

LONDON, SATURDAY, JULY 15, 1865.

TRAVELLING NOTES.

BY A PROVINCIAL MASON.

The Inauguration Festival of the Royal Masonic Institution for Boys, or, in simpler language, the ceremony of opening the Boys' School at Wood Green, and of formally dedicating it to the purpose for which it was built—such is the official prospect of enjoyment for Saturday, July 8th; but I suppose Dr. Chevenix French himself could not explain why the Boys' School is called an "Institution," while their sisters are sent to the "School for Female Children" at Battersea Rise.

In my own case, a cheery note of invitation, a ticket for the banquet, a fine, sunny, breezy day, and the certainty of meeting a kindly, genial welcome, afforded additional stimulants to induce me to "assist at the solemnity," as our neighbours opposite would style it; and so took coach, and got me out of the city, thinking of old Pepys, and Jane Shore or Sir John de Soerdich, whichever may have the authentic title of naming that district of cheap crockery, eel pies, and wax-work over against St. Leonard's Church, and thus along Kingsland-road and up the discreet and correct Stoke Newington Hill, where Daniel Defoe and John Howard, the philanthropist, lived, and where Mrs. Barbauld died, and by Abney Park Cemetery, where Dr. Isaac Watts would have been buried if he had lived until our generation, and so through the Quaker luxuries of Tottenham, and the affectionate memorial High Cross of the *chère Reine*—happy to find that the "sound dues" are no longer levied at turnpikes on this road, and that the toll gates themselves, like the *Octroi* barriers at Brussels, are things of the past—that Rebecca, who once took a leading part in demolishing the "pikes" must have been a quakeress, and began work in her own district. Travellers on roads where "pikemen" take the place of Turpin seem to me like a player at certain round games, wherein the instructions run "stop here and pay three to the dealer," and one for watering the roads. Reaching at last Lordship-lane, which is still a lane with hedges and wild honeysuckle and dog roses in them, bound together with convolvulus, the sound of whetting scythes and the smell of hay comes pleasantly over the hedges, and the air breathes elastic, and fresh, and vital, and Wood Green is gained at last. You perceive even the

local names carry with them a feeling of greenery and ozone.

Here burnt red clay, which forms the gravel of the northern district, and scaffolding poles and nearly finished buildings surmounted with flags, sufficiently indicate that I am arrived at the "Institution for Boys;" and here, on August 8th, 1863, was the foundation stone laid of the Masonic Scholastic Establishment—I cannot make up my mind to call it a school, for the building, as it stands, partakes of the character, externally, of a college, a convent, and a palace. The obsolete little plaster house, which it will supersede, still stands in front of it, to serve as a contrast, and will be speedily demolished.

Wood Green is on the alert, and the Wood Greeners are in a high state of excitement and wonderment. To them enter omnibuses filled with girls, or, rather, "female children," from Battersea-rise, neat, healthy, and good looking, with the blazon of their Masonic descent like a badge of honour round their necks. Miss Garwood, the Matron and presiding goddess, is there wreathed with smiles, and the accomplished Governess, Miss Davis, looking like one of her own pupils. Now vehicles arrive with brethren from everywhere; and oh, happiness! a flood of ladies. The rustle of silk, the ebb and flow of vaporous muslin, and the silver tones of pleasant voices make the air vibrate. Some come by trains "at frequent intervals," but all arrive, and perhaps nearer 800 than 700 is their number, exclusive of stewards *pro hac vice*, and policemen to guard against every vice, both of which abounded (stewards and policemen, I mean, not vices). There was no breach of her Majesty's peace to require the services of the belted men in blue, nor was there likely to be. But the interests of truth and virtue require it to be told that there was, from first to last, a defective organisation of details, and a want of systematic pre-arrangement of minor matters which might have been obviated. For the most part the many stewards wandered about with wands and rosettes, like English Tourists with an Alpen stock, but without a "Murray." No organised plan of proceedings seems to have been agreed upon beyond the dry programme. It is not surprising that strangers of the outer world, and ladies of their own inner world, should be ignorant of what they were to do, or to see, or to hear, and where they were to go in order to do, and see, and hear what they came to do, and see,

and hear. But it is marvellous that there was no provision of well informed guides, philosophers, and friends to direct them. Herein is the weak point of the day's proceedings.

Ladies, and the free and accepted fraternity, and other ladies with those who had not yet been accepted, however, walked about and got into each other's way, and were turned back from one door by the Force, but with gentle force only, and, making for another door, were again turned back by members of the Craft, and perhaps, as several testify, with even less gentleness and temper. And the fluttering muslin, gradually mixed up in lobbies and corridors, and on unfinished staircases, with resplendent Grand Officers glittering like zodiacs, their symbols and emblems became mysterious objects of wonderment to many a laughing houris inspecting the Masonic attributes, somewhat as a geologist would treat a piece of primitive trap mixed with conglomerate.

The building, we all know, is an imposing Gothic structure, singularly fitted for the purpose to which it is designed, and internally admirably adapted for its requirements. Sincere and hearty were the inaudible, as well as the demonstrative compliments paid to the Agamemnon of Masons, the unpretending and modest Bro. Stephen Barton Wilson, of whom it is no slight praise to say, he is as perfect an adept in operative as he is in speculative Masonry; and his teachings in the latter science are as admirable as is his practice in the former art—a rare combination of talent which, perhaps, never before was joined in the same individual. To Bro. Wilson is due the carrying out, and the reduction to practical execution, of the design adopted two years ago. Justice requires a faithful chronicler to record the name of the architect who won the first prize at the competition two years ago, but defect of memory may, perhaps, cause a miscarriage of justice in attributing the original design to Mr. Edwin Pearce. The rooms are judiciously disposed—lofty and airy—and can accommodate two hundred boys with sufficient space for the staff of attendants. There is one dormitory giving to the front with a bay window, a most delightful room, and I could almost be ill with pleasure if I were to be nursed in the sick ward, or get well in the cheerful convalescent ward. The dining-hall, and principal school-room, and the library, are noble apartments, with open dark oak roofs. The former has a gallery at one end, in which a sweet-toned organ has been

erected. Externally, the building forms three sides of a quadrangle—the area being the playground, and a shed for retreat in wet weather occupies the fourth side. Here is also a swimming-bath.

After some skirmishing between the ladies, and men, and Masons, and some blocking up of corridors, the popular Most Worshipful Deputy Grand Master the Earl de Grey and Ripon arrives, and shortly afterwards Grand Lodge is opened in the large school-room which had been prepared for the occasion.

A Masonic procession is formed, which issues from Grand Lodge, around the door of which the profane world had crowded, in the vain hope of learning something of the hidden mysteries within. The procession emerged from the building, where it was joined by the brigade of boys, and the flying infantry of the girls—pupils of the two Masonic Schools—and by military bands; and after perambulating the boundary of the property, returned in order to the large dining-hall, which had been fitted up for the ceremony of the formal dedication of the building. This was then proceeded with in the presence of numerous ladies. Anthems were sung, oil and wine were shed, and corn sprinkled, and addresses delivered—not the least interesting portion of the ceremony being the presentation of purses of money collected by ladies, and by sons of Masons. This finished, the urbane Deputy Grand Master returned to Grand Lodge to close it with becoming formality.

Then came the "*Quart o' heure de Rabelais*," the waiting for *dejeuner*. Indications of an impending banquet were indeed visible, in two large tents, erected in the quadrangle at the rear of the building—table-cloths and knives and forks and plates were indeed there, but time crept on, and on this occasion time was not the *edax rerum*, for there was nothing to eat—a Barmecidés feast had been prepared. It was Sancho Panza's dinner of stewed lampreys which are too indigestible to eat. Two hours by Shrewsbury clock did we wait,—would that Brother Shrewsbury himself had been there, and then the guests themselves would not have been the waiters. The peril of death by starvation was imminent. No one could understand the cause of the delay. There was nothing hot to serve up, and no gravy to be spilled or sauces to spoil silk dresses. The prices charged for the good we were going to receive were high

enough to ensure "an ample supply and quick," on the part of the providitor.

"Perhaps it was right to dissemble your love,
But why did you keep the cold beef from us."

Belligerent rights would have been soon enforced against neutral rights, when at length the tardy provisions came in sight. But every one was in a good humour and speedily forgot the defective commissariat department, remembering that it was much worse in the Crimea. Brother Binckes thought it necessary to apologise for these shortcomings, and washed his hands of cold lamb and salad. The whole of the confusion, from first to last, seemed to arise from incomplete arrangements and undue haste, perhaps unavoidable. Certainly an immense amount of preparation had already been accomplished. Brother Binckes, the active, the laborious Secretary, must have slept with his harness buckled like the knights of old, but his energies were not used up, for, at the Banquet, on his health being proposed, in graceful terms with a well deserved eulogy, he had strength to announce with the voice of Boanerges, that the aggregate amount collected and presented that day would fall little short of £6,500 towards £10,000 required to liquidate the cost of the building and fittings, and by the next Annual Festival in March he hoped that not only would the Institution be free from debt, but the Treasurer would commence to re-invest the funds which had been drawn out. Certes, the worthy Secretary must have Gyges' ring, or the receipt of fern seed, or some talismanic influence, to extract contributions, for at the Annual Festival in March last I believe he collected no less than £4,600. In the remote ages of my stewardship £1,200 was considered a large collection at the Festival.

After the banquet, Brother Manockjee Cursetjee, a well-informed Parsee, made some very appropriate observations on the objects and scope of Freemasonry, which were much applauded.

A balloon was announced to ascend, but, like the telegraphic despatches in the days before electricity carcered along the wires, the ascent was interrupted by the state of the weather, and fortunately so, for in the afternoon the heavens were opened, and a storm ensued.

Thus came to an end a very pleasant day, and everybody shook hands with everybody else.

One word of recognition of the services continually rendered to the cause of Masonic Charity by those representative men and brothers who are

always prominent where the active exercise of benevolence is required; I mean Bros. J. S. Hopwood, Edward Cox, William Young, William Paas, and others, for it seems invidious to select among the many. Bros. B. Head and G. Creaton, and the embodiment of kindly feeling, Bro. John Udall, must not be left out of the charitable host, or Bros. G. Cox and W. P. Scott; to each and all of whom, on this special occasion, the hearty thanks of the Craft are due, for their unwearied exertions to promote the success of the Royal Masonic Institution for Boys.

THE CONVENTION OF FRENCH MASONS.

The "Legislative Assembly" of the French Order of Freemasons was held in Paris from the 5th to the 10th of June last, the object of the session being the appointment of a new Grand Master, in lieu of Bro. Marshal Magnan, deceased, and the revision of the fundamental statute of the brotherhood: 240 lodges were represented by 218 delegates, mostly belonging to the high degrees, as denoted by their red and black ribbons, the modest "blue Masonry" being entirely eclipsed. The following is an abstract of the transactions of the Assembly:—

FIRST SITTING, JUNE 5.—*Formation of the Divisions (bureaux).*—Nine divisions were formed, presided over respectively by Bros. Arronsohn, Heullant, Hermitte (of Bordeaux), Marchal (of Nancy), Massol, Laflise (of Nancy), André Rousselle, Trouillé (of Vienne), and Caubet.

A preliminary night sitting took place at Temple No. 2, Bro. Massol in the chair. Bro. Mitre (of Marseilles) wished to come to an understanding with those present as to the candidates to be proposed for Grand Master. The names of Bros. Mellinet, Alfred Blanche, Prince Napoleon, and Regnault de St. Jean d'Angely were successively proposed. The meeting adjourned at 11 p.m.

SECOND SITTING, JUNE 6. (Bro. Lenglé in the Chair.) Bro. Massol moved the Assembly to resolve itself into committee to study the question of reform and name reporters. This motion was opposed by Bro. Hermitte, and negatived by 140 Noes to 79 Ayes. A discussion arose with reference to the first clause of the Constitution. Bro. Massol advocated the suppression of all and every religious affirmation at present embodied in the fundamental laws of the Order. Bros. Ribaud

Landrau (of Lyons) and Rattier (of Brest) sided with Bro. Massol, while Bros. Buisson, Hermitte (of Bordeaux), Ducarre (of Lyons), and Duclos (of Confolens) opposed his views.

Bro. Netter proposed to adopt as first clause of the Constitution the following words:—"The Order of Freemasonry is based upon the liberty of conscience." Negatived without division.

Bro. Massol's amendment, as supported by the Lodges La Renaissance, La Rose du Parfait Silence, and other Paris lodges, was negatived on show of hands. This amendment proposed to do away with the affirmation of the existence of God and the immortality of the soul.

The second amendment, by Bro. Thelmier, suppressing the use of the word "God," but substituting for it "the invocation of the Great Architect of the Universe," was negatived silently.

The third amendment, preserving the original draft of the first clause, and adding thereto the following words—"Freemasonry considers the liberty of conscience as a fundamental right of man, and excludes nobody on account of his religious views," was proposed by several members of the Council of the Order, and developed by Bro. Rattier (of Lorient), who stated that this amendment threw the doors of the Craft open both to atheists and materialists.

Bro. Hermitte, orator, then brought forward conclusions of his own—the first clause in its original shape—with the addition of amendment, No. 3, was, however, carried by a large majority.

THIRD SITTING, JUNE 7.—(Bro. de Saint-Jean in the chair.) Clause 2 of the Constitution was superseded by the draft proposed by the Council of the Order, after a discussion in which Bros. André Rousselle, Mittre, and Fauvety joined. Clause 6, declaring the Masonic Craft to be a secret society, was supported by Bros. Jouaust (of Rennes) and Battaille (of Paris); opposed by Bros. Duclos (of Confolens), Mittre (of Marseilles), Robert (of Dôle), and Hermitte (of Bordeaux), but was rejected by the Assembly.

After this a discussion took place as to clause 7 to decide whether the high degrees ought to be maintained or done away with. Of the nine divisions of the Assembly, No. 3 was for the maintenance, No. 6 and 8 regretted the existence of that institution, but supported its maintenance for financial reasons; Nos. 5, 7, and 9 advocated the suppression of the high degrees; Nos. 1, 2, and 4 abstained from voting. A most stormy and ex-

cited discussion took place in the *plenum* of the Assembly. Our space will not permit us to reproduce the arguments on both sides, nor the tenor of the amendments; we can only record the result of the division that took place. Of the 169 members present, 86 voted for the maintenance, and 83 for the suppression, of the high degrees. Amongst the latter were Bros. de St. Jean (chairman), Marconis, and Netter, who hold the highest degrees of the Memphis rite.

(To be continued.)

JOTTINGS FROM THE SOUTH OF IRELAND.

BY BRO. THE REV. J. KINGSTON, SOMETIME ACTING CHAPLAIN TO H.M. THE KING OF HANOVER, &c.

"On the rare days when the sun shines out in all his glory, the landscape has a freshness and a warmth of colouring seldom found in our latitude. The myrtle loves the soil. The arbutus thrives better than even on the sunny shores of Calabria. The turf is of livelier hue than elsewhere; the hills glow with a richer purple; the varnish of the holly and ivy is more glossy; and berries of a brighter red peep through foliage of a brighter green."

Thus does Lord Macaulay truthfully paint the lovely neighbourhood in which the writer of this paper spent his boyhood's days, and to which he has returned for a temporary, though somewhat lengthened, sojourn, after wanderings in many lands. The Englishman who returns to his native shores finds much to rejoice his heart, as a man and a christian. He sees that God is making his country a praise in the earth. He sees that her material wealth is increasing; that her people are enabled, year after year, to command, in greater abundance, the comforts and luxuries of life, and that the holy church in her midst, the Palladium of her liberties, is, every day, notwithstanding the persistent attacks of her numerous enemies, lengthening her cords and strengthening her stakes.

No such bright prospect greets the returning Irishman, especially the southern Irishman. He knows, indeed, that his country is highly endowed by Providence—that her soil is rich and fertile—that her climate is mild and genial—that the bowels of the earth here teem with mineral wealth—and that her sons and daughters are quick-witted and intelligent, warm-hearted and hospitable. He thanks the Almighty Disposer of all events, too, that there is some improvement. He blesses Him for the abundant harvest which He has bestowed in the past year. But if he be a patriot, if he wish well to the land that gave him birth, the Irishman cannot but remark that agriculture is depressed and backward, although Herculean

efforts are being made here and there to bring about a better state of things; and that education, despite the zeal both of the National Board and the Church Education Society, in planting their schools in the most remote and savage districts of the country, has not as yet produced much effect on the masses.

Still worse, it is evident that disaffection is rife here. Secret societies whose object is the severance, at any price, of the union between Great Britain and Ireland, permeate the land. The loyal Irishman grieves to find that neither the name nor the dynasty of our gracious Sovereign is loved or revered by the majority of her subjects in this portion of her dominions.

Worst of all, it is but too patent that superstition, the offspring of a false creed, is still rampant here, though we live in the nineteenth century since the Saviour of mankind came forth on his mission of light and truth.

May I be permitted to remark here that it is my firm conviction—which I feel certain will be endorsed by the churchmen of Ireland—arrived at after considerable acquaintance with the country, both in a secular profession (the legal), in which I was formerly engaged, and also in the ministry, that, although many solutions of Ireland's woes and degradation have been proposed, such as absenteeism, landlord tyranny, misgovernment, &c.—the pre-eminent obstacle to progress is the Roman Catholic priesthood.

And it is not to be wondered at that such should be the fact. The Irish Roman Catholic priests are, with scarcely an exception, taken from the lowest of the people. The son of the gentleman, the farmer, the respectable tradesman, never thinks of entering the ministry of the Romish Church. The priest is nearly always the son of the poor cottier-farmer, the small tradesman, the publican, to whom the priesthood is a stepping-stone to affluence and power. Such men as these, taken from their father's cabins, from the lowest and most vulgar associations, are immured for some years within Maynooth. Cut off, during their whole lives, from everything gentlemanly and refining, they are, in due course, ordained, and sent forth to minister amongst a people, to whom the priest is nothing less than a demi-god. No one who has not witnessed it can form any conception of the blind and absurd reverence paid by the Roman Catholics of Ireland to their spiritual guides. Frequently have I seen these Maynooth striplings laying the horsewhip most severely on the shoulders of an offending parishioner. But should he still prove recalcitrant, cursing from the altar is resorted to, and fearful persecution, not unfrequently the utter ruin of all his worldly prospects, are the results. I could furnish some melancholy instances of this.

Now all this tremendous power of the priesthood is almost invariably wielded against England and everything English. The Irish priests, as a

body, hate the sister country. Is it any wonder, then, that the Romish laity should, in general, be cruelly bigoted, vindictive, and disloyal?

Some of the priests, however, are good, kind-hearted men, living in peace and amity with their Protestant fellow-countrymen. But is it not very strange that the quietly disposed among the priesthood very frequently belong to what are styled "jovial fellows?" Great is their devotion to to whiskey punch, and wonderful their invulnerability to its usually deleterious effects. They are easily recognised by their rubicund faces and corpulent forms. One of this class, formerly well known in the world of literature, and therefore honourably distinguished from his caste—for the Irish priests, as a body, are by no means literary—delivered the following humorous sermon, for the genuineness of which I can vouch. It may be taken as a fair sample of Irish priestly sermons, minus the talent and real wit which it clearly evidences. I abstain from giving the real names of persons and places.

I would also premise that, however vulgar the following sermon may be, it is not a whit more so than some discourses which are occasionally to be heard from a celebrated dissenting pulpit in the metropolis, and in which many who pride themselves on belonging to the religious world greatly delight. Further, whilst the witticisms of the subjoined effusion excite in the readers of the FREEMASONS' MAGAZINE many a hearty laugh, as this can scarcely fail to do, let them also teach us a lesson of thankfulness to God that our lot has been cast in the green pastures of His holy church, where the volume of the Sacred Law is preached fully, purely, and reverentially:—

"FATHER TOM'S SERMON.

" 'Somewhere in the Scripture, it is written that whoever gives to the poor lends to the Lord.' There are three reasons why I don't tell you exactly where this may be found. In the first place, poor creatures that you are! few of you happen to have an authorised Douay edition, printed and published by Richard Coyne, of Dublin, and certified as correct by Archbishop Troy, and the other heads of the church in Ireland. Few among you, I say, have that, though I know there is not a house in the parish without a loose song-book, or a 'History of the Irish Rogues and Rapparees.' In the second place, if you had it, it is few of you that could read it, ignorant heathens that ye are. And in the third place, if every man-jack of ye did possess it, and read it (for the church still admits of the possibility of miracles), it would not matter at this present moment, for it happens that I don't quite remember in what part of it the text is to be found; for the wickedness of my flock has affected my memory and driven many things clean out of my head, which it took me a deal of trouble to put into it, when I was studying in foreign parts years

ago; but it don't matter, the fault is not mine, but yours, ye unnatural crew! and may be ye won't find it out to your cost before ye are many minutes quit of this life. Amen.

"He who gives to the poor, lends to the Lord." Ye are not skilled in logic, nor indeed in anything I know, except in playing hurley in the fields, scheming at cards in public-houses for half gallons of porter, and defrauding your clergy of their lawful dues. What's worse, there's no use in trying to drive logic into your heads, for, indeed, that would be the fulfilment of another text that speaks of throwing pearls before pigs. But if ye did know logic, which ye don't, ye would perceive at once that the passage I have just quoted naturally divides itself into two parts: the first involves the giving, that is, logically and syllogistically considered, what ye ought to do; and the second involves the poor, that is, the receivers of the gifts, or the persons for whom ye ought to do it.

"First, then, as to the giving. Now it stands to reason, that as the Scripture says in some other place, 'the blind cannot lead the blind, because may be they'd fall into the bog-holes,' and get drowned, poor things! and so though there is wonderful kindness among them to each other, it is not to be expected that the poor can give to the poor. No, the givers must be people who have something to give, which the poor have not. Some of ye will try and get off on this head, and say that 'tis gladly enough ye'd give, but that really ye can't afford it. Can't ye? If ye make up your minds, any one of ye, to give up only a single glass of spirits every day of your lives, see what it will come to in the course of a year, and devote that to the church, that is, to the clergy. And it will be more than some of the well-to-do farmers whom I have in my eye at this blessed moment have had the heart to give me during the last twelve months. Why, as little as a penny a day comes to more than thirty shillings a year, and even that insignificant trifle I have not had from some of you, that have the means and ought to know better. I don't want to mention names; but Tom Murphy of the Glen, I am afraid, I shall be compelled to name you before the whole congregation some day before long, if you don't pay up your lawful dues. I won't say more now on that subject, for, as St. Augustine says, 'A nod's as good as a wink to a blind horse.'

"Now, the moral of the first part being clearly shown that all who can give ought to give, the next branch is to whom should it be given? The blessed text essentially states and declares, 'to the poor.' Then follows the inquiry, 'Who are the poor?' The whole matter depends on that. I daresay, ignorant as ye are, some of ye will think that it's the beggars and cripples and the blind travellers who contrive to get through the length and breadth of the country, guided by Providence and a little dog tied to their finger by a bit of string. No, I don't want to say one

mortal word against that sort of cattle, or injure them in their honest calling. God help them! 'Tis their trade, their occupation, their business to beg, just as 'tis Paul Mulcahy's business to tailor, or Jerry Smith's to make carts, or Tom Shine's to make shoes, or Din Cotter's to make poteen, and my business to preach sermons, and save your souls, ye 'haythens!' But these ain't the poor meant in the text. They're used to begging, and they like to beg, and they thrive on begging, and I, for one, wouldn't be the man to disturb them in the practice of their profession, and long may it be a provision for them and their heirs for ever. Amen.

"May be, ye mean-spirited creatures, some among ye will say that it's yourselves are the poor. Indeed, then, it isn't. Poor and niggardly ye are, but ye ain't the poor contemplated by holy Moses in the text. Sure 'tis your nature to toil and slave; sure 'tis what ye're used to; therefore, if anyone were to give anything to you, he wouldn't be lending to the Lord in the slightest degree, but throwing away his money as completely as if he lent it upon the security of the land that's covered by the Lakes of Killarney. Don't flatter yourselves any of you for a moment that you are the poor. I can tell you that you are nothing of the sort.

"Now, then, we have found out who should be givers. There's no mistake about that. Reason and logic unite in declaring that every man, woman, and child should give, and strain a point to do it liberally. Next, we have ascertained that 'tis the poor who should receive what you give. Thirdly, we have determined who are not the poor. Lastly, we must discover who are. Let each of you put on his considering cap, and think.

"Well, I have paused that you might do so. Din Cotter is a knowledgeable man, compared with the bulk of you. I wonder whether he has discovered who are the poor. He shakes his head, but there's not much in that. Well, then, you give it up? You leave it to me to enlighten you all. Learn, then, to your shame, that 'tis the clergy who are the poor. Ah! you see it now, do you? The light comes in through your thick heads, does it? Yes, it's I and my brethren are the poor. We get our bread coarse enough, and dry enough it usually is, by filling you with spiritual food, and judging by the congregation now before me, it's ugly mouths you have to receive it. We toil not, neither do we spin; but if Solomon in all his glory was not arrayed better than we are, instead of being clothed in ermine and fine linen, 'tis many a time he'd be wearing a threadbare black coat, white on the seams and out at the elbows. It's the opinion of the most learned scholars and doctors of divinity, as laid down by the Council of Trent, that the translation isn't sufficiently correct in regard to this text; and they recommend that for the words 'the poor,' we should substitute 'the clergy.'

Thus corrected, the text would read, 'He who gives to the clergy lends to the Lord,' which, no doubt, is the proper and undoubted scripture.

"The words of the text are thus settled, and you have heard my explanation of it all.

"Now for the application. Last Thursday was a week since the fair of Bartlemy, and I went down there to buy a horse, for this is a large parish, and mortification and fretting have puffed me up so, that, God help me, 'tis little able I am to walk about to answer all the sick calls, let alone the stations, weddings, and christenings. Well, I bought the horse, and it cost me more than I expected, so that there I stood without a copper in my pocket after I had paid the dealer. It rained cats and dogs, and as I am so poor that I can't afford to buy a great coat, I got wet to the skin in less than no time. There you were, scores of you, in the public-houses, with the windows up, that all the world might see you eating and drinking, as if it was for a wager. And there wasn't one of you who had the grace to ask, 'Father Tom, have you a mouth in your face?' And there I might have stood, in the rain, until this blessed hour (that is supposing it had continued raining until now), if I hadn't been picked up by Mr. Tom Jones, of Ballysoggart, an honest gentleman, and a hospitable man I must say, *though he is a Protestant*. He took me home with him, and there, to your eternal disgrace, you villains, I got as full as a tick, and Tom Jones had to send me home in his own carriage, which is an everlasting shame to all of you who belong to the true church.

Now, I ask which has carried out the text—you who did not give me even a poor tumbler of punch at Bartlemy, or Tom Jones who took me home, and filled me with the best of eating and drinking, and sent me home after that in his own elegant coach? Who best fulfilled the Scriptures? Who lent to the Lord by giving to his clergy? Remember a time will come when I must give an account of you. What can I say then? Won't I have to hang down my head in shame on your account? 'Pon my conscience it would not much surprise me, unless you greatly mend your ways, if Tom Jones and you won't have to change places on that occasion—he to sit alongside of me, as a friend who had treated the poor clergy well in this world, and you in a certain place which I won't particularly mention now, except to hint that 'tis little frost or cold you'll have in it, but quite the contrary. However, 'tis never too late to mend;' and I hope that by this day week 'tis a different story I'll have to tell of you all. Amen."

We must love our friends as true amateurs love paintings; they have their eyes perpetually fixed on the fine parts, and see no others.

Love and friendship are the two last roses of life, but too many thorns lurk in them; they draw our blood and give us poison.

MASONIC CONSTITUTIONS.

Masonry is one and universal! This is the boast we often hear; and yet we hear brethren continually speaking of English Masonry, of Scotch Masonry, or of Irish Masonry, as if there were two or three different kinds of Masonry, instead of one great whole. Now we maintain that it is wrong to use these terms, because Masonry, whether worked under the English, the Irish, or the Scotch Constitutions, is in all essential particulars the same. That there are diversities in the constitutions of the different Grand Lodges is only too true; but this in no way interferes with our assertion that Masonry is essentially the same all over the world.

It is our present purpose to examine those points in which the constitutions, under which our lodges in Bombay work, differ from each other, and to show that after all they are but trifling compared with the great principles on which we all agree. In the preamble to the English "Book of Constitutions," we read "By the solemn act of union between the two Grand Lodges of England, in December, 1813, it was declared and pronounced that pure antient Masonry consists of three degrees, and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Masons, including the Supreme Order of the Holy Royal Arch." In the Scotch Constitutions, cap. ii., 1, we are told that "the Grand Lodge of Scotland practises and recognises no degrees of Masonry, but those of Apprentice, Fellow Craft, and Master Mason, denominated St. John's Masonry." Thus we see that the Royal Arch Degree is recognised by the English Grand Lodge, but not by that of Scotland. We have not the Irish Constitutions by us, but we believe that there the three Craft degrees, the R.A., the degree of K.T., and some others, are recognised.

The next point of difference is in the constitution of the several Grand Lodges. Under the English Constitutions, "every brother regularly elected and installed as Master of a lodge, under the constitution of the Grand Lodge of England, who has executed that office for one year, shall, so long as he continues a subscribing member of any lodge, rank as a Past Master, and be a member of the Grand Lodge." "The Grand Lodge of Scotland," however, *vide* cap. i., 1, Scotch Constitutions, "consists of the Grand Master, Deputy Grand Master, Substitute Grand Master, Senior and Junior Grand Wardens, all Past Grand Masters, the Master and Wardens of lodges in the

district or province of Edinburgh, and of the Master and Wardens, or in their absence, the Proxy, Master, and Proxy-Wardens, of all other subordinate lodges." Thus we perceive that while the rank of Past Master of a Scotch lodge brings with it no privileges to the worthy brother who holds that rank, the Past Master of an English lodge may, if he please, remain for life a member of the Grand Lodge of England. Any of our English P.M.'s in India can, on their return to England, as a matter of right, take their places in the Grand Lodge, and take part in the deliberations of that body, while the P.M. of a Scotch lodge has no such privilege. We believe the question was agitated some time since by a large number of Scotch Past Masters, who desired the privilege accorded to their brethren of similar rank in England. But their prayer was refused.

But a P.M. under England and under Scotland is a different thing in some other respects, besides the difference of privilege. By the constitutions of the English Grand Lodge (of Private Lodges No. 2), "every lodge shall annually elect its Master and Treasurer by ballot, such Master having regularly served as Warden of a warranted lodge for one year, and, at the next meeting after his election, when the minutes are confirmed, he shall be duly installed in the chair according to ancient usage." Now turn we to the Scottish Constitutions, and at cap. xxi., sec. 11, we find that "every brother who has received the said three orders of Masonry (viz., E.A., F.C., and M.M.), and who is not otherwise disqualified, is competent to be put in nomination for, and to be elected to the Mastership, or any other office in a lodge." Thus we see that while in English lodges there must be a preparation for the Master's chair, by a year in that of either S.W. or J.W., in Scotch lodges no such preparation for the highest office is required. Under the Irish Constitutions, we believe that a brother must serve as a Warden for six months. Again, while the English Constitutions order that the Master "shall be duly installed in the chair according to ancient usage," i.e., in a board of installed Masters, consisting of at least three; by the Scottish Constitutions, "the installation of the whole office-bearers of a lodge, including the Master, shall be held in a just and perfect lodge, opened in the Apprentice degree, whereat at least three Masters, two Fellow Crafts, and two Apprentices, must be present, or failing Craftsmen and Apprentices, the same number of Masters, who, for the time being, shall be held of the inferior degrees." No distinctive secrets are imparted to a Scotch Master at his installation, and he cannot, therefore, be present at the board of installed Masters, at which an English Master is installed.

But we proceed to other matters. Under England, "of proposing members," &c., sec. 3, "No man shall be made a Mason in any lodge under the age of twenty-one years, unless it be by dis-

penation from the Grand Master or Provincial Grand Master." We are unable to find any provision as to the age in the Scotch Constitutions; but we know that it is the practice in Scotch lodges to initiate youths who have but just completed their eighteenth year, and therefore would be ineligible for initiation in an English lodge.

We have but one other point to remark upon. By the English laws, *vide* "of proposing members, &c., sec. 7—no lodge shall confer more than one degree on any brother, on the same day, nor shall a higher degree be conferred on any brother at a less interval than four weeks from his receiving a previous degree, except as provided at p. 55," where we find that "the W.M. Grand Master may confer on Provincial Grand Masters in the colonies and foreign parts, a power of dispensation in cases of emergency for a brother to be advanced to a higher degree at an interval of one week instead of four weeks." Under Scotland, however, the following is the law, cap. xxi., sec. 4: "No candidate for initiation shall be advanced from the degree of Apprentice to that of Fellow Craft, or raised from the degree of Fellow Craft to that of Master Mason, at a shorter interval than that of two weeks between each degree, unless it shall be certified by two brethren of the lodge in which the candidate is to be passed or raised that he is about to remove from Scotland within the interval hereby prescribed, or, in any particular case of emergency, to be allowed by the Master of the lodge, on the same being certified, and proven to the satisfaction of himself and his Wardens." We have known several brethren who, under the above law, have taken their three degrees at one meeting of a lodge.

Now these discrepancies, although they are some of them of considerable importance, in no way interfere with the oneness of the science of Masonry, which is still one in all essential particulars. Nevertheless, we should be glad to see greater uniformity in these matters. Why could not delegates from each of the Grand Lodges meet, and consult together as to what points could be conceded on either side, so that we might not only have uniformity in our working, but our laws assimilated. We are not about to express any opinion at present as to the relative merits of these laws; but surely, on whichever side the superiority lies, it would be better that there should be agreement. We earnestly commend this matter to the consideration of the Grand Lodges of England, Scotland, and Ireland, and trust that ere long some steps may be taken to bring the constitutions into closer unity. In those several countries the inconvenience is felt but little, but here, where there are lodges working under the several constitutions in the same place, difficulties will now and then occur, which would be entirely avoided by a greater similarity in the different constitutions.—From the *Indian Journal of Freemasonry*.

ORATION.

Delivered by Bro. Dr. HOPKINS, P.M. P.Z., &c., at the Consecration of the Royal Arch Chapter in connection with the Césarée Lodge (No. 958), St. Helier, Jersey.

Companions,—I have been requested to offer a few remarks on this solemn occasion, in order that the custom of pronouncing an oration may be complied with, for I trust that we are all ritualists to this extent, that we would not desire to omit any of those forms, ceremonies, and practices of which we have heard with our ears, and our fathers have told us, so that, at this, the inauguration of a new branch of the Masonic institution, everything may be done as we would wish it to be continued—decently, and in order.

Allow me first to offer you hearty congratulations on the means which will henceforth be presented to members of the Césarée Lodge of completing the Masonic circle, of attaining the heights of the symbolic structure, in a Royal Arch chapter in especial connection with it. I thus designate it intentionally and advisedly, for though there may be other degrees highly prized by those who take them, they are of comparatively modern origin, have nothing to do with ancient Freemasonry as practised among God's favoured Jewish people, are necessarily exclusive, as allowing the admission of Christians only, and for these reasons are not recognised by the Grand Lodge of England. You, my companions, have now laboured, and have taught others to labour, for many years in the outer courts of the Temple, so to speak; you have proved by your zeal, your fidelity, and your success within this limited sphere, that you are fit to be entrusted with the instruction of candidates in the more advanced and solemn of our mystic rites, for which the training and discipline in the Craft degrees are a suitable preparation, and without which they are, to a certain extent, unsatisfactory and incomplete. These primary degrees chiefly refer to our moral duties to each other, with a proper observance of all those kindly offices which are due from man to man, while not losing sight of those higher obligations which, as frail and erring creatures of the dust, we owe to our merciful and all-wise Creator, Redeemer, and Judge. The very nature of the ceremonies in Craft Masonry clearly indicates that there is something far more exalted in store for those who persevere in their course, who desire to set aside or pass beyond that which is temporary and uncertain, in favour of the higher mysteries which bring us to a more advanced knowledge of the ineffable majesty of the Eternal; something more sublime for those who successfully strive to enter within the veil, and to obtain the privileges and communications conferred on those only who have passed through their probationary state with honours to themselves and credit to the fraternity.

Companions, you who are here present have already crossed the boundary. You are familiar with the importance, the sanctity, the full benefit and dignity of the Royal Arch degree. Some few of you, as Priest, Prophet, or King, have been admitted to the higher honours, the more advanced mysteries of the sacerdotal, prophetic, or regal character. Be it yours from this day to lead others, with whom you have worked in brotherly and friendly unison in the earlier

stages of the Masonic career, to share with you the privileges of this exalted branch of our Order, to direct their aspirations to a more perfect knowledge of the history and traditions of the Masonic art, as conveyed in the Royal Arch. Much as they have found, in the instructions already received, to read, mark, learn and inwardly digest, they will, as you know, have opened to them a greatly extended field for their contemplation and study. They will see themselves surrounded by emblems of a new character, of far deeper and more mystical import, suggesting a totally different train of thought, objects furnishing fresh incitements to research. If they have hitherto been made aware of the perversion of Masonic rites and ceremonies to ignoble and debased purposes, by the substitution of the spurious for the true Freemasonry, by the exchange of the knowledge and worship of the one living and true God, for that of idols of wood and stone, with fabulous histories bearing faint traces of their Divine origin, they will, by a farther acquaintance with the sublime mysteries of the Royal Arch, mark more clearly the progress and connection of the false ideas which have in all ages of the world led men away from a knowledge of the truth to pursue phantoms of their own creation, under the guidance and encouragement of those who, from a desire of power or other causes, have been interested in maintaining superstition and error. They will discover, how, when His chosen people had lost a true and lofty estimate of the Divine name and majesty, the Almighty recalled them to Himself and a consciousness of their dependence on Him, without the necessity for a fresh direct revelation after all traces of the written law had been swept away at the destruction of Jerusalem by Nebuchadnezzar, and the knowledge and worship of the true God was only retained by memory and transmitted by oral tradition amongst the remnant of his people, existing by sufferance and as exiles and captives in the midst of an idolatrous nation, practising a splendid superstition, profusely decorated with all the adjuncts which might render it imposing and attractive. They will more fully ascertain the origin of the idolatrous religions of numerous nations and ages, in the rites and ceremonies dictated to His chosen people the Jews, in their intercourse with the Most High; and here will be opened to them interminable subjects for inquiry, the result of which cannot but be beneficial to their own hearts and minds.

The round towers of Ireland, the varied Druidical monuments of this and neighbouring countries, the caves of India with their sculptures and adornments carved in the solid rock, the durable erections, and the figures with combinations of human and animal forms, of Egypt in the East, and of Mexico and other countries in the Far West, the monuments brought to light from the buried cities of Phœnicia, the tenets of Zoroaster and the fire-worshippers, the practice of Ophiolatry, the degrading systems of Brahma and Buddha, the mythological fables of the ancient religions of Greece and Rome, the abstruse speculations of the old heathen philosophers in their strivings after better things amid the mental darkness by which they were surrounded—all these will furnish opportunities for tracing the different phases of deviation from the true religion, revealed in the early stages of human existence, and the steps by which men fell from their

allegiance to the Most High, while at the same time answering a nobler purpose than the gratification of mere curiosity, by serving as warnings to us to neglect not our great privileges, and teaching us that the complicated system of Freemasonry, especially in this its more advanced portion, with a wider range of imagery and symbolism founded on the Volume of the Sacred Law, is not to be received or rejected as may suit our pleasure or convenience. It may be noticed that in most of the cases cited, some forms of symbolism were retained, some hidden mysteries restricted to distinct classes of men, some great truths veiled in allegory thus leading us to attribute to them a common origin in the true system of ancient Freemasonry.

On such an occasion as the present, any address is incomplete without some allusion to the general objects of the Craft, which cannot be too often or too urgently impressed on the minds of its members, with a view to remove light and erroneous notions, which exist even among those of our body, some of whom, it is to be feared, look upon it rather as a means for promoting sociality and good fellowship, than in the more serious character which it merits, and in which it ought certainly to be regarded.

Among different bodies of men there exists great diversity of opinion as to what Freemasonry is. Without doubt, our own lives and actions, as influenced by it ought to furnish a satisfactory solution of the question. Some who reject it as unworthy of recognition consider it entirely of heathenish origin. This notion needs no refutation in an assembly of Freemasons. Others assign a modern date to it, drawing their conclusions in part from the fact that the forms of ritual appear to be subsequent to, or bear traces of, adoption at, the period of the construction of the liturgy of the Anglican Protestant Church. The fact of similarity in some portions is not denied, but the conclusion is fallacious, since we know that, without any interference with the ancient landmarks, our verbiage and our ceremonies have at periods, historically known, undergone revision. Some even among ourselves view it as a religious system, while in other countries it is regarded as purely of a philosophical nature. All admit, however, that its teachings and practices have a highly moral tendency. Yes, my companions, and as such it is a legitimate handmaid of religion in the sense in which the word is commonly regarded. The real meaning of the word religion is an obligation—an obligation to do that which is right towards God and man, according to the dictates of our conscience; but in its ordinary acceptation it means much more, for it implies morality, and the worship of God regulated by faith founded on the revelations contained in the Volume of the Sacred Law. By no means is it asserted that Freemasonry conveys so much as this, or that in adopting it and carrying out its tenets a man necessarily does all that is required of him by the Most High; but it may be maintained that the truly moral man, in the full sense of the word, who is guided by Masonic teachings, and obedient to the precepts they inculcate, is in a better condition for appreciating the relation in which he stands to his God, than he who is not brought under such influences. With the system of faith, however, we interfere not, leaving each to adopt that which, according to his light, he finds in the Bible, and without the presence and use of that Sacred Volume, no lodge, in

this country, at least, can be perfect and regular. In illustration of my meaning, allow me to give an extract, in which the mission of our Order is most pertinently put, from a paper recently published in the pages of the FREEMASONS' MAGAZINE.

We claim not for the Craft—our love for it is too great to put it in a false position—the character of religion, for religion, as I understand it, implies a correct faith, and beyond the bare faith in the existence of the Supreme Being, Freemasonry makes no profession, and requires none, because this would defeat one of its great objects. It is “a system of morality,” and morality is not religion, any more than a part of anything is the whole, however largely it may partake of its nature. Sure I am that Freemasonry, as a system of morality, is a fitting handmaiden for the purest of faiths, and that the purest of faiths need not blush to have such a handmaiden as Freemasonry. Grant that it be lower, and meaner, and weaker; why, for this very reason is it often the better adapted to deal with our fallen, humbled, debilitated nature. Call the motive low, if you will; but if by any fair means I can draw a fellow-creature from the brink of a precipice, beneath which yawns an abyss of perdition, and can lead him into a path of life wherein he may run a course honourable to himself and useful to others, I am well content to bear the reproach; but reproach must be unjust, for the volume of the Sacred Law, without which our lodges cannot be pronounced “just, perfect, and regular,” affords the highest authority for so acting towards men. And judging means by results, these very frequently seem to be the best means; for we find men more disposed to do their duty by some system of morals, such as the law of honour, or Freemasonry, than by some peculiar form of faith. The question is not whether this be a state of things such as we desire, but it is practically—which influences a man the more—a system of morality, or a distinct form of faith, supposing him not to be decidedly under the influence of strong religious feelings? My own experience bears witness in favour of the former. By becoming Masons, men do not indeed bind themselves to other or more duties than they were before bound to observe; but they do feel themselves in some way, more personally, by their own act and deed, involved in the performance of them. And there is no difficulty in understanding this. A man's form of faith has been professed for him in his infancy. It has grown as it were with his growth, though it may not have strengthened with his strength. He has probably never investigated it more than he has his animal structure, and by the way in which he treats it, he seems very often to be half ashamed to acknowledge it and talk about it. Such is not the case as regards his moral system when he has adopted Freemasonry. He has professed it for himself in his years of discretion, when he could judge of its claims; he has investigated those claims, and, by frequenting his lodge, he has openly declared his assent to its precepts; has been urged to practise them; restrained, it may be, from violating them, and even reproved for not living according to them. And since Freemasonry is based on the confession of God, and the candidate is obligated on the volume of the Sacred Law, that candidate, if a sincere man, will make the Holy Book his study, and so will he be led to know his God aright, and to serve Him as He

Himself has appointed; in other words, to discharge his religious duties as he ought. At the same time, he will discharge aright his social duties, for these are so intimately connected with the former, that the two cannot be separated. He cannot love God without loving his brother also; and in this are involved the leading principles of our Order—brotherly love, relief and truth, temperance, fortitude, prudence and justice, virtue, honour, and mercy, glory to God on earth, peace, goodwill towards men.

The whole discourse from which this extract has been taken is well worthy of your serious and thoughtful attention. It will be found on page 426 of the FREEMASONS' MAGAZINE of December 3rd, 1864. I have the greater pleasure in bringing to your notice the remarks contained therein, because they convey sentiments so different in spirit from those in another address delivered in the south of England, before a body of Freemasons, and reported in the MAGAZINE of August 8th, 1863, which appeared to me so uncharitable, exclusive, and anti-Masonic, that, with a view to offer opinions in direct opposition, the argumentative portion of the last consecration oration I had the honour to deliver at the opening of the Temple in which we now are, was entirely suggested by it.

Companions, I have thus briefly alluded to some of the benefits of Freemasonry, and especially of an acquaintance with the Royal Arch degree. Time will not allow me to pursue the subject farther, and, were I to attempt it, I might be led beyond all reasonable bounds. I content myself, therefore, with these remarks, beseeching you, in conclusion, not to be satisfied with a mere nominal attachment to the Royal Arch chapter, but to make its teachings and its privileges conducive to the expansion of your own understandings, to the cultivation of every virtue, to a more exalted estimation of the true and living God Most High, to whom you must be responsible for a neglect of the solemn obligations you have taken in the various stages of your Masonic course. Let the altar which we this day erect, in imitation of our pious ancestors, inspire us with reverence and awe in our approaches to it, when we reflect on its associations with the mysterious emblems and the sacred words it bears, and be a place on which we may lay our rational offerings of praise for the manifold blessings we enjoy; of devotion to Him who vouchsafes us such a knowledge of His mysteries; of a pure heart, which alone will meet with acceptance at the throne of grace; of goodwill towards men, without which all our professions will be vain and unprofitable.

May our solemn rites be here well and worthily practised. May we enter upon them with a due sense of their mystical import, and of our responsibility. May we celebrate and transmit them in all their purity and efficiency. May the administrators of them be endowed with a right spirit, with wisdom, with influence derived from moral and intellectual power, and from Divine assistance. May the recipients of them be filled with humility and with teachableness. And, lastly, may the true and living God Most High crown the structure we now raise with His especial favour and continual blessing, so that the whole may be knit together in unity and brotherly love, and produce results lasting in their effects on

ourselves, and on those who shall take our places when we shall have passed away to receive our final award, as fitted to form part of that spiritual mansion, that house not made with hands, eternal in the heavens.

Poetry.

MASONIC MUSINGS.

THE GENIUS OF THE GREEK.

Again to hallow'd haunts return'd,
Bright with names we all adore,
Where those hero souls that burn'd
Sanctified the soil of yore:
By the classic streams and meadows,
By each sunny shore and creek,
Draped with never-ending shadows,
Rich in genius of the Greek.

Pure unsullied love of labour,
Warm impulses, noble aims,
Back, when shepherd's crook and tabor
Hung on branches by the streams;
Where the olive and acanthus
Grew to grace that art antique,
In the fabled far Atlantis,
Rich in genius of the Greek.

Oh, ye bright inspiring fountains,
Springs of primal art and taste,
Rainbow, arch'd upon the mountains,
Scintillating pure and chaste.
Apostrophised, in ruin scatter'd,
By lorn pool, and lichen'd peak,
Old mighty marble shrines shatter'd,
Rich in genius of the Greek.

From out of ruins grand and solemn,
Streak'd with glaze of reptile slime,
Above each frieze and fluted column,
Clogg'd with damp decay of time,
Swelling forth from porch and portal
Immemorial echoes break,
Redolent of life immortal,
Rich in genius of the Greek.

Land of old heroic spirit,
Rise thine halo-wreathed head;
Names like thine for aye inherit
Glory from their mighty dead;
Heirs of art still unexampled,
Athens from your torpor speak.
Lo! he comes, the Goth who trampled,
Rich in spoil robb'd from the Greek.

Lamp of pristine Architecture,
Beacon in all distant time,
In your radiant reflecture,
Souls again will soar sublime.
Virgin art and beauty vernal,
Pointing heavenward ye bespeak
Triumphs matchless and eternal,
Crown'd in genius of the Greek.

CLINTON HOBY.

THE MASONIC MIRROR.

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

ROYAL MASONIC INSTITUTION FOR BOYS. INAUGURATION CEREMONY AND FESTIVAL OF THE NEW BUILDING AT WOOD GREEN.

For the purpose of giving a brilliant effect to the opening of the boys' home, a special Grand Lodge was held, and at which the M.W. Grand Master would have been present but for his recent bereavement. The day fixed, as one most convenient to the Craft, Saturday, 8th July, save a shower, was, on the whole, propitious. The Grand Lodge was opened soon after one, p.m. The Right Hon. the Earl De Grey and Ripon, as M.W.G.M.; the R.W. Stephen Blair, Prov. G.M. East Lancashire, as D.P.M.; the R.W. Col. H. Atkins Bowyer, Prov. G.M. Oxford; the R.W. Col. S. A. Adair, Prov. G.M. Suffolk; the Rev. Bros. W. Bowyer, Davey, and Cox, G. Chaplains; V.W. Bros. Perkins, Evans, Udall, Harcourt, P. Scott, Creaton, Hopwood, Harvey, S. B. Wilson, Patten, Symonds, Thompson, Beaumont, Blake, and other past Grand Officers; Bros. McIntyre, G. Reg.; Gray Clarke, G. Sec.; Woods, G. Dir. of Cers.; Bros. W. Young, Greenwood, Gibson, Sherry, E. Cox, and many other well known brethren.

The Grand Lodge duly opened, a procession was formed outside the buildings, accompanied by the bands of the 1st Life Guards and the Royal Marines. First came

The Pupils of the Masonic Institution for Female Children, accompanied by the Head Matron and Governesses.

Members of the House Committee of the Girls' School.

The Pupils of the Masonic Institution for Boys, accompanied by the Head Master, the Assistant Masters, and Matron.

Former Pupils of the Institution.

Members of the House and Building Committee.

Chairman of the General Committee, supported on either side by the Secretary of the Royal Freemasons' Girls' School, and the Secretary of the Royal Masonic Institution for Boys.

Honorary Officers of the Institution.

Next followed the Grand Lodge:

Two Tylers.

The Wardens, Past Masters, and Masters of the several Lodges, according to Rank, Juniors walking first.

Officers of Grand Stewards' Lodge.

The Architect, Bro. S. B. Wilson, with the plans.

Grand Steward. { A Cornucopia, with Corn, borne by the Master of a Lodge. } Grand Steward.
{ Two Ewers with Wine and Oil, borne by Masters of Lodges. }

Grand Pursuivant, Bro. C. Payne.

Grand Organist.

Assist. Grand Director of Cers., Bro. Empson. Grand Director of Cers., Bro. Woods.

Past Grand Sword Bearers.

Past Assistant Grand Directors of Ceremonies.

Past Grand Superintendent of Works.

Past Grand Deacons.

Grand Secretary, Bro. Gray Clarke, bearing the Book of Constitutions.

President of the Board of General Purposes, Bro. W. L. Evans. Past Grand Registrars.

Grand Registrar, Bro. McIntyre, carrying the Seal. Past Grand Wardens.

Provincial Grand Masters, Bros. Bowyer and Adair.

The Corinthian Light, borne by the Master of a Lodge.

The Column of the Junior Grand Warden, borne by the Master of a Lodge.

The Junior Grand Warden, with Plumb Rule.

Grand Steward. { The Banner of the Grand Lodge. } Grand Steward.

The Doric Light, borne by the Master of a Lodge.

The Column of the Senior Grand Warden, borne by the Master of a Lodge.

The Senior Grand Warden, with Level.

Junior Grand Deacons.

Grand Steward. { The Grand Chaplain, Rev. Bro. Davey, } Grand Steward.
{ bearing the Sacred Law on a Cushion. }

The Deputy Grand Master, Bro. Blair, with the Square.

The Ionic Light, borne by the Master of a Lodge.

The Grand Sword Bearer.

Grand Steward. { The R.W. Bro. Earl De Grey and Ripon, } Grand Steward.
{ as Grand Master. }

Senior Grand Deacons.

Two Grand Stewards.

Grand Tyler.

The procession left the grand entrance, passed round the front of the building and the west wing, along the back of the building, and back to the grand entrance by the east wing. Here the pupils of the two institutions and the military bands filed off, and their place was occupied by ladies and "lewises" with purses for presentation, and by a choir composed of professional ladies and gentlemen, who had volunteered their services, and children of the two institutions. The procession then went to the dining-hall, which was fitted up as a dedication chamber. Amid the strains of the organ, which was now formally opened by Bro. James Coward, the brethren faced inwards, forming an avenue, through which the Deputy Grand Master passed, preceded by the Grand Sword Bearer and brethren bearing the ewers of oil and wine, and the cornucopia containing the corn and followed by all the Grand Officers. The noble earl having taken his seat on the throne, and the symbolical vessels being deposited on pedestals prepared for their reception, Bro. Wilson, the architect, handed to him the plan of the building, and explained the design. Bro. Cabbell, the Treasurer, being unable to attend, Bro. J. S. Hopwood next made a statement explanatory of the objects and progress of the institution. An anthem, "Oh! that I had the wings of a dove," was then sung by the choir, which, being well known to the brethren, it is not necessary for us to repeat.

Bro. the Rev. C. R. DAVY, G. Chap., then delivered the following oration:—

"Most Worshipful Grand Master,—It is the custom at the creation of all superb and stately edifices designed for public and lasting good to solemnise their completion and their first appropriation to the purposes for which they were designed by some kind of special service or ceremony. I need not remind you, brethren, that in a society so widely extended as Freemasonry, whose branches extend over the four quarters of the globe, while we have many brethren of rank and affluence among us, there are yet many, very many, who, from circumstances of unforeseen calamity or misfortune, are reduced to the lowest possible state of distress. On behalf, then, of our poor but worthy brethren, we are assembled here to-day to dedicate, in Masonic form, this building to the instruction of their sons in the elements of sound knowledge and useful learning, and in the principles of true religion and virtue. We see around us a stately building, admirably adapted and fitted to all its several requirements; and though at the present time it may not be said to be exactly perfect in all its parts, yet one thing is certain, that it is honourable to the builders—a noble specimen and a triumph of the art of which they, and we, and every member of our Craft, have just reason to be proud. But it has a far more exalted signification. In the secrecy of our lodges our transactions are unknown to those who are unacquainted with our mysteries. They hear of Freemasonry, and they may talk of Freemasonry, but they see as it were only the outside of that casket, which contains a precious jewel within. This they can never discover, as the key is hidden in the secret and safe repo-

sitory of our own hearts. But here the outward world may perceive some substantial token, some proof, some fruit, which may well be said to be the distinguishing characteristic and ornament of a Freemason—namely, charity. Charity is indeed that virtue which is the keystone of that arch which supports and upholds the Masonic fabric throughout the world. It not only does that, but encompasses and irradiates it with the beauty and harmony of brotherly love. In the name, then, of the Great Architect of the Universe, we dedicate this building to His honour and glory. We have reared it not far from the great and busy city, where the sons of our brethren may enjoy a quiet and yet a noble retreat. We dedicate it to the cultivation of useful sciences, and to the cause of pure morality and virtue. From this house may the words of human teaching, the offering of prayer and ascription of gratitude, and the note of praise ascend as grateful incense to heaven. May our children's children celebrate, with joy and rejoicing, the transactions of this auspicious day. May the blessing of the Most High rest upon us, and prosper the work of our hands, endue us with strength, stability, and wisdom in this and in all our undertakings, and establish our Order from generation to generation, till time shall be no more. So mote it be."

The Rev. Bro. J. E. Cox, P.G. Chap., the vicar of St. Helen's, Bishopsgate, spoke on the progress of the Institution since its commencement, in 1768, till the present time, and he trusted that he might live to see the day arrive when, in addition to education and clothing, they might have exhibitions for the universities.

Another anthem was then sung, and the presiding Grand Master dedicated in form the building to Masonry, virtue, and benevolence.

The G. CHAPLAIN having offered up a prayer, the Grand Master returned in solemn procession to the Grand Lodge-room, where the Grand Lodge was closed, and he was afterwards conducted through the building to make an inspection of the several rooms.

The presentation of purses, collected by ladies and "lewises" towards defraying the £10,000 of balance remaining of a total outlay, estimated at £30,000, then followed.

At three o'clock, a banquet took place upon the ground adjoining the building. Every seat was occupied, and there were many ladies present. The viands, provided by Mr. Day, of Southampton-row, were excellent in quality and cookery, and in ample quantity. The wines, which were furnished by Messrs. Charnley and Abraham, of Harp-lane, were capital, and supplied at reasonable prices.

The praiseworthy care of providing for the banquet was sadly marred by want of due arrangement of the Stewards, for a more inefficient collection it has never been our fortune to meet. There were many brethren from the provinces whose presence was entirely ignored, the whole of the seats in the principal tent having been pre-occupied by some half dozen of the London Stewards.

Before the banquet had proceeded far the Grand Master announced that as trains would wait for no man, and he had important business to transact, he must begin to propose the toasts. The loyal toasts were soon finished, and after "The Earl of Zetland" had been honoured, Bro. BLAIR proposed "The Chairman," which was drunk enthusiastically.

The noble EARL, in responding, said—I beg to return you my warm thanks for the manner in which you have been kind enough to receive the toast that has just been proposed to you. I can assure you that it has been very agreeable to me to have been able to be present here upon this occasion. It was a duty incumbent upon me to come here to-day to take the place of my

most worshipful friend, unavoidably absent. But it has also been a pleasure to me to be among you upon an occasion of so deep and stirring an interest (hear), because, ladies and gentlemen, it does appear to me to be a highly interesting occasion when we are called together to dedicate a new building to the great and sacred cause of education (hear, hear); and it is, of course, an occasion of special interest in Freemasonry when the object of that building is the education of the children of Freemasons. I may not dilate to you upon the benefits of this institution, whose outward walls we have this day sanctified. Your presence here is a proof how highly you value and appreciate that Institution—and what Institution can have greater claims upon the admiration and support of every good Mason than one of which the object is to bring within the reach of the children of the poorer brethren the means of developing, extending, and improving those faculties which God has given them? I say that such objects are well worthy of the spirit of our Craft, and I may say to those who do not belong to us that they may be taken as a fair specimen and earnest of that spirit and its fruits. The Institution of Freemasonry has spread from the earliest times its ramifications in every part of the globe, and I am happy to see to-day sitting on my right a distinguished Indian gentleman holding high offices in the Craft, and his presence here is a proof that Freemasonry embraces men of every race and creed and profession. Acting in that spirit, we are constantly labouring to promote those valuable Charities, to extend and to improve them. I trust that from this day we may date a new era of the future existence of the Boys' School (hear, hear), and that we may not be long before we realise in the future some such development of that Institution as those which were eloquently sketched out to us in the room in which the opening ceremony was performed, and which, if they might have seemed Utopian some years ago, cannot seem so now. Whatever may be their scope, when we see that which has been done now, we look to the growing power of the Craft; and when we are, as I am, confident, we all are animated by one feeling, that it is our duty especially to labour for the promotion of the well being of this noble Charity. (Cheers.)

The noble Earl then left the chair, which was thereupon taken by Colonel BOWYER. He proposed "The Provincial Grand Masters and the rest of the Grand Officers," to which Bro. Capt. ADAIR responded. "The Guests and the Ladies" was the next toast, when the following truly Masonic reply was given by

Bro. MANNOCKJEE CURSETJEE, Hon. D. Prov. G.M. of Western India—Most Worshipful Acting Grand Master, Ladies, and Gentlemen, the toast with which you have been pleased to couple my name is very gratifying to my feelings, but much more so on account of the branch of Craft in Bombay of which I am but an humble member. It is a fact well known to you all that Masonry is an Institution which requires not only to be known but studied, and not only studied but practised; it is an Institution wherein there are no distinction of caste, no distinction of right, no distinction of colour or creed (cheers); it is an Institution where you see the Christian, the Jew—in yonder corner I see a Mussulman—Mahomedan and Parsee, all united in bonds of brotherhood. But, as I have said already, Masonry in an Institution that needs not only to be known, but studied and practised. And where could you have a better illustration of that than in the display of one of its virtues—charity, so practically displayed here by the ladies as well as the gentlemen I see around me? Those who consider that Masonry is a mystery need to be told; you who are Masons know what it is. It is a mystery in itself; but it is a mystery only to the outsiders; to those who are initiated it is no more a mystery. But mystery there is none when you know its prac-

tical working, which is to illustrate in that sublime solitary sentence its work, "Do unto others as you would they should do unto you." It is of the essence of Freemasonry to feed the hungry, to quench the drought of the thirsty, and to clothe the naked. I feel very grateful indeed for the honour you have done me in coupling my name with the toast of the visitors, which has been so well and enthusiastically received, and in my own name, as well as in that of the visitors, I beg to return you my grateful thanks. (Great applause.)

It was announced that the hon. brother had promised, in addition to his own subscription, a subscription of £105 from his lodge on his return to Bombay.

"The Health of the Secretary of the Institution" was received with plaudits, and Bro. BINCKES replied in his usual happy manner. He said the amount of the subscriptions already received was £4,500.

A concert and some other amusements closed the day, some of the company not leaving the grounds till eleven o'clock.

There were nearly 1,000 persons present, many of the highest officers in the Craft, and a very large assemblage of elegantly-dressed ladies. The whole proceedings went off in capital style, notwithstanding that the building was in an unfinished state, and the grounds almost in a state of nature. The building itself, which has been erected by Bro. George Myers, is built to accommodate from 150 to 200 boys, the dormitories giving each boy 500 cubic feet of air. The rooms and offices are almost innumerable, and nothing is forgotten which can conduce to the health and comfort of the inmates. Corridors, dining-hall, school-room, class-room, kitchen, sculleries, baths, infirmaries, are all arranged with special reference to the moral and physical training of the scholars. At present the building is not seen to advantage, but when it is considered that what has been already accomplished has been done in six months less than the time allowed by the contract, every allowance will be made for any want of regularity which might be visible in the general appearance of the place. When the building is finished and the grounds are laid out—especially after the planting day, when ladies are to be invited down to Wood Green, each to plant a tree—a prettier building will not be found anywhere than the Masonic Institution for Boys. The rapidity with which some of the work has been completed is a perfect marvel.

The amount realised by the festival, we are happy to state, is £5,000, including the presentation of purses collected by ladies and "lewises," a list of which will be given in our next issue, together with some interesting details of the building. This sum is subject to considerable additions, inasmuch as replies have been received from very few of the lodges in the colonies and distant possessions, and from 120 Stewards no returns have come to hand, nor will they do so until the final meeting on the 21st.

Amongst the donations we gladly record the following:—

	£	s.	d.
Bro. Algernon Perkins, <i>V.P.</i> , 7th donation	105	0	0
„ B. Bond Cabell, <i>V.P.</i> , Treas, 40th donation ...	52	10	0
„ W. Winn, <i>V.P.</i> , 5th donation	105	0	0
„ Charles Rateliff, <i>V.P.</i> , 2nd donation	52	10	0
„ Rt. Hon. Earl de Grey and Ripon, 4th donation ..	26	5	0
„ Alfred Pratt	26	5	0
„ Samuel May	21	0	0
„ Raynham W. Stewart, 3rd donation	21	0	0
Royal Lodge of Faith and Friendship (No. 270), Berkeley, Gloucestershire	52	10	0
Messrs. George Myers and Sons, 2nd donation	52	10	0

with contributions from a large number of former liberal donors of five and ten guineas each, while from the province of West Yorkshire, the members of which, so recently as 1863,

added to the funds of the Institution the munificent sum of £1,500, there was received 1,000 guineas, it being not at all improbable that this will, on the completion of the returns, be £1,200.

PROVINCIAL.

BRISTOL.

BRISTOL.—*Beaufort Lodge* (No. 103).—On Tuesday, the 4th inst., Bro. J. R. Bramble was installed W.M. of the above lodge. The ceremony was admirably performed by the retiring W.M., Bro. Richard Fox Gee. Previous to the W.M. being put in possession of the chair, a beautiful anthem, composed for the occasion by Bro. McFarlane, of Bath, was sung by several brethren of the musical profession, amongst whom were Bros. G. Turner, Collins, France, Browning, Fisher, Short, &c. Bro. McFarlane presided at the organ. The brethren partook of a cup of good-fellowship, the loyal and Masonic toasts being given by the W.M., Bro. Bramble, in a truly feeling and Masonic manner, and ably responded to by the several brethren.

DORSETSHIRE.

CONSECRATION OF A NEW LODGE AT PORTLAND.

On Wednesday, the 21st ult., the day without any night, the new Masonic lodge at Portland, No. 1037, established chiefly, we believe, through the exertions and instrumentality of Bro. R. N. Howard, who has been most appropriately elected W.M. of the new lodge, was consecrated under the auspices of Bro. Jacobs, of Weymouth, as Master of the Ceremonies, and Bro. Thomas Coombs, of Dorchester, who is Grand Secretary of the province, in addition to whom were the following officiating brethren:—Bros. T. M. Crickmay, P. Prov. G. Supt. of Works; T. Chick, acting J.W.; W. J. Hill, J.D.; W. Bryant, P. Prov. J.G.D.; Smith, Prov. J.G.D.; and J. D. Harvey, P.M., P. Prov. G. Supt. of Works; as well as an attendance of nearly fifty of the brethren of this and the adjoining province of Somerset, comprising deputations from the Poole Lodge, Bro. R. Sydenham, W.M.; All Souls' Lodge, of Weymouth, Bro. Smith, W.M.; the Lodge of Faith and Unanimity, Dorchester, Bro. Thomas Chick, W.M.; the Wareham Lodge, Bro. Poyuter, W.M.; &c., who all assisted in the ceremonies.

The ceremony, which is almost unique as regards the high ceremonial of consecration, although lodges are commonly dedicated in a less imposing manner, took place in the Sailor's Bethel, under the Verne, a most suitable apartment for the purpose, the services been entirely religious. It was conducted by Bro. Jacob, in a manner which, for impressiveness and solemnity, was acknowledged by all present never to have been seen equalled or surpassed. The brethren assembled at high noon in the Bethel (the use of which had been granted for the occasion with a promptitude which elicited the warmest thanks, by Bro. Coodle, who is one of the Trustees of the Chapel), where the emblems witnessed only within the arena of the Craft were grouped amidst festoons of flowers and evergreens, and the mosaics actually carpeted with floral declarations of the most tasteful and, of course, artistic character.

The lodge having been duly opened by the W.M., Bro. R. N. Howard, successively in the first, second, and third degrees, and again resumed in the first for the admission of Entered Apprentices of the infant lodge, the W.M. called upon Bro. Jacob to proceed with the ceremonial, which he did by delivering an elaborate inaugural on the high and holy principles of Masonry.

Bro. JACOB, addressing the assembled lodges, said:—We are assembled together this day for the discharge of a very important and interesting duty, that of dedicating a new lodge for the purposes of Freemasonry, and solemnly consecrating the same for the performance of those ancient and sacred duties connected with it, in the initiation of candidates through the sublime mysteries of our Order, in the discharge of our Masonic duties when, in the prayer of faith, we seek for Divine assistance, and supplicate the aid of that Omnipotent Light—the Great Geometrician of the Universe—on behalf of ourselves and of those who may kneel before Him, that the work begun in His name may be continued in His glory, and be evermore firmly established by obedience to His precepts, we may hope to receive out of His fulness such a portion of Divine wisdom as will enable us to pursue that path in life wherein

the Divine blessing will accompany us in all our undertakings, affording us strength to support us under every difficulty, and for the discharge of all those moral and religious duties here set before us for our guidance and instruction, so that, in that beauty of holiness which Masonry holds out for our acceptance, our path may be as a shining light which shineth more and more unto that perfect day, which will open to us the commencement of a never-ceasing bliss and fellowship, through the countless ages of eternity. The records of our proceedings will bear in mind for many years to come the day wherein the benign rays of Freemasonry first shed their calm and peaceful light on this now favoured island; we may, therefore, congratulate ourselves on the increase and spread of Masonry, not only in this country but in every part of the world, and particularly at a time when a bold and determined front against every liberal and enlightened institution is being upraised by the powers of darkness, and Masonry in particular is openly denounced by them as needful to be swept from the face of the earth, it would appear almost as a providential design of holding sacred and inviolable within the Mason's lodge, those sacred treasures of Divine truth, which have been carefully handed down to us from their first promulgation in Judea to the present day, through the instrumentality of Freemasonry. Freemasonry undoubtedly partakes of the character of a Divine institution: that for which our earliest brethren worked was for a Divine purpose—its principles and moral truths are all drawn from a Divine source—all its ceremonies partake of a Divine character, for while they illustrate the wisdom, the truth, and justice of the Most High for our imitation and instruction, they also lead us in humility of heart and purity of intention to the footstool of His mercy, from whence we learn to be happy ourselves, and to communicate that happiness to our fellow-creatures, by extending to them the same mercy, forgiveness, and lovingkindness we so constantly receive at His hands. Thus, to relieve the distressed, to soothe the calamity, alleviate misfortune, compassionate misery, and restore peace to the troubled mind, is the grand aim of the true Mason; for he is here taught that we are all sprung from the same stock, are partakers of the same nature, and sharers of the same hope. But while he seeks to exercise in their true sense those benign principles of faith and charity, he does not forget that every other qualification for good that the human mind can receive, must also contribute to form the characteristic of the true Mason—if to love and adore God with an unrivalled and disinterested affection, to acquiesce in the dispensations of Divine Providence with a joyful resignation, afford him that peace which the world can neither give nor take away, so will his heart be enlarged for the performance of every duty lying upon him, and here those grand principles in Masonry—brotherly love, relief, and truth—will have their share in his daily exercise. Truth is the foundation stone of all that is virtuous, honourable, and dignified in human society, and thus the true Mason becomes an honour to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world. Freemasonry then, by a sincere and honest exercise of it, in a true and lively faith in God, a strict obedience to his laws, and a universal charity towards all mankind, stands forth as the fairest handmaid of true religion, unshackled by any particular dogma, beyond that one all-prevailing principle—Divine truth. In the ceremonials now before us there is much of religious and moral truth conveyed; and while we look to the externals, we should not entirely disregard their true value and meaning; for the true riches of Masonry lie concealed, as it were, in a casket. We rest satisfied with our attainments as far as the general ritual is concerned, and if we are capable of discharging some of our duties here, and acquainted somewhat with our lectures, we too often conclude that we have done all that is required of us; it is, therefore, only on particular occasions, and on such as the present, that we have an opportunity of unfolding them to ascertain their real worth, and of searching out much that is valuable, and thereby drawing around us tighter those cords of brotherly love which unite us together more firmly in one faith, one hope, one charity. Faith, hope, and charity form the moving spring in Masonry at every turn we take, and in the present ceremonials of this day they will also engage our attention. If we dedicate our lodge, in the first instance, to Freemasonry, we use the utmost caution that no one shall partake of our privileges until he has openly acknowledged before us a true faith and trust in the one Great Creator—the Governor and bountiful Disposer of all; if we dedicate it to piety and virtue, we are

assured there can be no true piety of heart or mind without a firm hope in the Divine promises; and when we dedicate it to universal benevolence, we here set forth that greatest of all virtues—charity—in its most enlarged sense. While engaged with our corn, our wine, and our oil, those great theological virtues shine forth again in all their lustre, and in the three grand offerings we have to consider they form a prominent part. Faith practically receives the Divine testimony concerning invisible things, and looking to Him whom the beloved son of Abraham prefigured, relies with confidence on Him, and on the Divine promises concerning Him; hope practically awaits and expects the promised blessings to be perfected in eternal life; and charity is the active motion and principle of Divine fellowship and walking with God, and of all those willing services of brotherly kindness and charity, which, as Masons, we endeavour so particularly to cultivate. [The speaker then alluded to those Masonic traditions whence we learn that it was on holy ground our first lodges were established, and then proceeded.] The consecrating or dedicating of any person or thing for pious purposes is not only of Divine appointment, but they engage the affections in a hearty thankfulness for past benefits, and confident expectation of future blessing. The whole Hebrew nation was consecrated to be the peculiar people of God. To commemorate the destruction of the first-born of the Egyptians, when the Israelites were preparing to go forth from Egypt, the first-born of man and beast were ever after dedicated to the service of God. The tabernacle of Moses, and the temple of King Solomon were dedicated at the command of God, and feasts were provided for the people. The wall encompassing the city of Jerusalem, when it was finished, was solemnly dedicated with prayers, praises, and thanksgiving, and with much singing and music; so also in our Masonic arrangements this custom has been continued down to us through many ages, nor should we consider our lodges fairly established without it. The use of corn, wine, and oil is of the earliest date, and rendered symbolically to represent the goodness and mercy of God towards his creatures, not only in temporal things, but in spiritual blessings also. The ancient prophets referred to them to encourage the people in a true faith and dependence on the bountiful Giver of all good, for all His blessings and bounties towards them, as a reward for their faithful obedience to His laws; and to express the judgments of God for their disobedience, the corn, wine, and oil should be withheld. It was from a similar idea that our ancient brethren have transmitted down to us their custom in laying the foundation stones of buildings dedicated to the service of God, in pouring corn, wine, and oil thereon in acknowledgment of the great goodness and mercy of God towards His people. They erected those temples to show forth his praise, while at the same time they are expressive of their faith, and hope, and dependence upon him for the completion of the great work. But in the consecration of Masonic lodges, where alone the sacred mysteries of Masonry are unfolded, they will appear to carry with them a much higher signification, and one well worthy of our attention; for, on a close examination, it will be found to be that which forms the ground-work of Masonry itself, and that which our ancient brethren, when they left Jerusalem, at the destruction of the Holy City and Temple, anxious to perpetuate the memorial of that great work on the Holy Mount, and the subject of those sacrifices offered there, veiled them so carefully to preserve themselves from persecution at the hands of the heathen around them, that they left it open to all who should afterwards join them, to discover its truths by telling us in the very words of Him who was the very centre and Divine perfection of wisdom, to "seek and ye shall find, ask and ye shall receive, to knock, and the door of Divine wisdom and knowledge will be opened to us;" and this Divine instruction is to be traced through all the degrees of Masonry. In the ceremonials now before us, with a little careful attention, we cannot fail to discover those sacred and Divine truths, which to a mind imbued with the valuable and beautiful principles of Masonry, will render the institution worthy of the utmost reverence and esteem. In the trial of Abraham's faith and obedience, the offering for sacrifice of his only and beloved son Isaac, was a whole offering; the knife was firmly grasped; the hand upraised, but the fatal blow was not given, the fire had not been applied, the sacrifice was not consumed—it was accepted, and a more agreeable victim provided; which represent the fulness, the suitability, and all sufficiency of that great and stupendous plan devised in the Divine counsels for the restoration of fallen man

to the favour and complete acceptance of his offended Maker. The sacrifice of King David was a sin offering as well as a peace offering, a lamb for an offering, whose body was broken and blood poured out, which point out the hope as well as faith of David that his sin would be pardoned; it was accepted, and the pestilence raging amongst his people immediately ceased. The sacrifices of King Solomon at the dedication of the Temple were chiefly peace offerings to testify his thankfulness and praise at the completion of the great work, and at the bringing up of the Ark of God, and placing it in the tabernacle provided for it, and in those numerous and costly offerings were set forth his benevolence and charity, in his profound love to God and man—they also were accepted, when the Most High in His beneficence and regard to His favoured people, descended visibly in His glory, and rested and dwelt there in the glorious shekinah on the mercy seat. We have here in our very midst and standing before us, the very same laws as written by the finger of God on the two tables of stone, given to Moses on Mount Sinai, and which were then in the ark of which King Solomon was celebrating the bringing up into the Temple, and by the same Divine Spirit written there also, as an encouragement to our faith, an assurance of hope, for the establishment of a never ceasing charity, his gracious and benevolent assurance to his people, "Ye are the Temple of the living God," and then in the same manner as the Divine glory rested and dwelt in the Jewish Temple, "And the Spirit of God dwelleth in you, for the Temple of God is holy, which Temple ye are," wherein the Divine Spirit is abundantly poured forth in all the variety of His gifts and graces. And thus in this very simple, primitive, and ancient Masonic ceremonial, we have a practical illustration of the great theological virtues, wherein we express our faith and dependence on the bountiful Giver of all good, our hope in His present and future blessings, and our brotherly kindness, benevolence, and charity to all mankind; while those three grand offerings with which, in a Masonic sense, they appear so intimately connected, portray the great work of a Triune Deity in all His offices, in His mercy and loving-kindness to man. Such are the subjects which the present ceremonials present for our consideration. And while in Masonry we are instructed to engage ourselves in the study of the liberal arts and sciences, which tend to enrich the mind, and contribute so much to the comfort and elegancies of life, and the convenience and well-being of mankind, and also in the exercise of all those religious and moral virtues which promote the happiness, and constitute the safeguard of human society; yet we do not neglect or despise those precious truths and Divine promises, and the historical records contained in that Holy Volume presented to us at our initiation as a guide to our faith; and why? because they fill us with joy and peace in believing. With minds thus prepared for the solemnities of the day, I trust we may all derive some light and instruction from this as from the other ceremonies of the Order, wherein the Divine truths Freemasonry is intended to convey to us are so beautifully set forth; and, being so engaged, I pray that a ray of Divine mercy and heavenly light may so rest upon us, that, at the conclusion of our labours, we may each be ready simultaneously to exclaim, as it were in our own minds, in the language of those holy men of old upon the mount, "It is good for us to be here."

Bro. Jacob followed up this discourse by conducting the choral service in the most perfect style. Bro. Stagg, Org. to All Souls' Lodge, presided at the harmonium. The music comprised some of Virtue's selection of the Psalms, Tallis's chants, &c., among which was the following Masonic ode:—

Thou whose Almighty word,
Chaos and darkness heard,
"Let there be light."
Spirit of Truth and Love,
Life giving, Holy Dove,
Angels praise thee above,
Hail! Heav'nly Light!

Hail! Universal Lord!
By Heav'n and earth adored,
All Hail! great God!
Before thy Throne we bend,
To us thy grace extend,
And to our pray'r attend,
All Hail! great God!

The introductory prayer was as follows:—
Glorious Architect of Heaven and Earth, Thou great Geome-

trician of the Universe, who hath created all things, and for thy pleasure they are and were created. For Thou hast created the Heavens and stretched them out; Thou hast spread forth the earth, and that which cometh out of it; Thou givest breath unto the people upon it, and Thy spirit to them that walk therein. The day is Thine and the night is Thine, Thou hast prepared the light and the sun, Thou hast set all the borders of the earth, Thou hast made summer and winter; all our fresh springs are in Thee. We, the frail creatures of Thy Providence, desire humbly to approach Thy Divine Majesty, and to dedicate ourselves, and all that we have and are, to Thy service, and to Thy glory. And, although we acknowledge our unworthiness even to lift our eyes to that place where thine honour dwelleth; yet graciously vouchsafe, we pray Thee, to grant us Thy special blessing, while we wait here before Thee, that in this, and all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life, through Jesus Christ our Lord.—Amen.

The first lesson was from 2 Chron. chap. ii., at the conclusion of which the following from the 104th Psalm was sung:—

Great Architect divine, thy praise
The Heav'n's bespeak; with honour crown'd,
Thy Throne stands sure; with light thy throne
Eternal Majesty surrounds.

The Moon's inconstant aspect shows
The appointed seasons of the year;
Th' inconstant sun his duty knows—
His hours to rise and disappear.

Forth to the tillage of the soil
The husbandman securely goes,
Commencing with the sun his toil,
With him return to his repose.

How various, Lord, thy works are found,
For which thy wisdom we adore!
The earth is with thy treasure crown'd,
'Till Nature's hand can grasp no more.

During the singing of the psalm (the first verse not being in the established version, but was composed for the occasion as an opening to the hymn) the solemn and interesting ceremony of offering the incense was preceded with. The solemn act of consecration was then proceeded with. A procession was formed consisting of the following:—

Junior Deacon.
A Brother supporting the Doric Light.
Junior Warden.
Ionic Light.
Senior Warden.
Corinthian Light.
Three Past Masters bearing Silver Cups containing Corn, Wine,
and Oil.
Consecrating Master.
Senior Deacon.

In the course of the proceedings the following (Merrick's version of the 133rd Psalm) was sung:—

How blest the sight, the joy how sweet,
When brothers joined with brothers meet,
In bands of mutual love.
Less sweet the liquid fragrance shed,
On Aaron's consecrated head
Ran trickling from above.
And reach'd his beard and reach'd his vest,
Less sweet the dews on Hermon's breast,
Or Zion's hill descends.
That hill has God with blessings crown'd
There promised grace that knows no bounds,
And life that knows no end.

Then followed the second prayer, which was as follows:—"O Merciful Lord God, whose throne is in the heavens, and the earth Thy footstool, and yet Thou dwellest in the hearts of the humblest of Thy creatures, whom Thou hast made capable of knowing and serving Thee; regard, we pray Thee, with Thine especial favour this, our present undertaking, that in the celebration of these our solemn rites, we may set forth Thy glory, and receive from Thee the blessings of Thy grace. Grant, O Lord, that all those who may here be admitted to the privileges of this our Order, may be distinguished by a faithful regard to the obligations which in Thy name and under Thine allseeing

eye, they may here enter into; that they abounding in all holy conversation and godliness of living, and with fervent charity to those in need, may become examples for good to all around them. And to all those who shall be invested with the government of this lodge, grant that their life and conduct may ever be guided by Thy word and power; that they may bear rule with diligence and good acceptance, and with brotherly kindness to all under their charge, that they may be endued with wisdom to enable them faithfully to define the sacred mysteries of our Order, for the instruction and welfare of their brethren, and to engage them to a due obedience of Thy precepts. Bless, O Lord, all our brethren wherever dispersed over the earth, and all those in sorrow, sickness, trial, or need, send to them help from Thy holy place, as in mercy Thou seest needful for them. And may the bond of union continue to strengthen all our lodges through the world, that Thy name may be known and adored throughout all the nations of the earth. And to all of us let Thy good Providence surround us with the blessings Thou seest needful for us, and inspire our hearts with thankfulness for Thy mercy and loving kindness towards us; and looking forward to those gracious rewards which Thou hast laid up for them that faithfully serve Thee, may we all with patience, and hope, and faith, wait for the accomplishment of Thy good pleasure concerning us. Amen."

The second lesson was part of Isaiah lii. Then followed the Processional Psalm 122nd.

During the Processional Psalm the brethren became so impressed with the spiritual meaning of the ceremony, that they all joined gradually as the procession passed, till at length a complete circle was accidentally formed as true as stretched by a compass composed of nearly sixty of the brethren, in which the following concluding prayer was offered up:—

"O Almighty God, infinite, eternal, uncreated light. Who sittest in the highest heavens, invested with essential glory and Divine perfections; who fillest all things with Thy presence, for Thou art everywhere by Thine essence and Thy power; in heaven by Thy glory, in the hearts of Thy servants by Thy spirit, and hath all things in continual observation of Thee; accept, we pray Thee, our adoration and praise. Grant to us, Lord, the continual dew of Thy blessing, that we may increase in wisdom and understanding, and in true knowledge of Thee and of Thy word. Confirm our faith, increase our hope, enlarge our clarity, that the bonds of brotherly kindness may become daily more and more strengthened amongst us, and that we may continually rejoice in the practice of every virtue pleasing in Thy sight. O Thou Holy One of Israel, everlasting Creator, Redeemer, and Governor of all things, let the bright beams of Thy heavenly light descend upon us, to illuminate our minds, to quicken our hearts, and engage us in a true faith in Thee, and an ardent love to Thee; and so direct our steps in obedience to Thy laws, and in the works of Thy commandments, that passing safely under Thy divine protection through the intricate windings of this mortal existence, we may at last attain to the region of eternal light and bliss, where Thou reignest in perfect glory, and majesty eternal, one God, blessed for ever. Amen."

At the conclusion of the prayer the following hymn was sung:—

Grateful notes and numbers bring,
While Jehovah's praise we sing;
Holy, holy, holy Lord,
Be thy name by all adored!
Hallelujah, Amen.

All on earth, and all above,
Sing the great Redeemer's love;
Lord, thy mercies never fail—
Hail, celestial goodness, hail!
Hallelujah, Amen.

Tho' unworthy, Lord thine ear
These our Hallelujahs hear;
Purer praise we hope to bring,
When with saints we stand and sing
Hallelujah, Amen.

Lead us to that blissful seat
Where thou reign'st supremely great,
Till we come to reign with thee,
And thy glorious greatness see.
Hallelujah, Amen.

After this, the very beautiful patriarchal blessing was given,

which concluded this very interesting Masonic ceremonial:—
"May the God of our Fathers, the God of Abraham, of Isaac, and of Jacob, who hath led us through our life long; the angel of the everlasting Covenant, who hath redeemed us from all evil; the God who sanctifieth us; may He bless us and keep us, from henceforth and for ever. Amen."

The Consecrating Master was attended by his two Deacons throughout the whole of this elaborate ceremonial.

THE BANQUET.

Immediately on the conclusion of the ceremony at 2:30 p.m., the brethren adjourned to the banqueting lodge room of the Royal Breakwater Hotel (Bro. Sansom's), where, amidst magnificent floral adornments, luncheon was laid out in the most elegant style of that well-known house, the prime resort of all visitors to the island. The W.M., Bro. R. N. Howard, called the brethren from labour to refreshment, and again occupied the chair, supported by Bros. Coombs and Jacob, and the W. Masters of the respective lodges present. The W.M. in the chair, in speeches prefaced with all that beauty and freedom of expression only heard within a Masonic lodge, proposed successively, "The Queen and the Craft," "The Earl of Zetland, and the Grand Lodge," "The New Lodge of Portland," "The Health of Bro. Jacob," and thanks to him for the ceremony which he had performed in a manner which all present had declared to be unequalled; "The Masters of the various Lodges represented," who severally returned thanks, and with similar compliments, including one to the ancient Freemasonry of Scotland, and to the Press, represented by Bro. W. W. Fyfe; to the host, Bro. Sansom, for the admirable spirit with which he had laid all the resources of his house and of the island at the disposal of the brethren, the hours slid on fringed with due and orderly harmony, enlivened by many gay and festive songs, and, as the moment for the departure of the steamer drew nigh, many a vow was registered that this first Masonic visit to Portland should not be the last, but that the first Monday of every month would be marked, more or less, by an influx of the brethren of the mystic tie.

DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 531).—The brethren of this lodge met on Thursday evening, the 6th inst., at eight o'clock, in the Masonic Hall, for the purpose of holding the usual monthly lodge. The W.M., Bro. George Moore, M.D., P.M. 764, and P. Prov. J.G.W., was in the chair. There were likewise present Bros. Simpson Armstrong, P.M. and Treas.; A. Nathan, S.W.; W. J. Siveright, J.W.; T. W. Hearon; Stonier Leigh, Sec.; J. J. Armstrong, T. Forbes, H. Sale, J. Parker, J. Mowbray; and Visitor Bro. J. Smith. After the lodge had been opened in due form with solemn prayer, the minutes of two previous lodges were read and confirmed. As there was no business before the lodge requiring much attention, it was opened in the second degree, and the lecture on the tracing board of that degree was given by Bro. Leigh, with the usual illustrations, to which the brethren listened with attention. The lodge was then closed down to the first degree. After some little financial business had been transacted, the Sec. proposed and the Treas. seconded, that in case the arrears of quarterages of certain members be not paid before next regular meeting, their names be struck off the roll of the lodge as defaulters, and they be no longer considered members. It was carried unanimously. It was next agreed, after some discussion, that the refreshment next regular lodge be increased by a hot supper, to be paid for by the brethren. The lodge was then finally closed, and the brethren retired to the ante-room to refreshment. After the usual loyal and Masonic toasts, the toast of the evening was proposed, "The Senior Member of the Lodge, Bro. Hearon," who, in consequence of residing at a distance, had not visited the lodge for several years, but had come purposely this evening to renew his acquaintance with the brethren. His services to the lodge for some years as Secretary, when an active member, were referred to in eulogistic terms by the proposer, and the toast was warmly received. The brethren separated at an early hour.

SOUTH WALES (EASTERN DIVISION).

ABERAVON.—*Afan Lodge* (No. 833).—The usual monthly meeting of this lodge was held on Thursday, the 6th of July, at the lodge rooms, the Prov. G.M. and the D. Prov. G.M. being present, and the attendance of the officers and

members of the lodge being very numerous. The chair was taken by Bro. H. L. Prichard, W.M., who passed Bros. Thomas and Phillips to the second degree; he then resigned the chair to Bro. P. H. Rowland, P.M., who raised Bro. J. W. Lewis to the third degree. The W.M. then read an official communication from the Grand Secretary, notifying that the M.W. the Grand Master the Earl of Zetland had been pleased to appoint Bro. Theodore Mansel Talbot, to be Provincial Grand Master for the Eastern Division of South Wales, in the room of Col. C. K. Kemys-Tynte, who had resigned the office in consequence of ill-health. The W.M. also read a letter from the Provincial Grand Master, referring to his own appointment, and gracefully alluding to the retirement of the late Prov. G.M., also stating that he had appointed Bro. Edward James Morris, P.M. No. 237, to be the Deputy Provincial Grand Master. The W.M. Bro. Prichard having referred to these appointments in a highly complimentary and fraternal manner, it was proposed by Bro. Rowland, P.M., and seconded by Bro. Powell, P.M., and resolved with acclamation, that suitable addresses should be at once prepared and forwarded to the Provincial Grand Master and the Deputy Provincial Grand Master, expressing the feelings of satisfaction and congratulation entertained by the members of this lodge on the occasion. The lodge was then closed, and the brethren having adjourned to refreshment, separated at an early hour, having passed a very pleasant evening.

YORKSHIRE (WEST).

BRADFORD.—At the opening ceremony, on the 30th ult., of the Bradford Eye and Ear Hospital, the Mayor, Charles Semon, Esq., in alluding to the presentation by the Lodge of Harmony (No. 600), of the beds and furniture for the wards of the hospital said:—Being a Freemason myself, it would ill become me to say much about it. You are well aware that there are certain secrets connected with Freemasonry, but of one attribute belonging to it we make no secret, and that is charity; and you may depend upon it, you will always find Masons ready to support establishments of a truly benevolent character. The formal presentation was made on behalf of the Lodge of Harmony, by Bro. Dewhurst, who said he hoped that the institution, the excellence and worth of which were so obvious, would meet with that measure of support and encouragement which it so well deserved. In the course of the proceedings, the Rev. Dr. Campbell moved a resolution expressive of thanks to the mayor, the representatives of the late Mr. Weichers, to the Freemasons' Lodge of Harmony, and to the Amalgamated Friendly Societies, for their kindness in furnishing the wards of the charity. He paid a tribute to those who had, by their zeal and devotion to the object, brought the work to so satisfactory an issue. Mr. Barthelmes, in supporting the resolution of the Rev. Dr. Campbell, also warmly acknowledged the gift of the Lodge of Harmony, and of the Amalgamated Friendly Societies, and added that acts like these would always remain titles of honour to those bodies. We are pleased to find that the building has been opened free of debt.

ANCIENT AND ACCEPTED RITE.

METROPOLITAN.

CHAPTER OF SOVEREIGN PRINCES OF ROSE CROIX OF HEREDOM.—A convocation of the members of this chapter was held on Tuesday, the 11th inst., in the Temple, Freemasons' Tavern, Great Queen-street. There were present the Ill. Bros. Dr. R. H. Goolden, 32°; Charles Goolden, 32°; Lieut.-Colonel Goddard, Dr. Tulloch, J. How, R. Spencer, Sharpe, Major Finney, 30°; Captain Dimond, Lamert, Newton, and others, 18°. The election of Bro. Dr. Goolden, as M.W. Sov., having been confirmed, he was obligated and installed by the Ill. Bro. A. Perrier, 32° of France. A ballot was taken for several candidates, and the following brethren who were in attendance being approved of, they were installed into this supreme degree:—Bros. Sir P. Mac de Colquhoun, Thomas Price, B. Douglas Campbell, Peter O'Hara Brady, Charles Thieffall, W. Y. Moore, W. A. Brunton, and Joseph J. Forrester, Bro. How acting as G. Marshal, and Bro. Tulloch as Raphael. The M.W. Sov. then appointed as his officers—Bros. Finney, 1st General; Dimond, 2nd General; Tulloch, Prelate; Charles Goolden, Secretary; Sharpe, G. Marshal; Lamert, Raphael; Spencer, Capt. of Guard; How, Dir. of Cers. The effect of

the ceremonies was greatly enhanced by the very beautiful and appropriate music belonging to the degree, under the direction of Bro. Fielding, assisted by Bros. Shoubridge, Montem Smith, and Distin. All business having been concluded, and the chapter closed, an adjournment was made to the banquet, at which thirty brethren were present.

NOTTINGHAMSHIRE.

NOTTINGHAMSHIRE.—Chapter of Sovereign Princes Rose Croix.—The members of this chapter held their anniversary meeting at the Assembly Rooms, on Thursday, the 6th July, under the presidency of Bro. S. R. P. Shilton, 30° M.W.S., assisted by Bros. John Comyn, 1st General; Thos. Wm. Robinson, 2nd General; Edwin Moses Kidd, Grand Marshal; Matthew Vowles, Raphael; H. Alfred Attenborrow, Captain of Guard; and John Cumming Banwell, Equerry Without. The chapter was honoured with the presence of the Ill. Bro. Hyde Pullen, 32°, who, after the chapter had been solemnly opened by the M.W.S., proceeded to initiate the candidates into this most beautiful of all degrees, and in that impressive and dignified manner which is so highly appreciated by all who know him. Bro. Pullen then proceeded to instal, in ancient and solemn form, the Ill. Bro. John Comyn, as M.W.S. for the ensuing year, who appointed the following officers:—The Rev. Charles Walter Hudson, Prelate; Thos. W. Robinson, 1st General; Edwin Moses Kidd, 2nd General; Matthew Vowles, Grand Marshal; Henry Alfred Attenborrow, Raphael; Francis George Rawson, Captain of the Guard; John Cumming Banwell, Equerry Without. Bro. S. R. P. Shilton, as P.M.W.S., proposed, and the M.W.S. seconded, a vote of thanks to the Ill. Bro. Hyde Pullen, for his great kindness in leaving his distant home to attend the chapter, at the same time coupling with it the name of the Sovereign Grand Commander of the Ancient and Accepted Rite for England and Wales, and the dependencies of the British crown, who is a native of this town, which was carried unanimously. There being no further business before the chapter, the same was closed in due form, according to ancient custom. The brethren then adjourned to the George Hotel, and partook of a sumptuous banquet, presided over by the M.W.S. After the removal of the cloth, the usual loyal toasts were duly honoured; then followed much valuable and instructive Masonic information, and all departed highly gratified.

KNIGHTS TEMPLAR.

HERTFORDSHIRE.

WATFORD.—Stuart Encampment.—The July meeting of the Stuart Encampment was held at the Freemasons' Hall, Watford, on Monday, the 10th inst., and it being the day appointed for the installation of the E.C. elect, Sir Knt. C. H. Finch, on the muster roll being called over, nineteen of the twenty-six members responded to their names. Amongst those present were the following P.E.C.'s of the encampment—Sir Knts. Wm. Stuart, M.E. and S.G.M.; George Francis, Prov. G. Commander; Burchell-Herne, D. Prov. G. Commander; Captain Layton, P. 1st G. Captain; W. S. Tostell and G. Lambert. Previous to the installation, Comps. W. H. Heath, of the Mount Zion Chapter (No. 145), and H. Ovey, of the Chapter of Prudence (No. 12), were introduced, and, after the usual trials and approbation, were duly admitted into the Order, saluted, and proclaimed according to ancient form. The Prov. G. Commander then took the chair, and conducted the ceremony of the installation of the E.C. elect with the skill and ability for which he is conspicuous. The E.C. then appointed the following Sir Knts. for the ensuing year:—Sir Knts. Dr. Brett, 1st Captain; Rev. R. Brannon, 2nd Captain; Halsey, Prelate; Horsely Expert; Dr. Hes, Capt. of Lines; Copeland, 1st Herald; Banks, 2nd Herald; Burchell-Herne, Reg. Before the encampment was closed, the M.E. and S.G.M. animadverted in strong terms on the absence of punctuality in the attendance of some, and the appearance of other Sir Knts. without the regulation Templar clothing, and intimated his intention of not again attending unless more regularity in both respects were obtained.

NEVER overpraise any absent person, especially ladies in the company of ladies. It is the way to bring envy and hatred upon those whom you wish well to.

THE WEEK.

THE COURT.—The Queen held a Council on the 6th, at one o'clock, at which were present the Earl de Grey and Ripon, Lord Stanley of Alderley, the Right Hon. Sir George Grey, and the Right Hon. W. E. Gladstone. The Hon. Emma Lascelles and the Hon. Florence Seymour, have succeeded the Hon. Caroline Cavendish and the Hon. Flora Macdonald, as Maids of Honour in Waiting. Her Majesty held a Council on the 7th, which was attended by the Prince of Wales, Earl Granville, Viscount Palmerston, and the Right Hon. Sir George Grey. Previous to the Council, the Lord Chancellor had an audience of the Queen, and resigned the Great Seal. Lord Cranworth was introduced at the Council, and received the Great Seal from her Majesty. Messrs. Hills and Sanders, of Eton, had the honour of attending at Windsor Castle on Saturday last, for the purpose of taking photographic likenesses of their Royal Highnesses the Prince and Princess of Wales and the infant Prince. The Queen and suite left Windsor for Osborne, on Monday, and arrived safe at a little before eight o'clock.

IMPERIAL PARLIAMENT.—Parliament was prorogued on Thursday, the 6th inst., by Royal Commission. Her Majesty in her message thanks Parliament for its devotion to the public interest during the last six years. After touching upon her relations with foreign powers she rejoices in the termination of the civil war in America, regrets that the Confederation scheme in British North America has not been carried to a successful issue, and is thankful for the prosperous condition of India. Addressing herself more particularly to the House of Commons, the Queen thanks them for their liberal supplies, and speaks hopefully of the effect of the commercial treaty recently concluded with Prussia and the German Commercial Union in extending the trade of the country. The remainder of the speech is devoted to a *résumé* of the measures which had been passed during the session which has now closed. The Queen's speech was read by Lord Granville. Parliament was dissolved on Thursday night, the 6th inst., the proclamation to that effect being issued in a supplement of the *Gazette*. The writs were at once sent out, and in the metropolitan boroughs the nomination was fixed for Monday, the 10th.

GENERAL HOME NEWS.—The mortality in the country continues on the increase. The deaths in the eleven principal towns of the kingdom amounted to 3,022, being at the rate of 28 in the thousand. Salford, which is usually among the lowest in the rate of mortality, was last week the largest, being registered at the rate of 40; Dublin is still more surprisingly low, being only 16; Birmingham is not much worse, only 19. London occupies its usual place of one below the average, or 27 in the thousand. Of 3,022 deaths 1,536 occurred in London, which was 81 over the mortality of the previous week, and no less than 334 above the average. The principal cause of death is diarrhoea, arising from the heat of the weather. The births were 3,618, of which 1,993 belong to London, or more than 160 above the ten years' average.—The trial of Dr. Pritchard was brought to a close at Edinburgh on Friday, the 7th inst. After the Lord Justice-Clerk had summed up, the jury without much hesitation, found the prisoner guilty on both charges. The verdict was unanimous, and sentence of death was immediately passed. He has since confessed to the murder of his wife, but denies that he had any hand in the death of Mrs. Taylor.—The City authorities have made a raid on the betting houses within their jurisdiction. Several offenders against the Betting Houses Act were brought up at the Guildhall Police-court, and fined sums varying from £20 downwards.—The Cape of Good Hope has been visited with a disastrous storm. The mail

steamer *Athens* has, we regret to say, been totally wrecked, and many other vessels have been lost. It is greatly to be feared that there has been a serious loss of life.—The Hon. Mr. Bethell's case was before the Bankruptcy Court on Saturday last. The bankrupt was released from custody a short time ago, but no statement of his debts has yet been filed, though they are roughly estimated at £25,000. Several debts were tendered for proof—among others one by Mr. Welch, the registrar of the Leeds Court, when Mr. Lawrence, for the creditors, objected to it on the ground that the money was advanced for an improper consideration. The proof stood over. Another debt connected with stock-jobbing transactions was also objected to, but the proof was admitted, subject to further examination.—The Earl of Winchilsea appeared on Saturday last before the police magistrate at Wandsworth, to answer to the charge brought against him of smoking on the railway platform. His defence was that the practice was common, which was too obvious to be denied, but the station-master said that he checked it as much as possible. The magistrate admitted there was some truth in the plea, but did not hold that this justified any individual offender. The earl was fined 10s. and costs.—About midnight on Sunday a girl of the town named Maria Martin, was crossing Westminster-bridge, when she was met by a gang of ruffians, who commenced to maltreat her. They assaulted her indecently, assailed her with filthy epithets, and endeavoured to throw her over the bridge. A compositor came up at the moment, when they threw her down on the footpath and ran off. Four of them were subsequently captured. They were brought up at Southwark police-court, and sentenced each of them to four months' imprisonment.—The old and prosperous firm of Messrs. Overend, Gurney, is about to be converted into a limited liability company, with a capital of £5,000,000.—Lord Cranworth took his seat in the Chancery Court on Tuesday for the first time since his re-appointment to the Lord Chancellorship.—Henry Barker, a marine store dealer, was brought up at Southwark Police-court charged with the murder of James Regan. Regan, it seems, was drunk in the Blackfriars-road on Monday evening, and was knocked down by the prisoner. He was taken up and carried to the hospital, and there died. Barker was remanded.—A strike has taken place in the building trade. On Monday afternoon the carpenters and joiners in the employment of the Messrs. Cubitt, builders, of Gray's Inn-lane struck work in consequence of their demand of an advance of wages to the extent of three farthings an hour being refused. The Master Builders' Association are about to take up the matter.—In every borough in the metropolitan district in which the polling took place on Tuesday, the Conservative candidates were conspicuous—at the bottom of the poll. In the City Mr. Göschen was put at the head, and his three Liberal colleagues were joined with him. Poor Mr. Lyall, grasping at the City, has lost Whitehaven. He and Mr. Fowler were ignominiously beaten; they had not a chance. In Westminster, Mr. Mill and Captain Grosvenor head the poll, and the Conservative, Mr. Smith, is defeated by a good majority. Poor Mr. Haig's candidature in Lambeth was a farce. Nobody in that borough, at any rate, values him as highly as he values himself. Mr. Thomas Hughes is elected at the head of the poll, with Mr. Doulton for a colleague, while Mr. Lawrence is far behind. In Marylebone, Lord Fermoy is defeated, Mr. Harvey Lewis and Mr. T. Chambers having been elected. At Greenwich Sir John Heron Maxwell, the Conservative candidate, who thought to profit by the seeming divisions among the Liberals, has received a lesson

he is not likely to forget. Alderman Salomons and Sir Charles Bright was triumphantly returned. Mr. Locke and Mr. Layard had the luxury of an unopposed return for Southwark yesterday. Both gentlemen made addresses to the gathering; but the proceedings were not of a specially interesting character. Finsbury has done its share towards raising the character of the metropolitan boroughs. It has placed Mr. Torrens at the head of the poll, with Ald. Lusk in the second place. Mr. Cox was completely beaten. The sturdy men of Finsbury have never forgiven his conduct towards Mr. Stansfeld. The most noteworthy of the unopposed returns yesterday was that of Mr. Bright and Mr. Scholefield at Birmingham. Mr. Bright, on being elected, made a speech in which he dealt chiefly with reform. There could be no mistake as to his meaning. He told his hearers plainly what was wanted by the people, and what must be given to them before long: The balance of the returns on Wednesday is, we believe, in favour of the Conservatives by one or two votes. But they have lost one notable man, Mr. Seymour Fitzgerald, who is beaten by Mr. Hurst, a Liberal. The Liberals lose their Secretary of the Treasury, Mr. F. Peel, who, at Bury, is beaten by Mr. R. N. Phillips, a more advanced Liberal. Colonel Luke White, Irish Lord of the Treasury, is beaten at Kidderminster by a Mr. A. Grant, and Lord Alfred Paget loses his seat for Lichfield. Lord Bury has failed to secure election at Dover. Mr. Samuel Morley is chosen for Nottingham, and Sir Robert Clifton is above Mr. Paget on the poll by twenty-one votes. The royal borough is wrested from the Conservatives. Mr. Labouchere and Sir A. Hoare are the members for Windsor, in lieu of Mr. Vansittart and Mr. Vyse. At Tynemouth, Mr. Trevelyan beats a Tory—Mr. Hodgson; and at Newcastle, a good Radical—Mr. Joseph Cowen—takes the place of a mild Whig, Mr. Somerset Beaumont. Sir Charles Wood and Mr. Villiers have both secured their seats. Mr. Gladstone, junior, has taken a seat previously occupied by a Tory at Chester. Mr. P. A. Taylor gets a Liberal colleague in place of a Tory at Leicester. On the other hand, at Carlisle, Mr. Lawson loses his seat, which is taken by Mr. Hodgson. Mr. Lawson's advocacy of the Permissive Bill has, no doubt, led to this result. At Nottingham there was a good deal of disorder in the course of the day, but the poll was proceeded with. At Grantham, however, there was a riot. The polling booth was smashed, and the poll had to be postponed to the next morning.—Dr. Pritchard, who now lies in gaol at Glasgow, is said to have confessed that he poisoned his wife and mother-in-law.—Mr. Robert Debenham, the surgeon who was charged with manslaughter for shooting a man named Solomons, whom he says he thought was a burglar, was tried on Wednesday at the Central Criminal Court. After a lengthy hearing the jury acquitted the prisoner.

FOREIGN INTELLIGENCE.—M. Drouyn de l'Huys, Earl Cowley, and the Dutch and Belgian Ministers have exchanged the ratifications of the sugar convention which was concluded on the 8th of last November, and which is to come into operation on the 1st of August.—The *Opinion Nationale* of Paris makes a ridiculous mistake in dealing with the resignation of the Lord Chancellor of England. Confounding the office of Lord Chancellor with that of the Chancellor of the Exchequer, it expresses deep regret that a vote of censure passed by the House of Commons should have compelled the resignation of Mr. Gladstone.—An accident took place on Thursday, the 6th inst., on the line of railway between Lyons and Marseilles. Three persons were killed and twenty wounded.—A strike of an entirely novel kind has broken out in Marseilles. It appears that some six thousand bachelors have met and pledged themselves

to renounce matrimony until damsels abjure expensive ways and take to domesticity and economy in dress. This is, indeed, a new and heroic movement of the famous men of Marseilles. *Aux armes, citoyens*—that is, close your arms steadfastly against the advances of the too, too dear sex until economy sets in.—Some negotiation is apparently going on for the recognition of Italy by Spain. In the Spanish Congress, on Thursday evening, the Minister for Foreign Affairs refused to enter into a debate on the subject, on the ground that certain negotiations concerning it were already pending between Spain, Italy, and other Powers. It is stated that the Pope, being applied to on the subject, offered no opposition.—It is reported in Paris that there is to be a reduction of the French army by about 30,000 men, a proceeding which will relieve the Exchequer to the amount of 30 million francs, besides affording an additional evidence of the pacific tendency of the French Government.—The Italian Government has presented a report to the King upon the recent negotiations with Rome. The negotiations, it appears, were adopted at the request of the Pope, the Italian Government stipulating that the conferences should be strictly confined to the filling the vacant sees and other ecclesiastical matters, all political questions being entirely excluded. At the commencement of the negotiations the Papal Government exhibited a conciliatory disposition, and hopes were entertained of a favourable conclusion to the conferences; but subsequently, from some unknown influence, the Papal Government altered its tone, and became exacting, which ended in the negotiations being broken off.—The Madrid papers publish the conditions agreed upon for the evacuation of San Domingo, according to which it would appear that the Dominican Government acknowledges that the country owes the independence it is about to enjoy, solely to the magnanimity of the Spanish people.—A complete estrangement now appears to exist between the Papal Government and the representative in Rome of the Emperor of Mexico. A telegram from Rome reports several circumstances which show how unconcealed is the anger of the Pope and Cardinal Antonelli, at the independent course taken by the Emperor Maximilian.—The Spanish Ambassador at Rome has announced to the Papal Court the recognition of the kingdom of Italy by Spain. *Apropos* of this subject we may mention that during the recent debate in the Spanish Congress thereon, one speaker, who opposed the recognition declared that, let the Queen and Government do what they might, he personally would never recognise the kingdom of Italy. This is cruel, and no doubt will be fatal to Italy's prospects. The rumours that cholera had broken out in Constantinople and Smyrna prove to be wholly unfounded. A short quarantine has, however, been imposed upon vessels sailing between the two ports.—The rumours about a revived effort for a Congress of European States receive no confirmation. Some of the German papers, indeed, talk of the report still as if there were something in it; but the French press generally regard it as a mere *canard*. The *Cologne Gazette* originated the story on the faith of a telegram from London.—

TO CORRESPONDENTS.

* * * All communications to be addressed to 12, Salisbury-street, Strand, London, W.C.

ANSWER TO NUMEROUS ENQUIRERS.—“The K.T. and K.M. Statutes” may now be had at Spencer's Masonic Depot.

PERSEVERANCE.—The subject was brought under the notice of Grand Lodge in March, 1864, and we believe the matter rests in the same condition as stated by us in our issue of March 5th, 1864.