no eloquence, and he had yet to learn that the words of eulogy, when united with truth, might not be uttered by a grateful tongue, arising as they did from a grateful heart. (Loud cheers.) He therefore begged to thank them for the kind attention bestowed upon himself, and called upon them to fill a bumper to the great toast of the evening—the health of Dr. Bowles, R. W. Prov. G. M. of Herefordshire. (The toast was received with long continued applause.)

The Prov. G.M., in responding, said he could not plead that he did not anticipate this toast being given, because at every Grand Lodge their fraternal kindness had prompted them to bestow upon him a similar compliment, and he therefore at once offered his most grateful acknowledgments to the Right Worshipful Deputy Grand Master for the eloquent, brotherly, but perhaps too partial manner in which he had proposed his health, and likewise to them for the very kind, and he might say very enthusiastic manner in which it had been their good pleasure to receive it. (Cheers.) As all the Masonic business appertaining to their province was transacted in the Grand Lodge that morning, and as there were some present who were, perhaps, what the Chinese would term "outside barbarians"—(laughter)—but whom they would call their right welcome and

much honoured guests, he should like to teach for a moment or two—though, of course, without violating any part of his Masonic obligation—upon those principles by which all those who had been privileged to enter their ancient brotherhood, professed to be governed. (Cheers.) Masonry, then, he might say, accorded with the moral, intellectual, and social principles of the soul; strengthening them, and directing them to nobler objects; developing truths which harmonise with each other as well as with all known truths. Perhaps the most remarkable feature in Masonry was its universality. It contained within itself nothing narrow, or local, or temporal; it bore the stamp of no particular age or country; but it contented itself with inculcating all-important and comprehensive truths, and left the application of those truths to each brother according to the dictates of his conscience, and according to the infinite variety of human conditions. (Applause.) It did not consider God as the God of a sect or a creed, neither did it build up, or attempt to build up, narrow and exclusive creeds, within whose walls it was sought to shut up Him whose glory “the heaven of heavens itself could not contain;” but it taught them to love and reverence Him in the glorious attributes of an universal Father. (Applause.) These were some of the principles by which they attempted to strengthen the bonds of human sympathy, and entwine still more closely the links of universal brotherhood. It would be easy for him to point out the many monuments of England’s greatness which owed their origin to Freemasonry; but he would content himself with pointing to our noble charities, our asylums for the poor and aged, our schools for the children of destitute Freemasons, and to that fund to which every Freemason is compelled to contribute, and which is rightly called the “fund of benevolence.” (Cheers.) Some of them might wish to hear a brief account of Freemasonry; but he confessed to them at once that he could not go back to its birth, inasmuch as its origin was lost in the depths of ages, and its precepts had come down to them through the interval of centuries. (Loud cheers.) Some of the most conspicuous men in Europe and the world had always been proud to enlist themselves in their Order. The books of the Grand Lodge of England contained the names of illustrious men who had stamped their names upon the brightest pages of its history. (Cheers.) Foremost amongst them, and one of local celebrity, was a friend whom he should now have the honour of introducing to them in a new character—the Deputy Provincial Grand Master of their Province—the Ven. Archdeacon Lane Freer. (Loud and enthusiastic cheers.) He was a true exponent of the principles of Freemasonry, regarding every man as a brother, and as a member of the great human family. He knew him to be a man eminently calculated to act conscientiously and consistently, and to make his opinion felt in whatever position he was placed, and was a man also of a large and liberal heart. (Renewed cheers.) He (Dr. Bowles) was truly pleased to find that the honour conferred upon him, and which was made purely in the interests of Freemasonry, had been followed up by their approbation. (Cheers.) He would not attempt to waste time by entering into personal eulogies as to the character of the D. Prov. G. M., because he knew that with all who had the honour of knowing him, or had been admitted to a share of his friendship, it had left an impression far more deep and abiding than anything he could say. The learned doctor concluded by repeating the toast, which was received in true Masonic style.

The D. Prov. G. M. in acknowledging the toast said he must possess no ordinary feelings were he not deeply affected with the kindness which had been shown him in having his health proposed by the Right Worshipful the Master of the Province, and for the manner in which it had been received by them. With many of them he had passed a large portion of his life—more than 20 years—upon terms of the greatest intimacy, and he hoped he might be permitted to end his days amongst them. (Applause.) Having received such an overwhelming testimonial of kind opinion from those for whom he entertained the most sincere affection and regard, he felt assured he should never forget it to the latest day of his existence. (Cheers.) After the very eloquent address which had been made by the Right Worshipful Master upon the subject of Freemasonry, it would be unnecessary for him to take up much of their time; but he could not refrain from adding a few words upon the great and important matter of Freemasonry, in general, for he felt—and was sure every member of the craft did the same—proud that he was a Freemason. (Cheers.) If they looked back to the early history of this country, to France or to Spain, and he believed also to Italy, they would find that Europe was indebted to Freemasons for the noblest buildings that had been erected throughout this quarter of the globe. Its majestic cathedrals, its noblest edifices, its castles, its private residences, of any great extent, owed their origin to their predecessors of the craft. (Cheers.) The origin of Freemasonry, as had been observed by their R. W. Prov. G. M., was lost in antiquity; but this much they knew, that at a very early age, or at least immediately after the first crusade, the

founders of the craft marched from Palestine and made their way over the whole of Southern Europe, enlisting into their bodies—for they were migratory—members of every country in which they sojourned. After remaining in the country a certain length of time they erected those edifices which are unequalled—whether they remain almost in their pristine state or as glorious ruins—and surpass, as they certainly have and ever will surpass, any other buildings that might be raised. (Cheers.) The communities of Masons spread over the country, and it was a known fact that in the first century after the first crusade upwards of 600 of the most magnificent edifices that Europe can boast of were erected by the Freemasons. (Loud cheers.) In conclusion, the Archdeacon again expressed his thanks for the compliment passed upon him, and acknowledged, with the utmost sincerity, the kindness bestowed upon him by the W. P. G. M. (the chairman) in marking him out as his coadjutor in the government of the province. (Loud cheers.) The Ven. Archdeacon then proposed the health of the “Provincial Grand Masters of England,” which was duly acknowledged.

Bro. Fredk. Bodenham gave “the Provincial Grand Wardens and other Grand Officers.” He could have wished that the toast had fallen into the hands of an older brother, who would have been enabled to bring his experience to bear upon it, and could have spoken of the many good qualities which were possessed by a gentleman who he was about to connect with the toast—Bro. Chandos Wren Hoskyns, (Cheers.) That gentleman had been residing for some years past out of his native country, and had been one of the Grand Officers of Worcestershire, viz., D. Prov. G. M. He had, however, given up the high position, and had joined them for the first time that day, and had accepted the office of Senior Grand Warden. He (Bro. Bodenham) was sure that now Mr. Hoskyns had given up high honours in another country, and come to reside amongst them, and to take lower honours in his own native country, Herefordshire men would appreciate him, and would not be found waiting in showing honour to a son of Herefordshire, when strangers had found the good qualities he possessed. (Cheers.) He was the son of not only one of the eldest barons of this country, but of England, and was moreover following in the footsteps of one of the fine old English gentlemen that Herefordshire could boast. (The toast was warmly received.)

Bro. Chandos Wren Hoskyns, Prov. S. G. W. tendered his thanks on behalf of the Provincial Grand Wardens and other Grand Officers, for the manner in which the toast had been proposed and received. On the part of the brethren standing up with him, he was sure nothing was wanting to convince them that the duties which they had to perform would be ably carried out, and he might venture to say,—without having that personal knowledge consequent on a lengthened residence out of the country—that those duties would be admirably performed during the ensuing year. (Hear.) For his own part it gave him unqualified pleasure to return on that occasion to the province, which he might call his native one, to witness the advancement on all sides that Masonry had made in this country since the long time he had parted from it to take up duties which fell upon him necessarily, and essentially, in an advancing and important county in this kingdom. (Cheers.) He concluded by giving the “Masters and Warden of Lodges.”

Bro. Captain Aynsly briefly, but appropriately, responded. Brother F. Davidson proposed “The Visitors,” coupling with it the names of Brothers Higginson, Denton, Bellamy, Smith, (Abergavenny), H. Baily, and Bedford, &c.

The Prov. G. M. said before Brother Bailey returned thanks, he felt it was his bounden duty to return their very grateful acknowledgements to a dear old friend whose time was most valuable to him, and who, in Shrewsbury, and within a circle of fifty miles of that place, might be said to walk abroad encircled in the glory of his professional reputation; he meant Brother William Clement. He had come there that day and had no doubt entailed upon himself a great pecuniary sacrifice, therefore he felt their thanks were due to him. He should be very glad to hear him address them upon that occasion, but his voice was not equal to it, and they would have great pleasure in hearing a gentleman who had been a barrister and who was therefore eloquent by profession, return thanks on behalf of the visitors. (Cheers and laughter.)

Bro. H. BAILEY appropriately responded, and in the course of his remarks pointed to the protection which the presence of such gentlemen as Dr. Bowles and the Rev. Archdeacon afforded, against any sneers which might probably be directed against their order, and said that as long as gentlemen of such character and profession associated with them, no such thing would occur. Having passed a high compliment upon Bro. Chandos Hoskyns, with whom he was associated in his schoolboy days, and who he considered not only worthy of any honour Masons could give him, but also any honour which his native county might confer, he concluded by again expressing his thanks on behalf of the visitors for the toast which had been drunk.

Bro. the Rev. W. K. R. BEDFORD, W. M., of the Warden Lodge, Sutton Coldfield, No 1096, expressed the satisfaction he felt in being present on that day, and felt assured there was nothing which promoted the happiness and well-being of mankind so much as an interchange of visits between those belonging to distant, or moderately distant, lodges, and hoped that they would always endeavour to foster a kindly feeling between this province and that of others. He had that morning placed before him a practical illustration of the beauties of Freemasonry in going through the Cathedral. He saw on the one hand the energy which prompted their predecessors to rear such a fabric, and on the other the spirit and mind of the present generation in restoring such an enduring monument of their spirit and science. (Cheers).

Brother H. C. BEDDOE, gave the health of Brother Higginson, W. M., of the Abergavenny Lodge.

Brother H. J. HIGGINSON, in responding, remarked upon the progress Freemasonry was making in the district which he represented; and the unanimity which attended their meetings upon every occasion. He invited the brethren to pay them a visit, assuring them that they should meet a most welcome reception.

Several other toasts were given, and the proceedings, which had been enlivened by some excellent singing, terminated at an early hour.

LEICESTERSHIRE.

LEICESTER.—*The John of Gaunt Lodge* (No. 766).—This lodge assembled, after the summer recess, at the Freemason's Hall, on Thursday last, when Bro. Captain Brevin presided for the first time since his installation, and performed the duties of the chair in a highly efficient manner. There were also present, Bros. Kelly, D. Prov. G.M.; Clepham, W. B. Smith, Willey, and Bankart, Past Masters; Sheppard, S.W.; Johnson, J.W.; Davis, Sec.; Spencer and Garnar, S. and J.D.; Bithrey, J.G. *pro tem*; Lloyd, &c. The Lodge having been opened, and the minutes of the last meeting duly read and confirmed, Bro. W. Foster was called to the pedestal and examined as to his proficiency as an E.A., after which the Lodge was opened in the second degree, and he was passed as a Fellow Craft, the lecture on the tracing board being delivered by Bro. Bithrey. A proposed addition to the by-laws for the appointment of a committee of scrutiny into the character of candidates, which was brought forward by Bro. Clepham, P.M., in June last, was discussed; after which the motion was withdrawn, the existing by-laws being thought sufficient. An old work on "The Principles and Practice of Masonry" was presented to the library of the hall by Bro. Clepham, and the intended presentation of several Masonic works, the property of an old P.M., of St. John's Lodge (No. 348), lately deceased, announced. The lodge was then closed in harmony.

NORFOLK.

NORWICH.—*Lodge of Perseverance* (No. 258).—At a meeting of this lodge, on Monday Evening, Bro. E. Hyams, W.M., in the chair, the following resolution was proposed by Bro. J. Laflin Hanly, J.D.:—"That the brethren of Lodge Perseverance, being fully sensible of the many inconveniences attaching to the meeting of lodges in taverns, are prepared to co-operate cordially in the movement for obtaining a Masonic Hall in Norwich, and tender their warmest thanks to the Right Worshipful the Grand Master of the Province, Bro. B. Bond Cabbell, for having called attention to the subject, and for his liberal promise of assistance in carrying out so laudable and important a project." Bro. Hanly mentioned that it seemed to be generally agreed that the most feasible way of raising the funds for the proposed Hall would be by £1 shares under the limited liability act, and expressed a hope that the brethren present would start the list in a way which would do credit to the lodge.—Bro. F. Colsey, J.W., seconded the resolution, which was carried unanimously; the W.M., Bro. Hyams, observing that he was sure the brethren of No. 258, would on this, as on previous occasions, give an exemplary proof of their zeal for the Craft. A list was at once opened, and all the brethren present agreed to take shares in the undertaking. A great proportion putting down their names for ten shares each. It was arranged that steps should be taken to ascertain the number of shares which the other members of the lodge would be disposed to take, so that the W.M. may be in a position, when he meets the other Masters, in October, to confer on the subject, to say that the brethren of No. 258, have guaranteed a certain amount towards the proposed Hall. We hear that a number of the brethren belonging to the other lodges have also signified their intention to take shares, and, as far as can be ascertained, it does not appear that much difficulty will be experienced in raising a sufficient fund to procure a building which will not only serve as a place of meeting for the lodge, but can be used also as a Masonic club-house.

ROYAL ARCH.

High Cross Chapter (No. 1,056).—This new Chapter was held at the Railway Hotel, Tottenham Park, on the 14th instant by Comp. D. S. Potts, P.Z. of the Hope Chapter (No. 248), and the First J. of the High Cross Chapter, assisted by the Rev. Comp. Woodward, in the presence of many P. Z.'s and Comps, among whom were Comps. Sigrist, Hewlett, Ramsey, Archbell, Bowler, Wynne, Turner, Vasey, Platt, Wilson, &c. The companions assembled at two o'clock, when the Chapter was opened, and after prayers had been offered up by Comp. Woodward, the warrant read, and the companions assembled forming the Chapter presented, Comp. Potts proceeded with the ceremony of consecration in an impressive and admirable manner. Comp. E. Guest, M.D., of Robert Burns' Chapter, and installed as the first Z. and H. of the High Cross Chapter, Comp. W. P. Smith was then exalted in solemn form. The business of the day being ended the Companions adjourned to an elegant repast. After the usual toasts, Comp. Potts proposed the healths of the Guest and Frampton, and congratulated the Chapter on having two medical men of such high reputation and standing in society as their two first two principals. Comp. Hewlett then proposed the Health of Comp. Potts, and expressed on behalf of the companions the gratification they had derived from witnessing the interesting ceremonies that day, all of which had been performed by Comp. Potts in a most impressive manner. The healths of Companions Hewlett, Ramsey, Archbell, Platt, Sigrist, and the rest of the visitors, was then given, and responded to by Comp. Hewlett. He wished them every prosperity, and begged to thank them for the kind manner the visitors had been received. The healths of the newly-exalted companions, and other toasts, were also given.

Watford Chapter, No. 580. The annual convocation of this chapter was held on Monday, September 24th, in the Freemason's Hall, Watford, Herts; there being present E. Comp. William Stuart, Prov. G. Superintendent of Hertfordshire; E. Comp. George Francis as Z; William Tootell, H., and H. H. Burchell Herne, J., &c. This being the installation meeting, the three principals elect, viz., William Tootell, Z., Burchell Herne, H., and H. C. Finch, J., were placed in their respective chairs. The other elected officers, Comp. John Goodyear, E., C. Humbert, N., T. Rogers, Treas., and C. Davy, P. Sec., were also invited. After the transaction of some other routine business, the chapter was closed and the companions adjourned to the banquet. The dinner ended and the cloth removed, the accustomed loyal and Masonic toasts were given by Comp. Tootell, who presided; Comp. Ward rose, and said as it was his privilege to propose a toast, which he was sure would be greeted with enthusiasm. In Comp. Stuart the province had a presiding officer whose heart and soul were devoted to the furtherance of the cause of Masonry. To him the best thanks of the brethren were due for the support he gave to every degree of Masonry by his presence at the various meetings. In proposing the health of the Grand Superintendent of the Province, he would offer an earnest prayer that he might long be preserved to preside over them. Comp. Stuart, in acknowledging the compliment, said they all knew he was not gifted with eloquence meet for the kind way in which their good wishes were tendered. He referred to the time he was received into the order by his friend Comp. Ward, thirty years back, in the Watford Lodge, since which period a continued friendship had existed between them; there was none he so highly esteemed, none he so valued; and in response to his prayer that he might live many more years, he would say, long may I remain to enjoy your society. Comp. Francis then proposed the health of the First Principal, and said, he was satisfied there was none so worthy the position as Comp. Tootell. The M.E.Z. hoped they would find him deserving the encomiums Comp. Francis had bestowed on him. He referred to their having started in Masonry together, but his friend having more leisure than himself had won the race. He feared he should never rival the attainments of his friend Francis, but still he hoped he should be able to conduct the proceedings of the chapter with credit and honour. Comp. Francis then proposed the health of the other Principals who that day entered office. He regretted that claims of his domestic circle prevented the second officer being present, as there were none of whom they had more cause to be proud than Comp. Herne, and there were none amongst them who had so much pleasure in being present at their meetings. In the Third Principal they possessed a worthy Mason, Comp. Finch's attainments were most promising for the well-being of the Order, and as Master of the Watford Lodge they would have a most efficient officer to preside over them. Comp. Finch acknowledged the high compliment the Chapter paid him in allowing him the honour of filling one of the chairs, and although his legal studies had some claims upon his time, yet, as briefs did not come in so rapidly as to engage every

hour, he trusted his Masonic studies would enable him to fill the distinguished position he held with honour. The M.E.Z. next called the attention of the Companions to the prosperity of the chapter, gratefully acknowledging the faithful services of their worthy Treasurer, in his careful husbanding their finances. Comp. Rogers said he could not but say he was the most honoured in thus being entrusted for so many years as their purse-bearer, and he again tendered his thanks for the confidence they reposed in him. The M.E.Z. next proposed the Subordinate Officers of the Chapter, which was acknowledged by Comp. Goodyear. The Prov. G. Superintendent then said he desired to recognise the valuable services rendered to Masonry by Comp. Ward through a long series of years; he concluded by proposing the health of Comp. Ward. The worthy Comp., in reply, acknowledged the compliment, and said nothing gave him such heartfelt pleasure as to witness so good a meeting, first that it benefited the institution, and next he was surrounded by esteemed friends. He sincerely hoped the G.A.O.T.U. would spare him a few years longer to meet them so agreeably and so happily. The M.E.Z., in reference to Comp. Ward's observation on the pleasure of well-known faces, said the greatest gratification was that they were honoured by visitors, they had the honour of the presence of Comp. Masterman, from the Province of Surrey, who was known to a few, and also was the Companion who, although a visitor, was so well known as to be almost one of themselves, and therefore he gave the healths of Companions Masterman and How. This was briefly acknowledged by the former Comp. The M.E.Z. said, ere they separated he desired to acknowledge his own obligations to Comp. Francis, who had so long efficiently discharged the duties that now devolved upon himself. Comp. Francis was much gratified by the recognition of his services, and referred to the fact of his being an idle man, and thus could command more time for Masonic study than most others, and he assured them that whenever his services were wanted they would be rendered with alacrity. The last toast, "To all poor and distressed Masons," concluded a most pleasant meeting.

KNIGHTS TEMPLAR.

Kemys Tynte Encampment.—This Encampment of Knight Templars held its first meeting for the present season at the Masonic Hall, William Street, Woolwich, on Friday last. The Fraters present were Sir Knights Colonel Clerk, G. Sub-Prior, E.C.; H. J. Hinxman, M.D., V.E. Prov. G.C. for Kent. Prelate; H. M. Shuttleworth, G. Vice-Chancellor; W. Smith, E., G. Banner Bearer, Registrar; I. W. Figg, 1st Capt.; J. How, 2nd Capt.; Captain King, Expert; and Matthew Cooke, G. Organist, Captain of Lines. The visiting Fraters were Sir Knights Lieut. Coathope, Melita Encampment, Malta; Thompson, Swan, and Wilkins of the Mount Calvary Encampment, London. The business before the Encampment was the reception and installation of Lieut. George Arbuthnot, R.A., and this ceremony was performed with all that impressiveness and perfection which mark every undertaking that the E.C. of the Kemys Tynte performs. The visiting Sir Knt. Swan, of the Mount Cavalry Encampment, was proposed as a joining member. The business concluded, the Sir Knts. present adjourned to dinner at Bro. De Grey's, the Freemasons' Tavern, Woolwich. After dinner, the E. C. proposed the health of the M. E. and Supreme Grand Master, which was warmly received, and then the toast of the newly-installed Sir Knt. followed, the E. C. remarking on the various prominent points of the ceremony and drawing the new Knt.'s attention to the grand truths inculcated, and the serious character of the ordeal through which he had passed. The new Sir Knt., Lieut. Arbuthnot, returned thanks for the very kind way in which he had been received amongst them. He had never seen a more beautiful ceremony, and hoped to have the good fortune to profit by it, for which purpose he should be a diligent attendant. The Vice-Chancellor, Sir Knt. H. M. Shuttleworth, by permission of the E. C., rose to propose a toast. Many meetings had elapsed since he had attended, but it was a pleasure of which he had been the looser. On that occasion, however, it was gratifying to him to be enabled to propose the health of their inestimable E. C., whose admirable skill in working, and the efficient way in which he drilled his officers, rendered the Kemys Tynte Encampment as near perfection as it was possible to approach. He, therefore, proposed the "Health of their excellent E. C." which was enthusiastically received. Colonel Clerk, the E. C., rose to return thanks for the manner in which his companions in arms had drunk his health. His object had always been to try to do his best in whatever he took up (hear, hear); and, in carrying that out, he was much indebted to his officers, particularly on that occasion to the Sir Knight, Expert, Captain King, whose value was very great. For his own part he was glad to see the Kemys Tynte Encampment in so prosperous a state, and his

most earnest wish was to see it go on and flourish. The E. C. then said it was rather unusual for them to see as many as five visitors at once in their encampment, but he was glad to welcome every one of them, and the Sir Knights would always be well received by every member of the encampment. He should therefore propose the health of their guests on that occasion. Sir Knight How was deputed to acknowledge the compliment, and in doing so said that to pass any eulogium upon Colonel Clerk, the E. C., would be superfluous. He was no stranger to the Kemys Tynte and its excellent fraters, but the other visiting Sir Knights, he believed, were. Still he could assure them they were always welcomed in the same spirit, always met the same hospitality, always saw the work equally well performed, and in the name of the Kemys Tynte guests, begged to express their gratification and appreciation of the kindness and fraternal welcome they had received. The E. C. said they had duly drunk the health of the Supreme Grand Master, and he should have coupled it with the Grand Officers; but he himself happened to be a grand officer, and there were so many in the Kemys Tynte encampment that it looked almost like proposing their own health. Still one of their members was a prominent officer in the executive department of the order, and as he did not honour them with his presence very often, he, the E. C., should propose the health of the G. Vice-Chancellor, Sir Knight Shuttleworth. The G. Vice-Chancellor said it was taking an advantage of him, for he was one of themselves, but he could not resist the opportunity of saying how much he was pleased by the compliment. Whatever he could do for the Kemys Tynte encampment he was always ready to do it. He wished to be of use to the order, and to see it prosper, which he was happy to say it was doing both in respectability and numbers. As a proof of the former, an eminent Commander of the Bath had anxiously desired installation amongst them, and had lately been received. In the Universities, particularly that of Oxford, the order was very popular, and was sought in military circles with as much avidity as any order of Knighthood, having a very beneficial effect in inculcating those great principles of Christianity which it helped to spread over every quarter of the globe. He thanked the E. C. and Sir Knights for the honour they had done him on this occasion. The fraters then separated, each well pleased with the ceremony and hospitality of the Kemys Tynte Encampment.

LIVERPOOL.—*JACQUES DE MOLAY ENCAMPMENT.*—The regular meeting of this encampment was held at the Temple, Hope Street, on Friday evening, September 21st.: present, Sir Knight Hayes, E.C., and a full attendance of Sir Knights.

The encampment having been opened in due form, and the minutes of last meeting confirmed, Sir Knight C. J. Barrister, who had been unanimously elected E.C., was presented and duly installed by P. E. C. Sir Knight H. S. Alpass 1st G. Expert, and P. G. S. B. in ancient form.

The E. Commander then invested the following Sir Knights officers for the year:—Sir Knight James Hayes, Prelate, Edward Pierpoint 1st Captain, Thomas Clarke 2nd Captain, H. S. Alpass Treasurer, Ellis Registrar, A. L. Jackson 1st Standard Bearer, W. V. Keare Expert, John Leathen Sword Bearer, W. Crankshaw Captain of Lines, Smith, Equery. The remaining business of the conclave ended, and the encampment was closed in solemn form.

The banquet was held at the Adelphi Hotel, at 6 o'clock, presided over by the E. C. and Ill. Bro. C. Janister 30°, who gave the loyal and Masonic toasts in due course, which were lustily responded to by the Sir Knights.

Sir Knight Alpass proposed the health of their E. C., which was drunk with enthusiasm, and the E. C. suitably acknowledged the kind manner his name had been received, and hoped to merit the same kind feelings from his brethren through life.

The past and present officers were given and responded to in due course, and the Sir Knights separated, having spent a very happy evening.

TURKEY.

CONSTANTINOPLE.—*Oriental Lodge (No 988).*—In consequence of the presence at Constantinople of Bro. Hyde Clarke, (Nos 32 and 91) W.M. of the Homer Lodge, at Symrna, (No 1108) the brethren of the Oriental Lodge, although in vacation, thought it desirable to take the opportunity of showing their regard for his Masonic Labors. The Lodge accordingly addressed the following letter to him:—

ORIENTAL LODGE (No 988),
PERA, September 3, 1860.

WORSHIPFUL SIR AND BROTHER,—I am desired by the Brethren of this Lodge to express the pleasure they will have in meeting you at the Festival Board in Baltzer's Hotel, Pera, on Friday next the 7th inst. at 7 o'clock P.M. as a mark of their esteem and a proof

of their desire to co-operate cordially with the Brethren of the "Homer" Lodge (No 1108), over which you now preside.

I remain Worshipful Sir and Brother, yours fraternally,
E. BRACKETT, Secretary.

To Bro. Hyde Clarke, W.M. of the Homer Lodge (No 1108), Smyrna.

Bro. Hyde Clarke having assented, the banquet took place on the day stated when a very large number of the brethren assembled, notwithstanding the absence of many in the country and abroad at that season. Bro. G. Laurie W.M. (988) in the chair, together with Bro. Hahnel W.M. of the German Lodge of Constantinople (No 1121) Bro. Silly P.M. (No. 988), and brethren of many nations. After the usual loyal and Masonic toasts, Bro. Laurie stated it was his duty to call upon the brethren to testify their regard for the guest of the evening, Bro. Hyde Clarke. He reviewed the history of the Schismatic Smyrna Grand Lodge, and Lodges, and of the part which he and other brethren of the Oriental Lodge had taken in their suppression. The period he said had now come when irregular Masonry had been extinguished and constitutional Masonry established. As in the late proceedings nothing but a fraternal feeling had influenced the Oriental Lodge, so they now wished to show the Smyrna brethren their earnest desire to co-operate with them in the spirit of brotherly love, wishing them, cordially, success and prosperity in their future career. That the Homer Lodge would prosper the brethren of the Oriental might rely, for they had a Master in Bro. Hyde Clarke of high attainments and great Masonic zeal, and he could assure them of his own personal knowledge of the Smyrna brethren, having visited Smyrna during the schism, that they were men who had been innocently led to follow a false light in seeking the true, but men thoroughly Masons in their hearts, true to their vocation, and whom they would be proud to call brethren. He was therefore glad of this occasion to establish the bonds of friendship with them, and to show them that the right hand of fellowship was held out to them. This union would he hoped long continue during a period of mutual prosperity. He assured Bro. Hyde Clarke that the brethren congratulated him on the successful inauguration of the Smyrna Lodge, and that they took the deepest interest in his labors. They trusted he would long enjoy the satisfaction of witnessing the fruits of his exertions, and it gave them the greatest pleasure to welcome him there, that day, and to give him a pledge of the union of the Oriental (No 988) and the Homer (No 1108). He concluded by calling on the brethren to do justice to the toast, which was enthusiastically received with Masonic and vocal honors. Bro. HYDE CLARKE said, he trusted they would not think him wanting in gratitude for the compliment they had paid him, if he expressed his feeling of diffidence on this occasion, for the more mindful he was made of the honor which was paid him as Master of the new Lodge, the more conscious he became of his obligations, and the more mistrustful lest it should not be in his power adequately to discharge them. He valued highly the expression of their kindness towards himself personally, but he felt that the present occasion was to be regarded less as a manifestation of that kind, than as a celebration of the new bonds of friendship that day established between the two Lodges. To the brethren of his own Lodge the compliment was great and would be duly appreciated by them, for they would feel it a high honor to be so welcomed in the path of Masonic union by a Lodge, which had already won its way to distinction and success through adverse circumstances in a new country, under the presidency of men, such as their W. Bro. in the chair, who had labored earnestly for their advancement. The W.M. returned thanks. He said it had been his desire to do his duty, and he claimed no merit for that. He trusted it was the desire of all, for they were in a country, where Masonry was new, where its nature was misunderstood, and it would be by the conduct of its members that the community would judge of its principles. It was idle to his mind to keep principles for the lodge, to profess to admire them, and to neglect to follow them; principles without practice did not constitute Masonry, and it was by their practice they would be judged. Undoubtedly, his term of office had not been without its trials, but he had encountered them in the true spirit of Masonic charity, and on that spirit of charity he relied, for he was conscious of his own imperfections, although he yielded to no one in an earnest desire to do his duty to the lodge. Each was one link in the great Masonic chain; let each hold firmly to the link next him, and so would the whole chain be maintained. Bro. HYDE CLARKE stated that he was desired by the W. M. to propose a toast. The W. M. had well reminded them of the elements of their views. In becoming Masons they became members not of one lodge but of the Craft at large, enrolled among the myriads that range under its banner; and so, too, would they recognise that, as link by link the chain was formed, so step by step their progress was effected. Their own lodge was but one step in Masonic progress; that day's event connected them with another lodge, and their own influence and

example had led to the foundation of a sister lodge, in their own city, under the presidency of their Bro. Hahnel; nor did they rest there, for in consequence of having attained the number of lodges to constitute a province—and they would soon be beyond that number, for the brethren in Smyrna had determined to bring the old Swiss Lodge of 1785 under the jurisdiction of the Grand Lodge of England, the masters of the lodge, and other officers had met (for the purpose of memorializing the M.W.G.M. to constitute Turkey, and Greece, as a Masonic province. Thus, that day would, he trusted, be remembered by them, not only for the sentiments of harmony which then prevailed, but for its influence on the progress of Masonry in the East. To that progress, their Bro. Hahnel, and the German Lodge, would, they sincerely hoped, contribute, and he called upon them to give expression to their wishes for his success. Bro. Hahnel, said that the design of a German Lodge, had been long matured, but during the infancy of the Oriental, he kept it back, lest it should in any way weaken that lodge, though it would be a means of strengthening it, and union, not rivalry, would be their policy. They would meet in the same lodge now, and keep up the same brotherly feeling. He announced that they had in course of formation in their lodge, a Masonic band, which would not be the band of No. 1121, but of the Masons of Constantinople. Various other toasts were given, and at a late hour the proceedings closed in harmony. It may be observed, that though the banquet was elegantly served, it was plain in its character, and that as the lodge funds are strictly devoted to Masonic purposes, and cannot be applied to banqueting, the expenses of this demonstration were defrayed by the individual members.

THE WEEK.

THE COURT.—On Saturday, the Queen, accompanied by the Prince Consort and the Princess Alice, left Gravesend for Antwerp, on her visit to Prussia. Lord J. Russell, as Foreign Minister, attended the Queen. In accordance with the Royal wish, no address was presented, but the reception given to her Majesty by the loyal people of Gravesend was enthusiastic in the extreme. Her Majesty landed at Antwerp, at a quarter before eight o'clock, on Monday morning, after an excellent passage, and proceeded to Frankfort at eight o'clock. The advices from Canada state that his Royal Highness the Prince of Wales had visited Brampton, Georgetown, Gulph, Berlin, Stratford, and St. Mary, and was received everywhere with enthusiasm. The Prince received an address from Belleville, inviting him to visit that town. His Royal Highness declined, and left London for Samilia on the 13th inst. After distributing medals among the Indians, who presented a tomahawk, horns, arrows, &c., the Prince returned to London in the evening, and held a levee, which was numerously attended. The Prince reached Niagara falls on the 14th inst., and would remain there two or three days. At night the Falls were illuminated with blue lights, Bengal fires, &c. The Euryalus arrived in Simon's Bay, Cape of Good Hope, on Tuesday, the 24th of July, with Prince Alfred on board. The Prince landed and made a public entry into Cape Town on the following day. The welcome which greeted his Royal Highness on his arrival, on his landing, and throughout his tour through the colony has been of the most cordial and enthusiastic character; Englishmen, Dutchmen, Malays, Mozambiques, and Hottentots, uniting the most perfect harmony in a long series of right royal rejoicings. During the Prince's stay at Cape Town he visited every object of interest in the town and neighbourhood. The volunteers and regulars were reviewed in his presence, and a sham fight performed, the last three days being devoted by him to an excursion through some of the most productive and interesting districts of the colony.

GENERAL HOME NEWS.—Mr. Cobden in a letter to a Mr. Stewart, of Rochdale, states that he expects to be detained in Paris until the end of next month. He will then present himself at Guildhall, to acknowledge the presentation of the freedom of the City of London, and, after that, he will visit his constituents, before attending any public meeting.—On the 21st inst. the annual orations were delivered in Christ's Hospital by the students who are about to leave for the Universities. The Lord Mayor and several members of the Corporation were present. In the absence of Mr. Hickson, the first Grecian, the English essay was delivered by Mr. Merriman, the third Grecian.—At a court of the governors held on Monday, the Rev. C. Parsons Hobbs, M.A., late senior curate of St. Luke, Chelsea, was elected to the chaplaincy of the Bethlem Royal Hospital.—On Monday the fourth congress of the National Association for the Promotion of Social Science, was opened at Glasgow, the inaugural address being delivered by Lord Brougham. The noble president touched on all the various subjects which will be discussed during the congress, but the greater portion of the address was devoted to an attack on the House of Commons and the session of

1860. He attributed the unproductive character of the session to the talkativeness of members, and to the obstructions thus thrown in the way of public business, forgetting it would appear that he used to be one of the greatest talkers in the House or in the country.—Late on Monday night, the metropolis was visited by a rather severe storm of wind, accompanied by torrents of rain, which extended along the coast with equal severity, and unhappily led to several distressing shipwrecks and loss of life.—Two fatal accidents occurred on Monday of a rather peculiar nature. One at Manchester occurred by the breaking of an iron foot bridge, which crosses the Rochdale Canal. Wakes were being held at New Islington, and in order to arrive thither it is necessary to cross this bridge, which is only wide enough to permit the passage of about three persons abreast. At one moment, when about twenty persons in all were on the bridge, the steps of either end gave way, and the bridge with its occupants fell into the canal. So far as is known at present, only one person, a girl about twelve years of age, has been drowned.—The other accident was at Stockport, on the anniversary of the opening of the Public Park. There had been a grand display of fireworks, and the crush on leaving was so great that several children were trampled to death.—Samuel Owen, who has recently been making himself notorious by his Sunday speeches in Hyde Park, has been charged at Marlborough-street, with begging. It appears that, at the conclusion of his address, he had solicited and received several pieces of copper and some silver, and was then taken into custody on the above charge. The defendant argued the question with the magistrate, and was finally discharged, after having been warned that if he transgressed again, he would be committed.—An inquest was held, on Saturday, on the body of Sir Francis Desagnies, who died last week in the Queen's Prison. He had lain there for not less than four years, and was seventy-five years of age. The jury returned a verdict—Died from Natural Causes.—Mullins charged with murder of Mrs. Elmsly at Stepney has been again remanded.—The news of the harvest in Scotland is satisfactory. A large quantity of wheat had been cut and stacked. The yield of oats in the neighbourhood of Greenock promised to be heavy, and scarcely any disease had appeared among the potatoes.

FOREIGN INTELLIGENCE.—The Sultan of Turkey has ordered the Grand Vizier to continue his journey in the provinces, in order to calm the agitation which prevails in Bosnia and the Herzegovina. The *Journal de Constantinople* denies that there is any agitation in Servia, and states that Syria is now tranquil, but as the Greek Consul at Beyrout had asserted that massacres were threatened at St. Jean d'Acre, two war vessels had been dispatched thither, the commanders of which had declared that they would open fire on the town upon the slightest attempt being made to create disturbances.—Letters received from Athens state that a demonstration on the part of the students had taken place before the King's palace, amid shouts of "Down with King Otho!" "Down with Austria!" Some cries of "Napoleon for ever" were also heard.—The long looked-for report on the condition of the Austrian finances has been presented to the Reichsrath, and is said to be "most unfavourable." It could not have been otherwise than unfavourable, and the Minister of Finance himself was compelled to acknowledge the necessity of a change in the system. The report was ultimately adopted. A very important discussion has taken place in the Austrian Reichsrath. It can scarcely be called a discussion, for there was a complete unanimity of opinion on the subject before it—viz., the importance of granting the greatest possible autonomy to the different provinces of the empire.—Baron de Boude, Secretary of the French embassy at St. Petersburg, arrived in Paris a few days ago with dispatches stating that Prince Gortschakoff had had a long conference with the French Ambassador, the Duke of Montebello, in reference to the general state of things in Europe and the affairs in Italy. The Prince, after having expressed the sincere desire of Russia to maintain friendly relations with France, said that the alliance between France and Sardinia encouraged the propagation of doctrines constituting a permanent danger to the political equilibrium and the stability of thrones. Russia, he said, would entirely fail in her mission were she not, in common with other states threatened to raise her voice in defence of social order and monarchical interests.—It is announced that the Emperors of Russia and Austria and the Prince Regent of Prussia will be accompanied to the Warsaw meeting by their respective Foreign Ministers. The universal impression in Paris is that the French Emperor had really expressed a wish to be present at this interview between the three Sovereigns.—A difficulty has arisen in the Italian question by Garibaldi having declared that he cannot consent to act with a minister (Count Cavour) who consented to the cession of an Italian Province to France. Immediately the letter of Garibaldi, containing the expression, was published, the Neapolitan ministers held a council, and reported that the letter was "a defiance to Count Cavour, to the Deputies,

to the King, and to the Emperor Napoleon, and that they would not become accomplices in such a policy," and they accordingly resigned. Garibaldi resolutely opposes himself to any idea of annexation until all Italy, including Rome and Venice, shall have been delivered from the yoke of the stranger. On the 17th inst., Garibaldi had visited Palermo, and had strongly condemned the party who were clamouring for annexation. A dispatch from Gaeta, dated the 22nd inst., and published in Rome, asserts that the Neapolitans had beaten the Garibaldians at Capua on the 19th and 21st instant. Further advices received from Gaeta state that the official journal of that place had published decrees, constituting a ministry under the presidency of Signor Ulloa, and ordering a state of siege to be proclaimed in all provinces where the revolutionary struggle exists. Another decree cashiered all the officers of the marine as guilty of high treason, with the exception of those belonging to the Parthenope, who had come to Gaeta. The same journal also published proclamations adjuring the garrisons of Capua and Messina to remain firm against the order of things established by Garibaldi. A decree had been issued by the King exiling three bishops. In the meantime, in the Papal dominions, after some hours' firing, the garrison of the fortress of Santo Leo surrendered at discretion. Several officers and soldiers of the Sardinian army distinguished themselves in the attack. The flying columns commanded by Brignone have made 500 other prisoners.—The siege of Ancona had commenced, and the latest accounts state that the brigade of Bologna, and the battalions of the 23rd and 25th regiments of the Bersaglieri had taken by assault two of the forts of Ancona, namely, forts Pelago and Pulito. The troops displayed admirable courage. An attack on fort Gardetto was imminent. General Brignone had made four more officers and seventy-eight soldiers of the Papal army prisoners. It is stated the Pope had sent to inquire the intentions of the Emperor Napoleon in reference to the Roman States. The purport of the Emperor's reply was not known, but his Majesty was said to have mentioned that France had not allowed Spain to interfere in favour of the Pope. Cardinal Antonelli had published a note claiming the protection of all the Catholic Powers.

AMERICA.—We have most disastrous intelligence in the loss of the Lady Elgin by being run into by a schooner. The steamer had left Chicago on the 7th, bound for Lake Superior, on a pleasure excursion, with three or four hundred persons on board. The collision took place about two a.m., and nearly all on board were drowned. Only seventeen are known to have been saved. The schooner which struck the steamer got separated from it in about half a minute after the collision. The Lady Elgin was built in Canada some nine years ago. Amongst these lost are Bro. Herbert Ingram, M.P., the proprietor of the *Illustrated London News*, and his son, a youth of about 14 years of age.

COMMERCIAL.—It has been decided to establish a joint-stock company, limited, of which the object is to buy and promote the growth of cotton in India of an improved quality, and to ship it to this country. It is also proposed to make experiments in Australia, where all cottons of the Brazil, Egyptian, and Sea Island qualities could be produced. At a meeting held last week, at the Manchester Town Hall, Mr. Bazley stated that last year's consumption of cotton was 1,000,000 lb. weight, of which 800,000 came from the United States, and only 80,000 from the British colonies.—A prospectus has been issued of a company to be entitled the Darrens East Mining Company, which is to be constituted for the purpose of acquiring and developing the mineral properties known as the Old Darren, Darren East, and Cwm Darren silver lead mines, situated about six miles from the port of Aberystwyth, in Cardiganshire. The Old Darren mine is one of those formerly worked so successfully by Sir Hugh Middleton, the projector of the New River Company, who, it is well known, was enabled to carry out his great undertaking successfully from the profits derived by him from his lead mines. The leases, with the machinery and plant, are to be made over to the company, who have agreed to purchase them for the sum of £5,000, only £3,000 of which sum is to be paid in cash. The capital of the company (which is constituted with a highly respectable directory) is to consist of £20,000, in shares of £2 each, only one-fourth of which is to be called up in the first instance.

TO CORRESPONDENTS.

BRO. ELISHA D. COOKE.—Several communications for Bro. Cooke, whose address we have unfortunately mislaid, are now lying for him at our office in Salisbury Street.

B. B.—We never heard of the brother named, and he certainly has not been connected with the Magazine at any period during the last seven years.

S. S. is thanked for the suggestion. It shall be attended to.