

LONDON, SATURDAY, DECEMBER 3, 1859.

## CLASSICAL THEOLOGY.—VI.

## JUPITER AND JULY (CONTINUED).

Νίκηφόρος is often mentioned in the pages of Livy. By the oracle of Jupiter Nicephorus, Hadrian was assured of his being promoted to the empire; the name signifying the “giver of victory.” There is on the *Nervianæ monete*, or coinage of Nero, an image of that emperor, sitting on his throne, bearing in his right hand thunder, and in his left hand a spear; the coin bears this superscription, “Jupiter Custos.”

Domitian gained the epithet of Nero Calvus; the pair of Neros may be said to be in the safe keeping of a third person, Jupiter Stygius, who some call Pluto, but whose Latin name is “Dis,” the king of Hell and Wealth, as Tully writes, because all the “natural powers and faculties of the earth are under his direction, as all things go to the earth and proceed thence;” in which philosophy he it observed we can have no thorough agreement, even though we quote Virgil.\*

When victory was on Jupiter's side in his wars against the giants, the goddess of Victory obtained from him this important prerogative for her mother—that no oath should ever be violated with impunity which was sworn among the gods by her name. Any god breaking an asseveration made by Styx the daughter of Oceanus was at once banished from the nectar and table of the gods for a term of a year and nine days. We gather also from either Virgil, Lucian, Plato, Pausanias, or Hesiod in his *Theogonia*, that it was not unusual for Styx to refuse all office on transporting a soul to Pandemonium. At any rate, Charon takes not all promiscuously who come to him; the souls of the dead, whose bodies are unburied, he will by no persuasion convey over his ferry.

“Centum errant annos, volitant hæc littora circum :”

“A hundred years they wander on the shore,

At length, their penance done, he wafts them o'er.”

But be it understood, not before they pay him first his fare, which is at least an obolus. How this antique ferryman, who—

“Looked in years, yet in his years were seen

A youthful vigour and autumnal green—”

ever passed over Styx with Nero in his boat, we make a matter of no consideration. Shadows were not allowed to cross the lake unassisted, or by right of toll or freedom. Be this as it may, there is another passage over Phlegethon, whose waves are fire, into which hell's three judges saw Nero fall. It is thus we hear of the messengers of some of his murdered and mangled victims, a cloud of witnesses—the blood which cries from earth to heaven, and from heaven to earth—of his mother, of his wife, of his master, of St. Paul—and of Christians and Jews not a few, and many another to whose screams of dying agony he played his fiddle, while Rome was burning.

Some archæologists have described the tomb of Jupiter as being extant in the Isle of Crete. Jupiter was no doubt a Cretan king, whose mother was called Ops; or, in other words, he was born, or was of the earth; that is, he was made a god, the first god of the Cretans, and therefore called Jupiter and the son of Saturn. He was said to be educated on Mount Ida, in Crete, where he was brought forth; or was found by the Curetes and Corybantes; some say by the nymphs, and others again affirm by Amalthea, the daughter

\* By Jupiter Virgil understood the “soul of the world;” which is not only diffused through all human bodies, but, as it were, through all the parts of the universe :—

“—The heaven's and earth's compacted frame.  
The flowing waters and the starry flame,  
And both the radiant lights—one common soul  
Inspires, and feeds and animates the whole;  
This active mind, infused throughout all space,  
Unites and mingles with the mighty mass.”

of Melissus, the sovereign of these places, who, with her sister Melissa, fed him on goat's milk and wild honey. Now here is an evident parallel to Moses being brought up by Pharaoh's daughter. The name of Amalthea was quite enough, too, to give rise to the Cornus Amaltheæ,” the *ægis* and the *capra* as zodiacal signs, and in like manner the name of Melissa was in itself a sufficient basis on which to ground the fable of her having been the discoverer of honey or its use as a food, and also of herself being turned into a bee. They add, besides, that he gave afterwards the horn of the goat which suckled him to his nurses, with the mystical privilege, that whosoever possessed it should obtain immediately everything they requested or even desired; also that the goat dying of old age was by him restored to life again.

Pharoah was the general title of the kings of Egypt, and so Jupiter was exclusively synonymous of the honour conferred upon the gods translated into heaven; indeed the name of Jupiter became so honoured, or rather coveted by posterity, that all kings and princes were styled “Joves,” and their queens called “Junones,” from the name of the deity's wife, which appellations we may interpret, in their primary sense, to mean a god and a goddess. With a still closer regard to historical research, our opinion is that Melissus was either himself the Jupiter of Crete in question, or that the latter married one of the king's daughters and reigned in his father-in-law's stead. At all events this king or Jupiter, according to Eusebius, was contemporary with the patriarch Abraham. It is recorded that the Lord came down to see the city of Babel and the tower “whose top was to reach unto heaven.” When Jupiter had heard a report concerning the great wickedness and impiety of men, it is said that he descended from heaven. He entered the residence of Lycaon, king of Arcadia, and announced himself to be a god. We have all heard Sydney Smith's joke about the South Sea islanders who keep a “cold clergyman” on the sideboard. Lycaon, king of Arcadia, was possibly about as well informed as a South Sea savage, and had no more knowledge of a god when he saw one, than that much humbler personage Balaam's ass. But it would appear that the monarchs of those favoured times were not deprived of their anthropophagical prerogative; and to serve up a roasted domestic at a banquet was a little tit-bit of pleasantry quite agreeable to the august palate—in fact a dish fit to set before a stranger, or even a god. Jupiter, however, abhorring the disgusting barbarity of his host, turned on a stream of lightning, which fired his palace, winding up the *tableau* by transforming Lycaon into an animal of his own name, Λυκαων, by which is meant a wolf.

Perhaps before we brought this Jupiter from the skies we ought to have shown how he got there. We have said that Rhea, Idæa, or Ops was his mother; but, more strictly speaking, he was born of a Cretan mother. Thus they say it was he whose father was Coelus, who begot Minerva: this then cannot be the same with the King of Crete. Now the historical meaning of the fable of Europa may be this. It was common among the early ancients, and indeed long after them, to build vessels whose prow or figure head was in the form of some animal or bird: thus we are here reminded of Bellerophon's ship Pegasus, or “Flying Horse,” and of the “Ram” of Phryxus and Helle. Jupiter, the King of Crete, in a white vessel, bearing the emblem of a bull, made a descent upon Phœnicia, and carried away the beautiful daughter of King Agenor. This monarch immediately commanded his son, Cadmus, to search everywhere for the ravisher of his sister, the Princess Europa. Cadmus little thought that he should never find her, though by a most unjust sentence his father had banished him for ever, until he should be successful in his pursuit. Wherefore it is said he built the city of Thebes, in Bœotia, which was not far from the mountain Parnassus. It happened whilst his companions went in quest of water they were devoured by a monstrous serpent. To avenge their death he went alone to the encounter, slew the enormous reptile, and struck out its teeth, which, by the

advice of Minerva, he planted in the ground. Suddenly, a harvest, so to speak, of armed soldiers sprang up, who, quarrelling among themselves as fast as they arose, cut each other down, until only five were left, by whom, afterwards, the country was populated. Wherever the earth was to be replenished it would almost appear that in ancient fable there always figured a serpent of some kind. Cadmus and his wife eventually took the form of serpents.\*

Cadmus is said to have invented sixteen of the letters of the Greek alphabet, α, β, γ, δ, ε, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ, which about the period that the Judges ruled in Israel, he brought out of Phœnicia into Greece. Two hundred and fifty years afterwards, Palamedes added four more letters, ξ, θ, φ, χ, that is, during the period of the siege of Troy; although some assert that Epicharmus contrived the characters θ and χ. About six hundred and fifty-six years after the demolition of Troy, Simonides constructed the other four letters, namely, η, ω, ζ, ψ. Cadmus is also said to have been the inventor of brass; he taught the manner of composing in prose, and he was the first among the Greeks who consecrated statues to the honour of the gods. We have said that the invention of letters is likewise attributed to Apollo. We cannot but fairly conclude that the art of writing was known to the Jews before the letters of the Greek alphabet ever organized a syllable, and that hieroglyphical or representative types were in use among the Egyptian, and perhaps with the Chinese, before the time of Joshua the son of Nun. "The angel of the Lord came up from Gilgal;" "Enoch walked with God; and he was not; for God took him." Elicius was one of Jupiter's names, because the "prayers of men may bring him down from heaven;" the learned Hetrusci taught that he assisted and obliged all mankind; and upon examining other sacred chronicles we find that we must arrive at an evident and conclusive supposition of one known (*omnipotentis Olympi*), taught, and general written language, long preceding the deluge.

Eusebius speaks of Jupiter Lapis, who reigned in Crete; this may be in reference to the stone presented to Saturn by his wife Ops. But perhaps after all Cadmus was in truth King of Sidon—a Kadmonite—as his name intimates; which people were perhaps the same with the Hivites, and of the number of those mentioned by Moses, who possessed the mountain Hermon, thence also called Hermonæi. So it came to pass that the wife of Cadmus bore the name of Hermone or Hermione. The word *Heveus*, in the Syriac, signifies a serpent: another word in the same language, of a double meaning, occasioned the fable that armed men sprouted forth from the teeth of the subtle beast, and that the servants of Cadmus were converted into serpents. As to the five soldiers who were said to have survived all the rest, the like Syriac word expresses the number "five," and "men ready for battle," according as it may be differently accented. In fact the same letters may stand for both "serpent's teeth," and "brazen spears," which latter will explain for what use Cadmus constructed brass, as it was with shining shields and weapons of this metal that he armed his followers in Greece.

Let us now again glance at the passage over the Jordan. Perhaps there never was a time when the love of the Lord towards his people was more immediately visible, and his anger more hot against Israel, in consequence of their transgressing his covenant in their wanderings, in their turning quickly out of the way which their fathers walked in, after Baalim and Ashtaroth, which otherwise read, mean Jupiter and the moving stars. We mean the planets in their courses, for although we know that all stars have a progressive motion, some of the ancients appear only to have suspected it. Nor could they have done more by their own observations, we may presume, when we take into account those which have been two, three, and five thousand years in performing one revolution round the earth, and others which

\* This expressed mortal coil was symbolical of their wisdom and ublunary and superlunary immortality.

have never yet made their circuit. But our space is limited, and we must leave this interesting subject, to return to its discussion at an early opportunity.

#### BASILICA ANGLICANA—IV.

##### YORK MINSTER.

THE reader needs hardly to be told that the word "minster" is a corruption of the mediæval Latin word *monasterium*, and that in ancient times, and among all ancient nations, the principal sacred edifices in the course of centuries came to stand for, and to be associated with, the names of the cities or communities which grew up in their vicinity; so we have our Westminster, Kidderminster, Axminster, Leominster, and others too numerous to mention.

The most glorious of all the noble buildings of the middle ages is unquestionably York Minster. It affords to the student a text book of Gothic art. No building, perhaps, combines so elegantly magnitude and elaboration—a rare merit it must be allowed, when we consider the many recent failures that have occurred owing to the excess of ornament. The utilitarian spirit of the age has tended in no small degree to obscure its external beauties, which are imperfectly seen in consequence of the crowd of houses that approach almost to the very walls. Let us, however, glance at its magnificent west front. The first object that strikes us is its window, placed between two lofty towers, and surmounted by a triangular canopy. Immediately underneath is a deeply recessed entrance, exhibiting a series of side columns, supporting arches which become smaller inward, the arch being of the most elegant form of the pointed style also receding in bands which diminish, and divided into two by a pillar supporting two wavy arches. On either side of this doorway are two smaller entrances, characterised by the same architectural features, and in the intermediate spaces are rows of rich niches filled with statues. Above the side doorways are two windows, the lower one exhibiting the triangular canopy, and the other surmounted by a battlemented band, which extends along the whole front, coincident with the commencement of the roof above which rise the two towers, crowned by beautiful pinnacles and edged with angular headed buttresses, between which is a triangular space topped by battlements, pierced with lancet arches, the effect of which is exceedingly imposing. The buttresses on the angles of the towers are richly adorned with canopies, niches, traceries, and crocketings. In the east front is the great window, with its two hundred compartments of stained glass, and bordered beneath with a row of scriptural heads. The south arm of the cross, corresponding with the transept, is distinguished by a number of acutely pointed arches, with slender pillars. The south side of the choir is perhaps unrivalled as a specimen of Gothic art. "The massy columns," says an accomplished writer and architect, "finely decorated with a variety of figures, and terminating in richly ornamented pinnacles—the windows large, and displaying beautiful tracing—the small transept of the choir, with its superb light—and the screen work before the three farthest windows of the upper tier—all concur to render this external part of the structure strikingly beautiful and magnificent."

On the north side, which is less encumbered with buildings than the south, there are three minor entrances, in which the architectural features already described prevail more or less; but the chief and most striking characteristics are five long lancet windows which illustrate very instructively the early pointed style, and to which the good people of York have given the name of the "Five Sisters." Over the centre rises the grand tower to the height of 213 feet, and supported on four pillars of extraordinary massiveness. It appears, however, that this was by no means the attitude of the architect's original design. We learn from Dugdale, who gives the measurements with much apparent exactness, that in the progress of the work fears began to be entertained for

the stability of the foundation, so that after much consideration, and with great reluctance, the builder abandoned the contemplated height. The two towers on the west front are 196 feet in height; the whole length of the building east and west, is 524½ feet; that of the transept, north and south, 222 feet. The length of the choir is 157½ feet, and its breadth 46½ feet; in addition to which there is a chapel, formerly dedicated to the Virgin, making a length of 222 feet. The length of the nave is 261 feet; its breadth, including aisles, 109, and its height, 99 feet.

The ancient name of York was Eboracum, and it appears to have been a very early, and to have ultimately grown a very considerable, settlement of the Romans. It was here the Emperor Severus died at the end of the second, or early in the beginning of the third century, and here also died Constantius the father of Constantine the Great, a century later. In the Saxon heptarchy it was the principal town of the Saxon kingdom of Northumberland, which was itself formed by the union of the kingdoms of Deira and Bernicia. It is stated that as early as the second century there was a British king, Lucius, who had even at that early period embraced Christianity and invited over a number of prelates whom he greatly favoured and endowed. Under his auspices it is said the first stone of a building, dedicated to Saint Peter the Prince of the Apostles was laid, the king laying upon the stone a great portion of his wealth. Later inquiries have thrown however some doubt over the existence no less than the piety of this monarch; and much that we hear of him—as well as of the time in which he lived, and even later, down to the end of the fourth century—is alleged to be largely intermixed with fable and falsehood.

Upon the death of Augustine, the apostle of the English, in 605, just eight years after his landing, during which period Christianity had made rapid strides, Pope Gregory commanded that there should be an archbishopric of York. In furtherance of this object, which he had long cherished but to which there seemed insurmountable obstacles—the inhabitants of the north not at all favouring the new religion—the Pope resolved to bring about a political marriage, by which he hoped to facilitate the extended propagation of the Christian religion. One of the earliest converts of Augustine was Eballd, King of Kent, whose example was immediately followed by all his family, and under whom and by whose favour the archbishopric of Canterbury was founded and endowed. Ethelburga, the daughter of Eballd, was induced, after repeated exhortation and commands, to give her hand to Edwin, the powerful but idolatrous monarch of the Northumbrians, and sovereign of the heptarchy. The lady, however, stipulated—thus setting a fashion of which later history furnishes not a few examples, and some of which were followed by very important consequences—that she should be allowed the free exercise of her religion, and that she should be permitted to take with her such ecclesiastics as she chose to form part of her household. Ethelburga, after much difficulty, aided by Paulinus who had been previously consecrated Archbishop of York, persuaded her sovereign lord to allow himself to be baptised, which ceremony was performed with the pomp and circumstance that distinguished Roman ceremonials in those days. On Easter day, 12th of April, A.D. 627, a wooden memorial church was raised on the spot, the same site as that which the present structure occupies. Edwin was shortly afterwards slain in a great battle fought at Hatfield, against Penda, King of Mercia, and Cadwalla, King of Wales; and Ethelburga and Paulinus being obliged to fly, the latter was named shortly afterwards, Bishop of Rochester. Peace being restored, the church was recommenced by Oswald, the successor and cousin of Edwin (the material this time being stone), and was completed by Wilfred, one of those haughty and turbulent prelates who were wont in those days to seize upon the revenues of kings for the aggrandisement of the church, and to crush under fierce anathema all who should oppose or thwart them in the

accomplishment of their ends. The structure was burnt to the ground in 741. Siward, the Dane, who was Earl of Northumberland in the reign of the Confessor, built a church on the same spot, but this was again burnt down in 1070. York was, however, almost utterly destroyed by William the Conqueror, who loaded its inhabitants with reproaches and regarded their city as, to use the words of William of Malmesbury, “a vile nest of sedition.” Indeed scarcely a vestige of the ancient Eborac of the Saxons or Eboracum of the Romans was left. Its metropolitan church and principal buildings were trampled under the iron heel of the Norman. Amongst other treasures that were destroyed by the rapacious conqueror was a famous library, of which the celebrated Alcuin (the preceptor of Charlemagne) speaks both in his poems and letters, and which was known and visited by nearly all the learned of Europe.

But if William was anxious to erase every memorial of Saxon art, he was not less munificent to his followers. Thomas, a canon of Bayeux, in Normandy, was forthwith appointed Archbishop of York, and the new prelate set at once about the restoration of the cathedral church. He rebuilt it on a larger scale, furnished it with a regular chapter, and endowed it with prebends and other dignities. The huge fabric was, however, once more burnt down, in 1137, together with a great portion of the city. Roger Bishopsbridge, the successor of Thomas, recommenced the work, beginning with the choir, but no part of his works remain. It is by no means certain at what period and by what prelates or architects the various parts of the present structure were begun and completed. As near however as can be ascertained from a comparison of the mediæval writers, it would appear that the present south transept was built by Archbishop Walter Gray, between 1220 and 1240. The north transept was begun by the same prelate, but was not completed at his death, the work being carried on by John le Romaine, the treasurer of the cathedral, until 1260. The octagonal chapter house, which is unrivalled, consisting of one magnificent apartment sixty-three feet in diameter, and having a conical roof, was commenced about 1284. The present nave does not appear to have been begun until about the year 1291, by Archbishop John le Romaine, who left its completion to his successor, Archbishop Thoresby, in 1360. The choir was also commenced by this prelate, and was not finished until 1472. Thus, for a period extending over nine centuries, with varying fortunes, sometimes disastrous enough, this noble edifice was in course of construction. Seen towering above the habitations of men, it looks like a colossus. When the moon sails over the silent city at night, its gigantic proportions, its grey edged niches and angles, with the ghost-like statues which fill them, give out a solemn impression, until one is led almost involuntarily to uncover and exclaim, “Surely this place is the house of God.”

Nor less impressive is the view obtained in the full blaze of noon from the western end looking along the interior towards the great window in the eastern end. Before and beside you extend seven pier arches, lancet shaped, fifty feet in height, surmounted by triforium and clerestory windows, having below them an open screen, with trefoiled heads, crocketed pediments, and quatrefoiled cornice. The piers are solid quadrangular masses. The roof is of wood, the ribs carved in beautiful tracery, with knots and clusters at the intersections, on which are also carved scriptural representations. As you proceed nearer to the choir the solemnity of the place and the harmony of its proportions produce that state of feeling which one might be supposed to experience in the presence of some being the awe inspired by whose aspect is softened by the benignity that beams from every feature of an angelic countenance. From the four great piers which support the central tower spring four stupendous arches, more than one hundred feet in height. You pass the transepts—the north in which the windows called the Five Sisters are situated, and the south with its three tiers

of windows, in which are represented a number of apostles and saints and at the top a splendid specimen of a marigold window—until you arrive at the organ screen, in which are represented the statues of the kings of England from William the Conqueror to Henry VI. inclusive. The statue of the last named king was once displaced, and a statue of James I. substituted, which certainly, one may well believe, had not the same odour of sanctity. All these statues are in regal costume. You pass under a beautifully carved canopied recess, when you see with full advantage the great east window, through whose stained compartments the light streams in subdued but many coloured lustre. This window is seventy-five feet in height, by thirty-two in breadth. It is formed of upwards of two hundred compartments of painted glass, each about a yard square, and each filled with figures of about two feet in height. The number of scripture incidents recorded in this manner is very great, and the execution is exquisitely beautiful and delicate—the Redeemer, angels, saints, apostles, confessors, martyrs, the creation, the temptation, the deluge, the story of Jacob, of Joseph, of Moses, the scene on Sinai, the history of Abraham, of David, of Sampson, the seals, the vials, and trumpets of the Apocalyptic visions, all are illustrated with wonderful delicacy; and the effect produced standing in “this dim religious light,” with the effigies of kings, prelates, nobles and knights on every side, is little, if at all, short of the sublime. This splendid work of art was begun in 1405, by one John Thornton, of Coventry, whose agreement was to complete it in three years, during which time he was to have a salary of four shillings a week, with one hundred shillings additional per annum, and ten pounds on finishing his work, should it be done to the satisfaction of his employers. This magnificent work had well nigh been destroyed in 1829, when a fanatic, named Jonathan Martin, set fire to the choir, and completely destroyed it. In less than two months however £50,000 were subscribed, and the building completely restored by the late Sir Robert Smirke, who laboured solely to reproduce its many beauties, without recommending or suggesting new ones.

But the great Peter, biggest of bells, sounds from the southwestern tower, and his voice echoes in the aisles, seeming thence to steal behind the necks of the effigies, to run along the clerestory, in and out the stalls, and then to descend to the crypt, where it dies away in a silvery murmur. We must withdraw. The white headed old verger with his wand approaches. Again the voice of the great Peter swells and dies away, having searched every crevice and corner. Before parting, however, we must say something about the bell. The monster is seven feet two inches in height, weighs twelve tons and a half, and is seven inches at the sounding curve. He consumed no less than seventeen tons of metal, and after this enormous meal took fourteen days to cool. He is richly adorned with gothic design and tracery, and around his collar is the inscription:—

“In Sancta et eterna Trinitatis  
Pecunia sponte collata Eboracenses  
Facendum curaverunt in usum  
Ecclesie Metrop. B. Petri, Ebor.”

The tongue of the great Peter weighs four hundredweight. It takes fifteen men to make his voice heard, and when he sings his note is F; he is deep, mellow, and rich. He cost his patrons altogether about two thousand pounds, and though he is a deserved favourite with his fellow citizens, he is modest and unassuming, and has never, like some of his inferiors who have less reason to be proud, taken leave of his senses.

### THE SYMBOLISM OF LIGHT IN MASONRY.

BY ALBERT G. MACKAY, M.D.

THERE is an important period in the ceremony of Masonic initiation, when the candidate is about to receive a full communication of the mysteries through which he has passed, and

to which the trials and labours which he has undergone can only entitle him. This ceremony is technically called “the rite of intrusting,” because it is then that the aspirant begins to be intrusted with that for the possession of which he was seeking.\* It is equivalent to what, in the ancient mysteries, was called the “autopsy,”† or the seeing of what none but the initiated were permitted to behold.

The rite of intrusting is of course divided into several parts or periods; for the *apporeta*, or secret things of Masonry, are not to be given at once, but in gradual progression. It begins, however, with the communication of light, which, although but a preparation for the development of the mysteries which are to follow, must be considered as one of the most important symbols in the whole science of Masonic symbolism. So important indeed is it, and so much does it pervade with its influence and its relations the whole Masonic system, that Freemasonry itself anciently received among other appellations that of *lux*, or light, to signify that it is to be regarded as that sublime doctrine of divine truth by which the path of him who has attained it is to be illuminated in his pilgrimage of life.

The Hebrew cosmogonist commences his description of the creation by the declaration that “God said, Let there be light, and there was light”—a phrase which, in the more emphatic form that it has been received in the original language of “Be light, and light was,”‡ is said to have won the praise, for its sublimity, of the greatest of Grecian critics. “The singularly emphatic summons,” says a profound modern writer,§ “by which light is called into existence, is probably owing to the preeminent utility and glory of that element, together with its mysterious nature, which made it seem as

‘The God of this new world,’

and won for it the earliest adoration of mankind.”

Light was, in accordance with this old religious sentiment, the great object of attainment in all the ancient religious mysteries. It was there, as it is now in Masonry, made the symbol of truth and knowledge. This was always its ancient symbolism, and we must never lose sight of this emblematic meaning, when we are considering the nature and signification of Masonic light. When the candidate makes a demand for light, it is not merely for that material light which is to remove a physical darkness; that is only the outward form, which conceals the inward symbolism. He craves an intellectual illumination which will dispel the darkness of mental and moral ignorance, and bring to his view, as an eye witness, the sublime truths of religion, philosophy, and science, which it is the great design of Freemasonry to teach.

In all the ancient systems this reverence for light, as the symbol of truth, was predominant. In the mysteries of every nation the candidate was made to pass, during his initiation, through scenes of utter darkness, and at length terminated his trials by an admission to the splendidly illuminated acclum or sanctuary, where he was said to have attained pure and perfect light, and where he received the necessary instructions which were to invest him with that knowledge of the divine truth which it had been the object of all his labours to gain, and the design of the institution into which he had been initiated to bestow.

Light, therefore, became synonymous with truth and knowledge, and darkness with falsehood and ignorance. We

\* Dr. Oliver, referring to the “twelve grand points in Masonry,” which formed a part of the old English lectures, says:—“When the candidate was intrusted, he represented Asher, for he was then presented with the glorious fruit of Masonic knowledge, as Asher was represented by fatness and royal dainties.”—*Hist. Landm.*, vol. i. lect. xi., p. 313.

† From the Greek *αὐτοψία*, signifying a seeing with one's own eyes. The candidate, who had previously been called a “mystes” or a blind man, from *μύω*, to shut the eyes, began at this point to change his title to that of an “epopt,” or eye witness.

‡ יְהִי אוֹר וְיִהְיֶה אוֹר *Yehi aur va yehi aur*.

§ Robert William Mackay; *Progress of the Intellect*, vol. i. p. 93.

shall find this symbolism pervading not only the institutions but the very languages of antiquity.

Thus, among the Hebrews, the word *aur*, in the singular, signified "light," but in the plural, *aurim*, it denoted the revelation of the divine will; and the *aurim* and *thummim*, literally "the light and truth," constituted a part of the breast plate whence the high priest obtained oracular responses to the questions which he proposed.\*

There is a peculiarity about the word "light," in the old Egyptian language, which is well worth consideration in this connection. Among the Egyptians the hare was the hieroglyphic of eyes that are open, and it was adopted, because that timid animal was supposed never to close his organs of vision, being always on the watch for his enemies. The hare was afterwards adopted by the priests as a symbol of the mental illumination, or mystic light, which was revealed to the neophytes, in the contemplation of divine truth, during the progress of their initiation; and hence, according to Champollion, the hare was also the symbol of Osiris, their chief god; thus showing the intimate connection which they believed to exist between the process of initiation into their sacred rites and the contemplation of the divine nature. But the Hebrew word for hare is *arnabat*. Now, this is compounded of the two words, *aur*, light, and *nabat*, to behold; and therefore the word which, in the Egyptian denoted "initiation," in the Hebrew signified "to behold the light." In two nations so intimately connected in history as the Hebrew and the Egyptian, such a coincidence could not have been accidental. It shows the prevalence of the sentiment at that period that the communication of light was the prominent design of the mysteries—so prominent, that the one was made the synonym of the other.†

The worship of light, either in its pure essence, or in the forms of sun worship and fire worship—because the sun and the fire were causes of light, was among the earliest and most universal superstitions of the world. Light was considered as the primordial source of all that was holy and intelligent; and darkness, as its opposite, was viewed as but another name for evil and ignorance. Dr. Beard, in an article on this subject, in Kitto's *Cyclopædia of Biblical Literature*, attributes this view of the divine nature of light, which was entertained by the nations of the East, to the fact that, in that part of the world, light "has a clearness and brilliancy, is accompanied by an intensity of heat, and is followed in its influence by a largeness of good, of which the inhabitants of less genial climates have no conception. Light easily and naturally became, in consequence, with orientals, a representative of the highest human good. All the more joyous emotions of the mind, all the pleasing sensations of the frame, all the happy hours of domestic intercourse, were described under imagery derived from light. The transition was natural—from earthly to heavenly, from corporeal to spiritual things; and so light came to typify true religion and the felicity which it imparts. But as light not only came from God, but also makes man's way clear before him, so it was employed to signify moral truth, and preeminently that divine system of truth which is set forth in the Bible, from its earliest gleamings onward to the perfect day of the great Sun of Righteousness."

I am inclined to believe that in this passage the learned author has erred, not in the definition of the symbol, but in his deduction of its origin. Light became the object of religious veneration, not because of the brilliancy and clearness of a particular sky, nor the warmth and genial influence

\* "And thou shalt put in the breast plate of judgment, the Urim and the Thummim."—Exod. xxviii. 30. The Egyptian judges also wore breast-plates, on which were represented the figure of *Ra*, the sun, and *Thme*, the goddess of Truth, representing, says Gliddon, "*Ra*, or the sun, in a double capacity—physical and intellectual light; and *Thme*, in a double capacity—justice and truth."—*Ancient Egypt*, p. 33.

† We owe this interesting discovery to F. Portal, who has given it in his elaborate work "On Egyptian Symbols as Compared with those of the Hebrews."

of a particular climate—for the worship was universal, in Scandinavia as in India—but because it was the natural and inevitable result of the worship of the sun, the chief deity of Sabæism, a faith which pervaded to an extraordinary extent the whole religious sentiment of antiquity.\*

Light was venerated because it was an emanation from the sun, and, in the materialism of the ancient faith, light and darkness were both personified as positive existences, the one being the enemy of the other. Two principles were thus supposed to reign over the world, antagonistic to each other, and each alternately presiding over the destinies of mankind.†

The contests between the good and evil principle, symbolized by light and darkness, composed a very large part of the ancient mythology in all countries.

Among the Egyptians, Osiris was light, or the sun; and his arch enemy, Typhon, who ultimately destroyed him, was the representative of darkness.

Zoroaster, the father of the ancient Persian religion, taught the same doctrine, and called the principle of light, or good, Ormuzd; and the principle of darkness, or evil, Ahriman. The former, born of the purest light, and the latter, sprung from utter darkness, are, in this mythology, continually making war on each other.

Manes, or Manichæus, the founder of the sect of Manichees, in the third century, taught that there are two principles from which all things proceed; the one is a pure and subtle matter, called Light, the other a gross and corrupt substance, called Darkness. Each of these is subject to the dominion of a superintending being, whose existence is from all eternity. The being who presides over the light is called God; he that rules over the darkness is called *Ilye* or *Demon*. The ruler of the light is supremely happy, good, and benevolent; while the ruler over darkness is unhappy, evil, and malignant.

Pythagoras also maintained this doctrine of two antagonistic principles. He called the one, unity, light, the right hand, equality, stability, and a straight line; the other, he named binary, darkness, the left hand, inequality, instability, and a curved line. Of the colours, he attributed white to the good principle, and black to the evil one.

The Kabbalists gave a prominent place to light, in their system of cosmogony. They taught that, before the creation of the world, all space was filled with what they called the *Aur en soph*, or the eternal light, and that when the Divine Mind determined or willed the production of nature, the eternal light withdrew to a central point, leaving around it

\* "The most early defection to idolatry," says Bryant, "consisted in the adoration of the sun and the worship of demons, styled Baalim."—*Analysis of Anc. Mythol.*, vol. iii. p. 431.

† The remarks of Mr. Duncan, on this subject, are well worth perusal. "Light has always formed one of the primary objects of heathen adoration. The glorious spectacle of animated nature would lose all its interest, if man were deprived of vision, and light extinguished; for that which is unseen and unknown becomes, for all practical purposes, as valueless as if it were non-existent. Light is a source of positive happiness; without it, man could barely exist; and since all religious opinion is based on the ideas of pleasure and pain, and the corresponding sensations of hope and fear, it is not to be wondered if the heathen revered light. Darkness, on the contrary, by replunging nature, as it were, into a state of nothingness, and depriving man of the pleasurable emotions conveyed through the organ of sight, was ever held in abhorrence, as a source of misery and fear. The two opposite conditions in which man thus found himself placed, occasioned by the enjoyment or the banishment of light, induced him to imagine the existence of two antagonistic principles in nature, to whose dominion he was alternately subject. Light multiplied his enjoyments, and darkness diminished them. The former, accordingly, became his friend, and the latter his enemy. The words 'light,' and 'good,' and 'darkness,' and 'evil,' conveyed similar ideas, and became, in sacred language, synonymous terms. But as good and evil were not supposed to flow from one and the same source, no more than light and darkness were supposed to have a common origin, two distinct and independent principles were established, totally different in their nature, of opposite characters, pursuing a conflicting line of action, and creating antagonistic effects. Such was the origin of this famous dogma, recognized by all the heathens, and incorporated with all the sacred fables, cosmogonies, and mysteries of antiquity."—*The Religions of Profane Antiquity*, p. 186.



an empty space, in which the process of creation went on by means of emanations from the central mass of light. It is unnecessary to enter into the Kabbalistic account of creation; it is sufficient here to remark that all was done through the mediate influence of the *Aur en soph*, or eternal light, which produces coarse matter, but one degree above nonentity, only when it becomes so attenuated as to be lost in darkness.

The Brahminical doctrine was, that "light and darkness are esteemed the world's eternal ways; he who walketh in the former, returneth not; that is to say, he goeth to eternal bliss; whilst he who walketh in the latter cometh back again upon earth," and is thus destined to pass through further transmigrations, until his soul is perfectly purified by light.\*

In all the ancient systems of initiation the candidate was shrouded in darkness, as a preparation for the reception of light. The duration varied in the different rites. In the Celtic mysteries of Druidism, the period in which the aspirant was immersed in darkness was nine days and nights; among the Greeks, at Eleusis, it was three times as long; and in the still severer rites of Mithras, in Persia, fifty days of darkness, solitude, and fasting were imposed upon the adventurous neophyte, who, by these excessive trials, was at length entitled to the full communication of the light of knowledge.

Thus it will be perceived that the religious sentiment of a good and an evil principle gave to darkness, in the ancient symbolism, a place equally as prominent as that of light.

The same religious sentiment of the ancients, modified, however, in its details by our better knowledge of divine things, has supplied Freemasonry with a double symbolism—that of light and darkness.

Darkness is the symbol of initiation. It is intended to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world in whose obscurity he has been wandering, and from which Masonry is to rescue him.

Light, on the other hand, is the symbol of the autopsy—the sight of the mysteries—the intrusting—the full fruition of Masonic truth and knowledge.

Initiation precedes the communication of knowledge in Masonry, as darkness preceded light in the old cosmogonies. Thus, in Genesis, we see that in the beginning "the world was without form, and void, and darkness was on the face of the deep." The Chaldean cosmogony taught that in the beginning "all was darkness and water." The Phœnicians supposed that "the beginning of all things was a wind of black air, and a chaos dark as Erebus."†

But out of all this darkness sprang forth light at the divine command, and the sublime phrase, "let there be light," is repeated, in some substantially identical form, in all the ancient histories of creation.

So, too, out of the mysterious darkness of Masonry comes the full blaze of Masonic light. One must precede the other, as the evening preceded the morning. "So the evening and the morning were the first day."

This thought is preserved in the great motto of the Order: "*Lux e tenebris*"—light out of darkness. It is equivalent to this other sentence—truth out of initiation. *Lux* or light is truth; *tenebre* or darkness is initiation.

It is a beautiful and instructive portion of our symbolism—this connection of darkness and light—and well deserves a further investigation.

"Genesis and the cosmogonies," says Portal, "mention

\* See the *Bhagvat Gecto*, one of the religious books of Brahminism.

† The *Institutes of Menu*, which are the acknowledged code of the Brahmins, inform us that "the world was all darkness, undiscernible, undistinguishable altogether, as in a profound sleep, till the self-existent, invisible God, making it manifest with five elements and other glorious forms, perfectly dispelled the gloom."—Sir William Jones, *On the Gods of Greece*. Asiatic Researches, i. 214.

Among the Rosicrucians, who have by some been improperly confounded with the Freemasons, the word *lux* was used to signify a knowledge of the philosopher's stone, or the great desideratum of a universal elixir and a universal *menstruum*. This was their "truth."

the antagonism of light and darkness. The form of this fable varies, according to each nation; but the foundation is everywhere the same; under the symbol of the creation of the world, it presents the picture of regeneration and initiation.\*\*

Plutarch says, that to die is to be initiated into the greater mysteries. And the Greek word *τελευτᾶν*, which signifies to die, means also to be initiated. But black, which is the symbolic colour of darkness, is also the symbol of death. And hence again darkness, like death, is also the symbol of initiation. It was for this reason that all the ancient initiations were performed at night. The celebration of the mysteries was always nocturnal. The same custom prevails in Freemasonry, and the explanation is the same. Death and the resurrection were taught in all the ancient mysteries. The initiation was the lesson of death. The full fruition or autopsy, the reception of light, was the lesson of regeneration or resurrection.

Light is, therefore, a fundamental symbol in Freemasonry. It is, in fact, the first important symbol that is presented to the neophyte in his instructions, and contains within itself the very essence of speculative Masonry, which is nothing more than the contemplation of intellectual light or truth.

#### MASONIC NOTES AND QUERIES.

##### THE OLD TOWN HALL, NANTWICH.

CAN any of your readers inform me whether the "Old Town Hall" at Nantwich was or was not built for the purposes of a Masonic Hall or Chapter House, or been used as such?—R. E. X.

##### JOHN CUNNINGHAM THE POET, AND MR. SLACK.

Can any brother inform me when and where John Cunningham the pastoral poet was initiated into Freemasonry, and what progress he made in the science? The date of his initiation cannot be earlier than 1750, in which year he became "of the full age of twenty-one;" and it will be some years previous to 1773, as on the 18th of September in that year he died. I should also be glad to know that the Mr. Slack, in conjunction with whom the poet laboured to establish the *Newcastle Chronicle* in 1764, was a brother Mason. It was to the humanity and benevolence of Mr. Slack that poor Bro. Cunningham owed all his subsistence in his latter days; it was under Mr. Slack's hospitable roof tree that the bard was nursed in his last illness, and it was there that he died; and it was Mr. Slack who erected that now dilapidated monument over the poet's grave, in the unpicturesque looking churchyard of St. John, at Newcastle-upon-Tyne—the future care and restoration of which tomb I beg most fraternally to recommend to our brethren of the province of Northumberland.—GEORGE MARKHAM TWEDDELL.

##### LORD RAMSAY AND HIS TUTOR.

An anecdote has been told me by a Scotch brother to the following effect:—Lord Ramsay, then a young man under age, was out one day in company with his tutor, when a very deplorable object, apparently a foreigner, solicited alms. The tutor, a clergyman, while inquiring the stranger's wants, suddenly, and greatly to the surprise of his lordship, extended his own and cordially grasped the beggar's hand. Lord Ramsay solicited to know the reason for such an unusual proceeding, when the divine informed him that the distressed foreigner was a Mason. He was clothed, fed, relieved, and afterwards forwarded to his home, and the circumstance so struck Lord Ramsay that when he became eligible, he sought admission to the fraternity, and ultimately rose to be a Grand Master. Such was the information as I had it. Now I should like to know of what family was Lord Ramsay? When did this occur, and what was the name of the tutor alluded to?—SCOTIA.

##### WHEN WAS THE FIRST LODGE OF INSTRUCTION ESTABLISHED?

After the meeting of a Lodge of Instruction some few evenings back, a discussion arose as to when and where the first Lodge of Instruction was held? To give you, even in a condensed form, the various opinions that were offered, would be to "make confusion worse confounded," and not throw a particle of light upon the subject; but seeing that you solve many of such knotty points by the aid and assistance of your readers and your own research, I thought it a proper subject on which to ask for information in "Ma-

\* On *Symbolic Colours*, p. 23. Inman's translation.

sonic Notes and Queries," and hope to receive a satisfactory reply through that medium.—G.

#### WAS HIRAM ABIFF A SLAVE?

I was somewhat astounded when the above question was put to me by a newly raised Master Mason. It is so totally at variance with all our preconceived ideas, that I was desirous of knowing how such a thought could have originated, and questioning my questioner on the subject, he told me he had read it in one of Dr. Oliver's books. Although I do not admire Dr. Oliver's works in general, yet I told my young brother he must be mistaken, and he shortly afterwards produced *The Golden Remains of the Early Masonic Writers*, vol. i., "On the value of Masonic Secrets," by the Rev. Daniel Turner, and at p. 265, in one of the editor's elucidatory notes (!) is the following:—"The King of Tyre also furnished artificers of every description; not only expert Masons, but also men who excelled in the working of gold, silver, and precious stones; and also in dyeing scarlet, purple, and blue, in which the Tyrians greatly excelled. But the most valuable present he made to Solomon on the present occasion was a divinely endowed architect and artist, who was a Tyrian by birth, but the son of a widow of the tribe of Naphtali. This man was a treasure to Solomon, and he constituted him overseer of the work and Grand Master over all the Lodges of workmen wheresoever distributed," &c. I have given the passage entire, and at rather more length than was necessary, to show the context, and am not at all surprised at any one being led away to think Hiram Abiff was a slave by such slipslop writing. It is to be hoped Dr. Oliver will, in any future edition of the work in question is called for, correct this very serious and destructive note, for it aims at the freedom of the Craft; and to say that Hiram Abiff was a present to King Solomon is nowhere, that I know of, avouched in Scripture or the Talmudists.—O. O. S. R. +. 18<sup>th</sup>.

#### THE ENTERED APPRENTICE'S SONG.

In all the early prints and books containing "Come, let us prepare," the fifth line invariably reads—

"Our wine has a spring"—

which has been altered to "Be he beggar or king" in the modern copies. Agreeing with the improved sentiment, that the change is for the better, yet I should like to know who altered it, or, if that cannot be ascertained, when the new reading was first adopted.—APOLLO.

#### THE "MUSTARD SEEDS."

A page of some book having come into my hands, as a wrapper, I was about to throw it into the waste paper basket when my eye caught the word "Freemasons." I thereupon read it and found it to be some old fashioned squib, in which the brethren were called the Order of Masonic Mustard Seeds. Wanted a clue to its application, by—C. G. FERRY.—[This is no squib. The *Ordre de la Graine de Sénéve* was one of the earliest interpolations in Masonry. The members styling themselves "The Fraternity of Moravian Brothers of the Order of Religious Freemasons," were instituted about 1740. The motto of the society was "No one of us lives for himself," which was engraven on rings to be worn by each of its members. The jewel was a gold cross, surmounted by a mustard plant, and surrounded by a legend to this effect—"What was it before? Nothing!" This was suspended from a green collar and ribbon, and the whole was founded on the parable of our Saviour, related in the 4th chapter of St. Mark. We believe there are no Mustard Seeds now.]

#### DATE OF THE EARLIEST ROYAL ARCH CHAPTER.

What is the date of the earliest Royal Arch Chapter at present in existence?—DAN.—[The earliest, of which the records are in existence, a minute book, dated 1743, is the Royal Arch Chapter of Stirling, N.B., and it contains proof that the higher degrees were worked under the form of a Royal Arch Chapter. In Scotland no other Chapter has been able to produce documentary evidence of its existence prior to 1765, although in that year several Chapters were in existence and accounted as old.]

#### MASONRY AMONG THE NATIVES OF INDIA.

I have been told that among the Brahminical priesthood of India they have signs and tokens agreeing in some measure with ours. Any information on the subject will be acceptable.—VATES.—[Our late Bro. Godfrey Higgins tells us (*Anacalypsis*, Vol. I., p. 767) the following:—

"I was also told by a gentleman who was in the strictest intimacy with the late — Ellis, Esq., of the Madras establishment, that Mr. Ellis told him that the password and forms used by the Master Masons in their Lodge would pass a person into the *sanctum sanctorum* of an Indian temple; that he (Mr. Ellis) had by means of his knowledge as a

Master Mason, actually passed himself into the sacred part or *adytum* of one of them. Soon after Mr. Ellis told this to my informant he was taken suddenly ill, and died, and my informant stated that he had no doubt, notwithstanding the mistake which his friends call it in giving some medicine, that he was poisoned by his servants for having done this very act, or for being known to possess this knowledge. Now, when this is coupled with the fact of the Masonic emblems found on the Cyclopean ruins of Agra and Mundore, I think, without fear of contradiction, I may venture to assume that the oriental origin of Freemasonry cannot be disputed."

#### ST. ALBAN AND THE FIRST GRAND LODGE.

In the calendar among the remarkable events we are told St. Alban formed the first Grand Lodge in Britain, in the year A.D. 287. Taking this for granted, when was Masonry introduced into this country?—W. A. . . . s.—[Our querist must not suppose that Masonry had not flourished here before the time of St. Alban, for all that we are informed respecting him is that he founded the first Grand Lodge. Now, in a very curious anonymous little book, entitled *Multa Paucis for the Lovers of Secrets*, 12mo, Lond., 1760-5, there is the following:—

"A.M. 2974, Ebrank, King of the Trojan race, is accounted the first British architect, and historians ascribe to him the building of the cities of York and Edinburgh. Bladud, who flourished A.M. 3100, was educated at Athens, and became a great mathematician and architect, and upon his return brought with him four great philosophers, whom he placed at Stamford, making that town a sort of university, and built the city of Bath. In A.D. 42, Claudius sent Aulus Plautius into Britain, and ordered Ostorius Scopula, with other Roman architects, to build many forts and castles. Afterwards Vespasian sent Julius Agricola, who conquered as far as the isthmus between the Firths of Clyde and Forth, and fortified the same against the Picts. Adrian fenced the Roman province in Britain with ramparts, extending from Tynemouth Haven to Solway Firth; A.D. 131, Lud, the first Christian King of Britain, built many churches and religious houses. In the following century, Gordian sent many architects over, who constituted themselves into Lodges, and instructed the craftsmen in the true principles of Masonry; and a few years later Carausius was made emperor of the British Isles, and, being a great lover of art and science, appointed Albanus Grand Master of Masons, who employed the fraternity in building the palace of Verulam or St. Albans."

Such is the legend. For further information consult Alban Butler's *Lives of the Saints*, tit. St. Alban.]

#### KNIGHTS OF MALTA.

As a Master Mason, am I eligible to be made a Knight of Malta? and how often do they meet?—[A convocation of Knights of Malta and of the Mediterranean Pass is holden once in every year, on a day appointed by the E.C. of the Knights Templar Encampment. To the other question: Consult a Knight of Malta, the practice varies in different places.]

#### WAS THE LATE DR. SYMONDS A MASON?

Reading an account of the Peninsular War, and more particularly that portion of it referring to the retreat of Sir John Moore, and his death at Corunna, I found that Dr. Symonds was an army chaplain at that time, and present at the retreat. In opposition to the beautiful song, "Not a drum was heard," the narrative tells me that Dr. Symonds read the burial service over the commander-in-chief. Was he a Mason?—[Dr. Symonds was a Mason; he was made in Portugal, and on his return to this country was appointed chaplain to one of the royal dukes, and died very suddenly about three years since. At the time of his death he was vicar of All Saints parish, in the city of Hereford, and was a P. Prov. G. Chaplain of Herefordshire.]

#### JOHN ROBISON.

The following, extracted from the article "Robison, John," in the eighteenth volume of the *Encyclopædia Britannica*, eighth edition, recently published, may interest some of your readers.—RICHARD SPENCER.

"It is not altogether with so high approbation that his friends and his biographers have mentioned a work, of a nature rather political than philosophical, entitled *Proofs of a Conspiracy against all the Religions and Governments of Europe* (Edin., 1797, 8vo.), though it went through several editions. The principal part of the book consists of the history of the *Illuminati* and the German Union, whom he considers as having become the chief agents in a plot first formed by the Freemasons, at the suggestion of some ex-Jesuit, who proposed for their model the internal economy of the order which he had quitted; and whatever foundation this outline may have had in truth, there is no doubt that the manner in which Professor Robison has filled it up betrays a degree of credulity extremely remarkable in a person used to calm reasoning and philosophical demonstration: for example, in the admission of a story told by an anonymous German author, that the minister Turgot was the protector of a society that met at Baron d'Holbach's, for the purpose of examining the brains of *living children*, in order to discover the prin-

ciple of vitality. He does not accuse the English Freemasons of having participated in the conspiracy; but he considers the Continental Lodges as having been universally implicated in it."

Professor Robison contributed several able scientific articles to the third edition of the *Encyclopædia Britannica*. He was a native of Scotland, and died at Edinburgh in 1805, in his sixty-sixth year.

### Literature.

#### REVIEWS.

*Stories of Inventors and Discoverers in Science and the Useful Arts. A Book for Old and Young.* By JOHN TIMBS, F.S.A. London: Kent and Co., Fleet-street.

THE author of "Things not Generally Known," in the present volume has given the reading public his hitherto most successful work. Both in style and matter the book before us must be considered a great advance upon his previous writings, possessing in a much smaller degree the characteristics of a collection of extracts from the commonplace book of a miscellaneous though laborious student; and marked throughout by an earnest desire to describe the progress of those arts which have raised our civilization to its present high standard, and to chronicle the struggles and the fortunes of the great men whose inventions have exercised so great an influence upon the destinies of mankind. To write a history of the rise and development of those great discoveries in mechanics and chemistry which have made the learning of the nineteenth century almost as comprehensive as that attributed to our Grand Master Solomon himself, would require an encyclopædia in bulk to contain its details, and the lifetime of many historians to do justice to the subject. Mr. Timbs's little book is of the most unpretending character, but is sufficiently comprehensive to give ample food for meditation; and in the terse and neatly written narratives which he has placed before us, if he has not gone deeply into the mighty mysteries which formed the life study of the adepts whose career he briefly sketches, he has fairly earned the praise of compressing into a small compass, and in a most interesting guise, sufficient particulars of deceased philosophers to be eminently suggestive and useful to both "young and old;" as his title declares his intention to have been.

The work comprises some fifty or sixty sketches of great inventors and discoverers from the very earliest times of which authentic accounts remain, down to the latest wonders of our own time. The list begins with the sage Archimedes, whose recorded feats have been so long considered as the mere childish traditions of an ignorant and wonder loving age, but whose inventions have in many instances been reproduced and adopted with perfect success in modern times. The last upon the roll of celebrities noticed by our author are the Brunels and the Stephensons, and the intervening period between the great ancient master of the sciences and his modern prototypes, is well illustrated by examples taken from the philosophic luminaries of each succeeding age. In the consideration of this subject the author's countrymen will not fail to observe with pride what a vast preponderance of the practical philosophy which has benefited the human race, has been promulgated among civilized men through the wisdom and energy of natives of these islands; and the fallacy becomes transparent which would attribute to Englishmen a deficiency in the faculty of invention. In science as in arms, the mighty race which peoples these realms have ever been *faciles principes*—the lands which produced Alfred, Bruce, Wallace, Raleigh, Cromwell, Blake, Marlborough and Wellington, have also nurtured the immortal genius of Bacon, Newton, Watt, Davy and Stephenson.

It is an observation as old as Solomon, and therefore in truth somewhat trite at the present time, "that there is nothing new under the sun," and in the present volume our author has by no means lost sight of this truism; some singular illustrations of the assimilation of ancient magic and pseudo miracles to the every day occurrences of modern scientific practice are given; and justice is done to the memory of those ancients whose pretensions have too often until recent times been made the objects of ridicule and contempt. The magical practices of Friar Bacon or Albertus Magnus, are now seen to have been nothing more than the successful results of profound studies in chemistry and mechanics; but our author goes farther back by a long way than the period of these worthies, and gives good reason for attributing a knowledge of the process of printing to the Romans, and the use of gunpowder or a similar composition to those ancient inhabitants of India who were coeval with Moses.

After some very interesting chapters upon the air pump, the

diving bell, balloons, chronometers, and other subjects, we find a sketch of the learned Napier, the inventor of logarithms, and of his celebrated "Secret Inventions."

"Of these, the first is stated to be 'a burning mirror for burning ships by the sun's beams,' of which Napier professes himself able to give to the world the 'invention, proof, and perfect demonstration, geometrical and algebraical, with an evident demonstration of their error who affirm this to be made a parabolic section.' The second is a mirror for producing the same effect by the beams of a material fire. The third is a piece of artillery, contrived so as to send forth its shot, not in a single straight line, but in all directions, in such a manner as to destroy every thing in its neighbourhood. Of this the writer asserts he can give 'the invention and visible demonstration.' The fourth and last of these formidable machines is described to be 'a round chariot in metal,' constructed so as both to secure the complete safety of those within it, and, moving about in all directions, to break the enemy's array, 'by continual charges of shot of the arquebuse through small holes.' 'These inventions,' the paper concludes, 'besides devices of sailing under water, and divers other devices and stratagems for harassing the enemies, by the grace of God and work of expert craftsmen, I hope to perform. John Napier of Merchiston, anno dom. 1596, June 2.'

"Another scheme of the inventor of logarithms is the manuring of land with salt, as inferred from the following notice in Birrell's Diary, Oct. 23, 1598: 'Ane proclamation of the Laird of Merkistoun, that he buik upon hand to make the land muir profitable nor it wes before, be the sawing of salt upon it.' The patent, or gift of office, as it is called for this discovery, was granted upon condition that the patentee should publish his method in print, which he did, under the title of *The New Order of Gooding and Manuring all sorts of Field Land with common Salt*. This tract is now probably lost; but the above facts establish Napier's claim to an agricultural improvement which has been revived in our day, and considered of great value; while it proves that Napier directed his speculations occasionally to the improvement of the arts of common life, as well as to that of the abstract sciences."

Prince Rupert, Sir Samuel Morland, Lord Bacon, and the Marquis of Worcester, were the undoubted discoverers of many scientific processes which have lain dormant, for want of faith in them by mankind, almost to our own day. Of Lord Worcester it may without exaggeration be asserted that he was perhaps the greatest mechanical genius that this country has produced; perhaps it is not going too far to say that in the powers of mental conception he equalled the immortal Bacon himself though inferior as a reasoner and reflective philosopher.

"Worcester has been illiberally described as a 'fantastic projector,' and his *Century* as 'an amazing piece of folly.' But Mr. Partington, in his edition of the work published in 1825, has, throughout an able series of notes, fully demonstrated not only the practicability of applying the major part of the hundred inventions there described, but the absolute application of many of them, though under other names, to some of the most useful purposes of life. It is surely injustice and ingratitude to apply the name of a 'fantastic projector' to the man who first discovered a mode of applying steam as a mechanical agent, an invention alone sufficient to immortalise the age in which he lived. Many of Worcester's contrivances have since been brought into general use: among them may especially be mentioned stenography, telegraphs, floating baths, speaking statues, carriages from which horses can be disengaged if unruly, combination locks, secret escutcheons for locks, candle-moulds, &c.

"In the *Transactions of the Society of Arts*, vol. iii. p. 6, is recommended to the attention of every mechanic the *Century*, 'which, on account of the seeming improbability of discovering many things mentioned therein, has been too much neglected; but when it is considered that some of the contrivances, apparently not the least abstruse, have by close application been found to answer all that the Marquis says of them, and that the first hint of that most powerful machine, the steam engine, is given in that work, it is unnecessary to enlarge on the utility of it.'

The larger part of Mr. Timbs's volume is naturally devoted to the illustration of the progress of invention in later times; and the achievements of James Watt, John Lombe, Sir Humphry Davy, Smeaton, and Rennie, bring the reader to the period of the illustrious families of Brunel and Stephenson, who have but so lately passed from among us. There are many pleasant anecdotes interspersed throughout the solid information which the author contributes for the edification of his readers. Some of these we have certainly met with before, but they are generally well selected and will bear repetition. An instance of the kindness and discrimination of Sir Humphry Davy may be new to some of our readers:—

"One of the most pleasing episodes in the life of Davy is the account of his first reception of Michael Faraday, described in a note to Dr. Paris:—'When I was a bookseller's apprentice,' says Faraday, 'I was very fond of experiment, and very averse to trade. It happened that a gentleman, a member of the Royal Institution, took me to hear some of Sir H. Davy's last lectures in Albemarle-street. I took notes, and afterwards wrote them out more fairly in a quarto volume. My desire to escape from trade, which I thought vicious and selfish, and to enter into the service of science, which I imagined made its pursuers amiable and



liberal, induced me at last to take the bold step of writing to Sir H. Davy, expressing my wishes, and a hope that, if an opportunity came in his way, he would favour my views; and at the same time I sent the notes I had taken of his lectures.' To this application Sir H. Davy replied as follows:— 'Sir,—I am far from displeased with the proof you have given me of your confidence, and which displays great zeal, power of memory, and attention. I am obliged to go out of town till the end of January: I will then see you at any time you wish. It would gratify me to be of any service to you. I wish it may be in my power. I am, sir, your obedient humble servant, H. DAVY.' Early in 1813, Davy requested to see Faraday, and told him of the situation of assistant in the laboratory of the Royal Institution, to which, through Sir Humphry's good efforts, Faraday was appointed. In the same year he went abroad with Davy, as his assistant in experiments and in writing. Faraday returned in 1815 to the Royal Institution, and has ever since remained there. There cannot be a better testimony than the above circumstance to Davy's goodness of heart."

Among the most useful inventions which we usually attribute to our own time is that of gas lighting. Mr. Timbs however shows us that, though not practically brought into use, the existence and inflammability of coal gas have been known in England for two centuries. As to the Chinese—that wonderful race who appear to have had in their possession from the remotest time, the germs of every useful art—we are not much surprised to read the following:—

" 'Whether, or to what extent,' says Mr. R. C. Taylor, on the coal fields of China, 'the Chinese artificially produce illuminating gas from bitumen coal, we are uncertain. But it is a fact that spontaneous jets of gas, derived from boring into coal beds, have for centuries been burning, and turned to that and other economical purposes. If the Chinese are not manufacturers they are nevertheless gas consumers and employers on a large scale; and have evidently been so ages before the knowledge of its application was acquired by Europeans. Beds of coal are frequently pierced by the borers of salt water; and the inflammable gas is forced up in jets twenty or thirty feet in height. From these fountains the vapour has been conveyed to the salt works in pipes, and there used for the boiling and evaporating of the salt; and other tubes convey the gas intended for lighting the streets and the larger apartments and kitchens.'"

Our space prevents our making any further comments upon this very capital book; and we therefore leave our readers to exercise their own judgment upon Mr. Timbs's labours. We will in conclusion, however, remark that the book is not one for mere cursory perusal; and that notwithstanding its modest appearance it is well worthy of preservation as a work of reference, while the agreeable style in which it is written makes its perusal as entertaining as it is instructive. The volume contains numerous illustrations of a high character.

*Persecution des Juifs en Pologne* (Persecutions of the Israelites in Poland). Translated from the Hebrew into French by DANIEL LEVY. Tlmcen.

One Javan Metsoula has written this book, which has become so popular in Poland, as to have passed through several editions, and now reappears in a French dress. It is on a subject that must not only be interesting but instructive to every Craftsman—the Jews—that people who are so intimately interwoven with the foundation of our Order, as well as every religion in the civilized world.

Though the work is but slender in form, it is truthful, but it omits much in detail, which, if given more fully, would be very valuable. The oft repeated tale of religious persecution is here told as occurring at various periods from the year 1585.

Sigismund of Sweden, proclaimed king of Poland in 1585, had a fatherly regard for the Jews, and was considerably above the prejudices of his times. His successor, Wladislaw, was equally favourable to them, and had, on their account, to support an insurrection of the Russians in Poland, belonging to the Greek rite. The Russians first attacked the Jews, and then the Romanists, to whom full religious freedom had been guaranteed by Sigismund. In the end the rebels were defeated. A certain Cossack, named Hamil, being both ambitious and cunning, denounced innocently by a Jew with respect to an account he had to render the king as chief of the city, favoured by another Jew whilst he was in prison, escaped, and allying himself with the Tartars, he gave battle to the Poles, who were defeated. It was then, when the king was dead, that the persecutions against the Poles and the Jews commenced. The writer attending to the fate of his coreligionists, more especially, tells us:—

"After having tortured the Jews in their flesh, and in their flesh of flesh; after having devised with infernal art to martyr their hearts, fibre by fibre, they wounded them in their religious prejudices; they profaned the objects consecrated to worship, and attempted to make thousands relinquish their belief. Such was the fate of all the towns and all the provinces invaded by the rebels; and it was not the Jews alone who had

to submit to atrocities. The Christians, and even the priests, were made the butt of the persecutions of the barbarians."

We are led back to the era of our King John, in reading such a statement as the following as the following:—

"A young Jewish maiden, one of the best of the illustrious families of Nemrow, was captured by a Cossack and taken to his home. She, of angelic beauty, appeared resigned to her lot. But, before yielding to the wishes of her captor, she said to him, that she knew of a marvellous secret to render the body invulnerable. He inquired how she could convince him of this. "Nothing is easier," said the heroic girl; "load your musket and fire at me, and you shall have no doubt about the matter." The soldier, credulous and enchanted about being put into possession of such a secret, loaded his gun to the muzzle, and discharged it into the breast of the happy young girl, who fell, imploring the name of Jehovah thrice."

Barbarism and faith were, perhaps, never more tragically represented.

"Another young Jewess of the same town happened to fall into the hands of a Cossack, who, struck with her extraordinary beauty, offered to espouse her. She accepted his offer, provided the marriage should be celebrated in a certain church. The usual preparations were made with much pomp and ceremony. The bride, clad in precious robes, covered with jewels, bearing the nuptial crown on her forehead, descended with the Cossack into the boat which was to bear them to the church, where the pope was waiting for them before the altar. But, arrived at the middle of the stream, she suddenly arose, cast towards heaven the look of the angel who animated her soul, and plunged into the wave. All this was done with such rapidity that it was impossible to save her. The corpse, when it was found, was adorned as for her bridal."

The account, by Javan Metsoula, of the sufferings of the Jews in Poland, surpasses all we have ever read of their sufferings elsewhere. The history of that unfortunate race would appear to be, after the destruction of the Temple and holy city, one continuous tale of degradation and persecution. Scattered everywhere, nowhere had they a home; no rights, no privileges, no immunity. They had every man's hand against them, without having done injury to any man, and in no city of Europe could they call their hard earned toil their own. The author relates that—

"At Touchiri the Jews, betrayed by the Poles to the Cossacks, were thrust into a vast inclosure, situated out of the town. Three Rabbins, who were among them, exhorted them to bear their trials with courage, and to show themselves worthy children of their sires in preferring a glorious death to the infamy of recantation. They replied in one breath:—'Hear, O Israel, the Lord our God is one God.' Then there appeared a Russian officer, bearing in his hands a flag, which he planted in the inclosure. 'Let those,' he cried, 'who wish to live, advance and salute this banner.' A mournful and profound silence was the only reply; no one stirred. The officer repeated the proclamation a second and a third time, but without more success. He then opened the gates of the inclosure, and called upon the impatient soldiery to rush upon their prey, who, like a troop of ferocious beasts, darted into the arena, and threw themselves, with shouts of joy upon the unhappy Jews, unable to defend themselves. The three Rabbins, with fifteen hundred Jews, perished at the first shock. Ten other Rabbins were bound hand and foot and cast into a loathsome den."

Names of families and individuals are given which can possess little interest for the general reader, so we forbear to mention them. We have also an account, by the same author, of the *Schobataiks in Russia*. This title signifies "observers of the Sabbath." A priest belonging to the Greek rite had embraced Judaism, and for this he had to suffer martyrdom. He was conducted, with his companions in misfortune, to a public square, where a funeral pile was kindled. They made him advance the first as he was lately a prince of the church, now a humble and persecuted Jew, and here he was summoned to return to his first faith, when he would be pardoned, and threatened with death if he refused. Romanzoff, who, after his conversion, had adopted the name of Rabbi Abraham, and who, by his noble and venerable appearance, called to mind the patriarch whose name he bore—Romanzoff contented himself with replying to the summons of his persecutors in the usual language adopted by persecuted Jews: "Hear, O Israel! The Lord our God is one God!" And he added, "I am old; I have one foot in the grave. If you permit me to live to-day I shall die to-morrow; and think you then by the bribe of vain promises to seduce me, or that you can terrify me with your threats? No! The God of Israel is my God, and I confess him in the presence of this pile before which I stand." The narrative is a horrible one, but it illustrates the nature of fanaticism and the extent of the power which will bear poor humanity under the belief that it is doing God service. They— "then made bars of iron red-hot, and forced the old man to place himself upon them. 'You do well,' he contented himself with saying to his executioners; 'these feet have trodden a place impure and merit

this punishment.' They then placed one of the heated bars into his two hands; and he continued with the same calmness: 'This also is just; these hands have given the waters of baptism, and ought to be burned with fire. I accept with joy these explanations of my past errors. May God have mercy upon me!' The torture was continued. They bound round his arms hemp steeped in tar, and set fire to it; but the constancy of the old man did not fail him. He intoned the sacred psalms of Zion; all the neophytes joined in chorus. The Popes, seeing that nothing could shake the firmness of the old man, ordered the executioners to cast him upon the pyre; at that instant the flames enveloped him as with a mantle of glory, one might have said that the soul of the martyr was wrapped in its heavenly robes to appear before the throne of Jehovah."

His fate did not frighten his coreligionists; they cried out with one accord, "Let us join the soul of Rabbi Abraham in eternity;" and without awaiting the executioners, men, women, and children, cast themselves into the flames, invoking the name of the God of Israel. Nearly one hundred persons perished thus, and it required armed force to prevent others following their example. Some were sent to Siberia, others to the fortress of Riga; the rest were compelled to embrace Christianity, but continued to exercise the Hebrew religion clandestinely. Of this the government was not ignorant, but prudently closed its eyes. The author relates that, when in 1814 the Emperor Alexander gave toleration to fifty-two sects, the *Schobataits* were among the number, and they immediately went forth to dispose of their *bosniches* (images of gold and silver), which until then they had ostensibly made use of.

Having drunk quite deep enough from this well of horrors, we take leave of Javan Metsonla's work, which is of great interest, and affords another chapter towards that huge mountain of records which perpetuate the sufferings of the conscientious and the fanatic in the cause of religion.

#### NOTES ON LITERATURE, SCIENCE, AND ART.

The *Lincoln Times* says:—"It is not improbable that Newstead Abbey, the seat of the late Colonel Wildman, and formerly the residence of Lord Byron, with its magnificent domain, will shortly pass into the hands of Mr. Charles Seely, of Heighington Hall, who, we are informed, is in treaty for this interesting property." The price paid for the property by the late owner is said to have been £100,000.

Dr. George Wilson, the biographer of Reid and Cavendish, is just dead. Dr. Wilson was the first Regius Professor of Technology in the University of Edinburgh, and Director of the Industrial Museum of that city. Dr. Wilson was in no small degree the originator of that museum; he gave to it his heart, his genius, and his hopes of success and fame. Six years ago he was appointed to both offices, and it was at that period that the long delayed project of establishing an industrial museum for Scotland in Edinburgh was first seriously contemplated by government. A long strife succeeded to the first idea of founding this institution, and it has only very recently been put on a ground for commencing real operations. Besides the lives of Reid and Cavendish, Dr. Wilson had written an "Elementary Treatise on Chemistry," "Researches in Colour Blindness," and "The Five Gateways of Knowledge." He was born in Edinburgh in 1818. The world has lost in him—at the early age of forty-one—a good man and a most worthy servant of science.

Dr. Doran is writing "Lives of the Princes of Wales," to be published by Mr. Bentley early next year. The sketch of each Prince of Wales will terminate with his accession to the throne, when such has been the case.

Several public bodies and societies connected with the highlands have memorialised the Scotch Universities' Commissioners to take the necessary steps for instituting and endowing Celtic professorships in some or all of the Scotch universities.

Mr. W. M. Thackeray will deliver a lecture to members of the Bury Athenæum, Suffolk, on "Humour and Charity," early in the ensuing year.

The *Critic* announces that Mr. Josiah Parkes, the father of Miss Parkes, whose strenuous advocacy of the rights and wants of her sex has attracted general attention, is about to publish a volume on the authorship of Junius. Mr. Parkes is the first of the Junius commentators who has managed to get something out of the Francis family, and that the new facts and documents which his book will contain will add much additional strength to the case in favour of Sir Philip. The same journal says that the Messrs. Longman are preparing for immediate publication, in shilling parts, the well known family Shakespeare, edited by Thomas Bowdler; the first part will appear next week. The work will be illustrated with thirty-six vignettes, engraved on wood, from original designs by G. Cooke, R.A., R. Cooke, H. Howard, R.A., H. Singleton

R. Smirke, R.A., T. Stothard, R.A., H. Thomson, R.A., R. Westall, R.A., R. Wordforde, R.A.

Miss Muloch is about to give to the world a volume of poems, to be published by Messrs. Hurst and Blackett.

Professor Blackie, of Edinburgh, has a volume of "Lyrical Poems" in the press, to be published by Messrs. Sutherland and Knox. Professor Blackie is the author of "Student Songs of Germany," contributed to *Tait's Magazine* many years ago, and a more recent poetical translation of *Æschylus*.

Literature in Paris is quite as much influenced by fashion as are ladies' dresses. Since the success of "Fanny" a variety of romances have been published, which go under the general title of "Une Étude de Femme." M. E. Gourdon has just presented a volume of this class, called "Louise." The grave historian of the "History of the Congress of Paris" has written a book, which is attracting much attention.

The new organisation of the Théâtre Français is said to be decided on. The author's portion of the gross receipts is to be fifteen per cent. If one piece occupy the whole evening, as is frequently the case, the dramatist has that per centage to himself; when more than one is played the authors divide the amount among them. Writers of two plays of equal length will get seven and a half per cent. each, and so on, according to the number of acts in each production. The lowest portion is three per cent. Thus, when three pieces are played—one of four or five, another of three, and a third of one act—the author of the first will take seven per cent., of the second five, and of the third three per cent.

A course of lectures is in progress of delivery at the science and art department of the South Kensington Museum. Three Lectures "On the Budrum Sculptures in the British Museum, and their relation to Architecture," by Mr. Newton; "On the Chemistry of Food," by Dr. Lankester; and another "On the Preparation of Food." On the 5th of December the Rev. W. H. Brookfield will lecture "On Lessening the Irksomeness of Instruction." On the 12th, Mr. Harry Chester will tell the public "How to set about the Building of a School." And on the 19th Dr. G. Kinkel will discourse "On the Progress of Seeing."

Prince Lucien Bonaparte, the well known philologist, has printed, for private circulation, two more specimens of English dialects as spoken in the present year. One specimen is in the Cornish dialect,—the other is in that of Dorset. The latter is the more droll and curious. For each specimen the Song of Solomon has been chosen.

The *Photographic News* says that, while M. Bertsch exhibits prints of animalcules enormously magnified, M. A. Wagner exerts his ability in an opposite direction: he exhibits microscopic pictures of objects which are really astonishing. One of these is a reduced photograph of the proclamation of the Emperor of the French to the French people at the outbreak of the last war. This proclamation contains 2649 letters, all of which can be distinctly read with the aid of a suitable magnifying power, although they are included within a space of two millimetres square. M. Testud de Beauregard is said to have obtained photographs in natural colours of flowers by simple exposure to the light; for example, roses, pale violet, and green, produced without the aid of the colourer.

The Council of the Royal Society has awarded the Copley medal for the year to Professor Wilhelm Edward Weber, of Göttingen, for researches in electricity, magnetism, acoustics, &c. One of the Royal medals has been bestowed upon Mr. George Bentham, for contributions to Systematic and Descriptive Botany; and the other Royal medal to Mr. Arthur Cayley, for his Mathematical Papers, published in the *Philosophical Transactions*.

The Royal Academicians are called together on the 5th of December to consider the question of an increase in the number of Associates. The discussion will come on at the instance of Mr. Cope. The *Athenæum* says, "A good feeling prevails in the Academy towards the opening; and the adoption of Mr. Cope's reform would go far to replace the Academy in public and parliamentary confidence. It would be the first step in its elevation to the rank of a National Academy. Some members, we hear, express opinions in favour of abolishing the Associateship altogether; though, probably, the adoption of a law of unlimited Associateships would meet this view. The true theory seems to be that of the Universities and the Inns of Court. Every artist should have the right to an association with the Academy on establishing his artistic claim."

The death of Mr. Frank Stone, A.R.A., leaves the very unusual number of four vacancies in the Academy—one Academician in place of James Ward—three places in the Associateship, *vice* Messrs. John Phillip, Sydney Smirke, and Frank Stone.

Mr. Frank Stone's death took place last week very suddenly, from

heart disease. The *Athenæum* describes his peculiar talents very fairly:—"Though not a man of strong genius,—sentimental and safe rather than daring and great,—he had that touch of native inspiration which sets an artist apart from the crowd of mere imitators and mechanists. His pictures have a quality of their own, in subject, style, and colour: he saw nature in the 'boudoir; and was the poet of chess-table, flirtations, and pianoforte embarrassments. But in this line he was unrivalled, though he had numberless imitators, from the moment he had shown the way to a new success. He may almost be said to have founded a sect among the painters—believers in the unheaved sigh and the causeless tear!" Mr. Stone was born in Manchester, on the 23rd of August, 1800. At thirty-one he came to London, and began to exhibit at the Water Colour Society. At forty he sent his first oil picture to the Academy. At fifty-one he was elected an Associate. For many years his works have taken a good place among the attractions of the exhibition. Among these are, "The Last Appeal," "Cross Purposes," "Impending Fate" and "Mated," and "The Old, Old Story!" Five or six years ago the painter made a summer residence in Boulogne; and the effect of that slight change of scene has been visible in nearly all his subsequent works. The hale, rugged beauty of the fish wives of Boulogne seems to have fired his imagination and steadied his hand. A breadth, a texture, and a simplicity unknown to his earlier works, began to show that the artist, though past his fiftieth year, was still capable of advancing in his art. The sea side claimed him to the last; and at the time of his death he had just completed his arrangements for spending the winter at work in the Isle of Thanet.

### Poetry.

#### SELECTIONS FROM POETRY OF THE SEVENTEENTH CENTURY.

##### HUMAN LIFE.\*

BY THOMAS YALDEN.

THEN will penurious Heav'n no more allow!  
No more on its own darling man bestow!  
Is it for this he lord of all appears,  
And his great Maker's image bears!  
To toil beneath a wretched state,  
Oppress'd with miseries and fate:  
Beneath his painful burthen groan,  
And, in this beaten road of life, drudge on!  
Amidst our labours we possess  
No kind alloys of happiness:  
No soft'ning joys can call our own,  
To make this bitter drug go down;  
Whilst death an easy conquest gains,  
And the insatiate grave in endless triumph reigns.  
With throes, and pangs, into the world we come,  
The curse and burthen of the womb:  
Nor wretched to ourselves alone,  
Our mother's labours introduce our own.  
In cries and tears our infancy we waste,  
Those sad prophetick tears that flow,  
By instinct of our future woe;  
And ev'n our dawn of life with sorrows overcast.  
Thus we toil out a restless age,  
Each his laborious part must have,  
Down from the monarch to the slave,  
Act o'er this farce of life, then drop beneath the stage.

##### II.

From our first drawing vital breath,  
From our first starting from the womb,  
Until we reach the destin'd tomb,  
We all are posting on, to the dark goal of death.  
Life, like a cloud that fleets before the wind,  
No mark, no kind impression, leaves behind,  
'Tis scatter'd like the winds that blow,  
Boist'rous as them, full as inconstant too,  
That know not whence they come, nor where they go.  
Here we're detain'd awhile, and then  
Become originals again:  
Time shall a man to his first self restore,  
And make him intire nothing, all he was before,  
No part of us, no remnant shall survive!  
And yet we impudently say, we live:  
No! we but ebb into ourselves again,  
And only come to be, as we had never been.

\* Wisdom of Solomon, chap. ii.

##### III.

Say, learned sage, thou that art mighty wise!  
Unriddle me these mysteries:  
What is the soul, the vital heat  
That our mean frame does animate?  
What is our breath, the breath of man,  
That buoys his nature up, and does even life sustain?  
Is it not air, an empty fume,  
A fire that does itself consume—  
A warmth that in the heart is bred,  
A lambent flame with heat and motion fed?  
Extinguish that, the whole is gone,  
This boasted scene of life is done:  
Away the phantom takes its flight,  
Damn'd to a loathsome grave, and an eternal night.  
The soul, th' immortal part we boast,  
In one consuming minute's lost;  
To its first source it must repair,  
Scatter with winds, and flow with common air.  
Whilst the fall'n body, by a swift decay,  
Resolves into its native clay:  
For dust and ashes are its second birth,  
And that incorporates too, with its great parent earth.

##### IV.

Nor shall our names or memories survive,  
Alas, no part of man can live!  
The empty blasts of fame shall die,  
And even those nothings taste mortality.  
In vain, to future ages, we transmit  
Heroick acts, and monuments of wit:  
In vain, we dear bought honours leave,  
To make our ashes gay, and furnish out a grave,  
Ah treacherous immortality!  
For thee, our stock of youth we waste,  
And urge on life, that ebbs too fast;  
To purchase thee with blood, the valiant fly,  
And to survive in fame, the great and glorious die.  
Lavish of life, they squander this estate,  
And for a poor reversion wait:  
Bankrupts and misers to themselves they grow,  
Imbitter wretched life, with toils and woe,  
To hoard up endless fame, they know not where or how.

##### V.

Ah think, my friends, how swift the minutes haste!  
The present day intirely is our own,  
Then seize the blessing ere 'tis gone:  
To-morrow—fatal sound! since this may be our last.  
Why do we boast of years, and sum up days!  
'Tis all imaginary space:  
To-day—to-day is our inheritance—  
'Tis all penurious fate will give,  
Posterity 'll to-morrow live,  
Our sons crowd on behind, our children drive us hence.  
With garlands then your temple crown,  
And lie on beds of roses down:  
Beds of roses we'll prepare,  
Roses that our emblems are.  
Awhile they flourish on the bough,  
And drink large draughts of heav'nly dew:  
Like us, they smile, are young, and gay,  
And like us too, are tenants for a day,  
Since with night's blasting breath they vanish swift away.

##### VI.

Bring cheerful wine, and costly sweets prepare:  
'Tis more than frenzy now to spare:  
Let cares and business wait awhile:  
Old age affords a thinking interval;  
Or if they must a longer hearing have,  
Bid them attend below, adjourn into the grave.  
Then gay and sprightly wine produce,  
Wines that wit and mirth infuse:  
That feed, like oil, th' expiring flame,  
Revive our drooping souls, and prop this tott'ring frame.  
That when the grave our bodies has engross'd,  
When virtues shall forgotten lie,  
With all their boasted piety,  
Honours, and titles, like ourselves, be lost;  
Then our recorded vice shall flourish on,  
And our immortal riots be for ever known.  
This, this is what we ought to do,  
The great design, the grand affair below!  
Since bounteous Nature's plac'd our steward here,  
Then man his grandeur should maintain  
And in excess of pleasure reign,  
Keep up his character, and lord of all appear,

## CORRESPONDENCE.

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

## MODEL LODGES.

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

DEAR SIR AND BROTHER,—In this enlightened age we daily and hourly witness some new idea developing itself and calculated more or less to profit all who feel interested in the advancement of useful knowledge.

Of late we have been witness to the enrolment of thousands of men as volunteers in the rifle and artillery corps in support of our beloved queen and country; and I would ask what has awakened the sons of old England thus to bestir themselves after forty years and upwards of quiet repose. The answer is this, that zealous and energetic men, aided by that powerful organ the press—having the success of all at heart who are looking to the future as well as the present—have agitated their fellow men to organize and make themselves proficient in every branch of the military service for the protection of the country at large and for the enjoyment of free and religious liberty in these realms. "Example is better than precept:" acting upon this principle I would earnestly suggest to the brethren the desirability of their bestirring themselves from their slumbers, seeing how easily a great, good, and glorious improvement may be made in reference to the selection of suitable buildings, wherein to carry on the great work of Freemasonry.

Hitherto the tavern has been generally selected, notwithstanding that the sacred fane and the tavern are irreconcilable. Why then continue to give preference to the tavern when a remedy apparently so easy of access presents itself—the introduction of model Lodges; and I would ask whether the great metropolis does not possess unusual advantages for starting such a scheme. Surely with its one hundred and forty Masonic Lodges or more, and its six thousand subscribing members, one might be started with success. There are numerous available sites suitable for such a purpose, embracing, in a circle of two or three miles, some ten or twelve Lodges, and as many Lodges of Instruction, an easy distance to all interested, offering no impediment to a large and regular attendance of members within this scope upon all occasions. The funds for carrying out the work, I believe, might be raised by private subscription; or should that not succeed I think there are many ardent lovers of the science enjoying in profusion this world's goods, who would readily employ their capital in this noble work, provided an opportunity offered of so doing.

The character of the building necessary for the purpose is ably described by our esteemed Bros. Dr. Oliver and Hyde Clarke, D.C.L. I have also seen a very graphic and interesting description of the whole in Morris's "Code of Masonic Laws," an extract from which appears in *The Voice of Masonry and Tidings from the Craft*, Louisville, Nov. 1st, 1859.

With such appliances what may not be accomplished? Look what has been done in mechanics and other institutes by the offering of a small premium for the best essay or lecture upon given subjects. What a field for improvement would be here thrown open to our literary brethren to exercise their hidden talents in competing for the prize. No longer would these brethren absent themselves from the Lodge from a feeling of diffidence arising from their distaste for the tavern. Nothing could bar the prosperity of such a scheme. A moderate subscription would amply meet all demands; and best of all (if I mistake not) leave a surplus in hand for charitable purposes. Nay, there are hundreds in and around the metropolis and the provinces who would readily join in the work, who, alas! have long since receded from the Craft by reason of the appropriation of their Lodge funds to other than truly Masonic purposes.

With the most earnest desire to see Freemasonry advance in proportion to its sterling worth, I remain, dear Mr. Editor, yours faithfully and fraternally,

FIDELITAS.

## PUBLICATION OF CANDIDATES' NAMES.

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

MY DEAR SIR AND BROTHER,—In your answers to correspondents in this week's number, you state that "a brother can be passed and raised at a Lodge of emergency without his name

having been inserted in the circular calling the Lodge." This is equivocal, and very likely to mislead. The Book of Constitutions states (page 59, clause 9)—"The business to be transacted at such Lodge of emergency shall be expressed in the summons, recorded on the minutes, and no other business shall be entered upon." Would it not therefore be more correct to say that the brother's name who is to be passed or raised should appear therein in order to prevent discussion or mistakes?

AN OLD P.M.

27th November, 1859.

[We admit with "An Old P.M." that it would be better to have the names placed in the summons; but we still think that a brother having been regularly initiated may be passed and raised at any meeting of the Lodge, provided the necessary time has fully elapsed.—Ed.]

## SUNDAY LODGES.

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

DEAR SIR AND BROTHER,—In looking over your list of "Appointments" one cannot help wondering at the Sunday being appointed for Lodges of Instruction in the metropolis. Surely this is contrary to the letter of the moral law; and, our meetings being purely secular, contrary to the law of the land too. The sooner, in my opinion, this blot is taken from our escutcheon the better.

Fraternally yours,  
Z.

[The Board of General Purposes have recently caused the Sunday Lodges of Instruction to be taken out of the Kalendar, as contrary to the ancient charges, in which it says that Masons are to work on all lawful days; but we cannot consider it against the law of the land for the brethren to meet and rehearse the ceremonies on a Sunday—though perhaps it is better avoided.—Ed.]

## VOTING BY PROXY.

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

DEAR SIR AND BROTHER,—May I request the favour of your inserting in the next number of the *Magazine*, the enclosed letter from the Grand Secretary, being a reply from the Board of General Purposes to a memorial from the Lodge of Economy, reported in the *Magazine* of the 10th of September last, page 193.

I am, dear Sir and Brother, yours fraternally,

J. L. HASLEHAM, W.M., No. 90.

3, Hyde-terrace, Winchester,  
Nov. 28th, 1859.

(Copy.)

"Freemasons Hall, London, W.C.

"20 October, 1859.

"W. Master,—I have the honour to inform you that the memorial from the Lodge of Economy No. 90, praying that the Board of General Purposes would take into their consideration the subject of voting by proxy in Grand Lodge, was taken into consideration on Tuesday last the 18th instant, when the following resolution was carried unanimously. 'That this Board having attentively considered the memorial requesting them to recommend to Grand Lodge that Provincial Brethren be permitted to vote by proxy, are of opinion, that such a change of the law would be not only disadvantageous to the Craft, but might lead to confusion and injustice.'

"By order of the Board,

"J. L. Hasleham, Esq., W. M., "WM. GRAY CLARKE, G.S."  
Lodge of Economy, No. 90, Winchester."

## INSPECTION OF LODGES.

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

DEAR SIR AND BROTHER,—In last week's *Magazine*, I had great pleasure in perusing a description of a "Model Lodge," from Rob Morris's *Code of Masonic Laws*. Although I am what may be termed a young Mason, I have, nevertheless, visited many Lodges, and have with one exception been uniformly disappointed in their appearance and manner of working. Often have I, after attending such Lodges, seen "in my mind's eye" the very picture drawn by Rob Morris of a "Model Lodge," and never, I must candidly confess, did I in reality see anything approach his graphic description of one, until I visited Hiram Lodge, No. 103, Buffalo, New York. This Lodge is furnished with every requisite named by Bro. Morris but a library, and I am certain that want has only to be mentioned to have it supplied, as they have plenty of funds. The members of Hiram Lodge must number

at least two hundred, and I can assure you a better worked Lodge it would be hard to find, with the lectures delivered as they should be, in a solemn and impressive manner by the W.M. Indeed all the American Lodges that I visited appeared to be in a high state of perfection. Would that I could pass such an encomium on our own—but I cannot, as far as my experience goes, and from what I learn from others; but ought not this to be remedied? I think so. It is only by comparison that we discover our shortcomings, therefore, censure cannot justly be attached to me for endeavouring to eradicate them. I understand that there are over 2,000 Lodges in the United Kingdom (a goodly number certainly, I only wish it was 4,000)—then what could be easier than to raise a fund for the purpose of employing inspectors? I am of opinion that if the Grand Lodges of the empire were to send, periodically, inspectors on a tour of inspection throughout the kingdom to see and closely examine the mode and manner of working the different Lodges, and insist on their strict adherence to rules, laws, regulations, and report the result of such inquiry to the proper quarter, it would be the means of preserving these ancient and venerable landmarks which have been handed down to us from time immemorial. To defray the expenses thus incurred, I propose that each Lodge be taxed annually to the amount of 2*l.* thus making a yearly income of 4000*l.* which, I think, would cover the whole of them; and to use the words of an eminent individual, and probably a brother, "would be a mere fleabite." The reasons for a plan of this description are so many and obvious, which will be at once apparent to the initiated, that it is needless for me to enumerate them here, and should something of the kind be adopted, we would have many "Model Lodges" in our midst in a short time. I remain, yours fraternally,

A FRIEND TO MODEL LODGES.

Skibbereen, County Cork,  
November 29th, 1859.

#### MASONRY IN GERMANY.

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

DEAR SIR AND BROTHER.—Some time ago you published in your *Magazine*, of the 12th Nov., page 373, a notice about "German Operative Masonry." It is there said—"Ascertain if these Word Masons (*Wort Maurer*) hold anything in common with the Craft, for if they do the information is of immense importance as a connecting link between the operative guildsman of the dark ages and the speculative Mason of the present day."

You are quite right, dear brother—this information is of some importance. There is no doubt the operative Masons of the middle ages are connected with the speculative Masons of the present day, for they have had not only signs, tokens, and words like us, but also nearly the same ceremonies and other customs for the reception of their candidates. From this likeness some German Masonic authors are convinced, that the birthplace of the Craft is Germany, and especially the "Bauhütten" of the middle ages. See *passim*, the works of Heldmann, *Die Ältesten Denkmale der Deutschen Bruderschaft*; and Fallou, *Die Mysterien der Freimaurerei und ihr Wahrer Grund und Ursprung*; as well as Winzer, *Die Bruderschaften des Mittelalters*.

If the whole Craft be one great Masonic Lodge, bound together by the sacred ties of brotherly love, relief and truth, one Masonic body should surely take notice of another. I much regret that you, dear brother, so greatly neglect the German brotherhood, and that you never take any notice of them. If you ever read the *Bauhütte*, the German Masonic journal, you can ascertain for yourself, that each number contains something about England, and that your own name, as well as that of your journal, is frequently mentioned in its pages. All distinguished authors of England have more or less knowledge of German literature. Ought not this also to be the case with German Masonic literature? You never mention the works of the philosopher Bro. Krause, of Bro. Mossdorf, of Bro. Fessler, the late Deputy Grand Master of the Royal York, at Berlin; nor have you ever noticed the *Bauhütte* which has been in existence since July, 1853.

Bro. Laurie, at Edinburgh, who has lately published a second edition of his history of Freemasonry in Scotland, appears to be equally unacquainted with the works of the learned Br. Kloss, who has written a history of the Grand Lodges of England, Scotland, and Ireland.

In the course of the next year I intend to publish a complete and authentic history of Freemasonry of all times and nations. Perhaps some English brother may be inclined to translate this work.

Excuse the errors of a German, who does not understand how

to write like an Englishman, and believe me, Sir and Brother, yours fraternally,

J. G. FINDERL,  
Editor of the "*Bauhütte*," member of the Minerva Lodge at Leipzig; honorary member of the Lodges "*Johannes*," at Ludwigsburg, and "*Verschwisterung*," at Glauchau.

Orient of Leipzig, 28th Nov., 1859.

[We shall be glad to receive a copy of *Die Bauhütte*, which we have not yet seen. Attention, however, was called to the work in our number of Nov. 19th.—ED.]

## THE MASONIC MIRROR.

### MASONIC MEMS.

WARRANTS have been recently granted by the M.W.G.M. for the following Lodges:—No. 1100, Zetland, Kyneton, Victoria; No. 1101, Creswick Havilah, Creswick, Victoria; No. 1102, Derwent, New Norfolk, Tasmania, S.; No. 1103, Pacific, Hobart Town, Tasmania, S.; No. 1104, Repose, King's Head Hotel, Derby.

IN the new edition of the *Kalendar* just published, the Canadian Lodges are very properly omitted, as being no longer under British jurisdiction. We hope the time is not far distant for revising the numbers of the various Lodges.

THE St. James's Union Lodge (No. 211) of Instruction will hold their anniversary banquet on Thursday, the 8th inst. Bro. H. A. Stacey, of the mother Lodge, will preside.

### METROPOLITAN.

#### THE BOYS SCHOOL.

WE understand that at the last meeting of the House Committee it was resolved to dispense with the further services of the present second master. It was also resolved, that the teaching of Greek was unnecessary excepting in special cases. We trust the reforms in the management will not stop here.

### GRAND LODGE.

THE following is the official agenda paper of the business to be transacted in Grand Lodge on Wednesday next; a summary of which has already appeared in our columns.

The Minutes of the Quarterly Communication of the 7th September, for confirmation.

Nomination of M.W. Grand Master for the year ensuing.

Election of twelve Past Masters to serve on the Board of Benevolence.

The report of the Board of Benevolence for the last quarter for adoption.

#### REPORT OF THE BOARD OF GENERAL PURPOSES.

The Board of General Purposes beg to report that they have received and adjudicated upon the following complaints:—

1. By the Master of a Lodge against his Wardens for alleged acts of insubordination arising out of rather unusual circumstances, and which induced the Master to forbid the Lodge to meet on the next regular day for assembling; against this act of the Master the members of the Lodge preferred a counter complaint.

As the differences arose out of circumstances of a personal nature wholly unconnected with Freemasonry, and have since been amicably adjusted, the board deem it inadvisable to enter upon further detail, than that they admonished the Wardens to pay due obedience to the Worshipful Master; and the Worshipful Master that it is his bounden duty to cause the Lodge to be regularly summoned for meeting on the several days fixed by the by-laws.

2. By the Board of Benevolence against the Lodge, No. 133, at Colne, for certifying to the petition of a brother, that he had been a regular contributing member for the space of twenty-seven years, whereas Grand Lodge dues had been paid for only twenty-two and a half years: the Board, taking into consideration the explanation offered, ordered the arrears to be paid forthwith, which has been done.

3. Against the Lodge No. 357, Shepton Mallet, for having advanced a brother to the second degree within fifteen days of his initiation; the board believing that the irregularity arose from thoughtlessness, and not from any disposition to contravene the laws, admonished the W. Master



to be more cautious for the future, and imposed a fine upon the Lodge of one guinea, to be paid to the Fund of Benevolence.

The board also report, that it having come to their knowledge that there are at present existing in London, and elsewhere in this country, spurious Lodges claiming to be Freemasons, they have issued a circular letter to the Masters of Lodges, cautioning them upon the subject, and have furnished them with a facsimile copy of a certificate issued by a body established at Stratford, in Essex, and calling itself "the reformed Masonic Order of Memphis, or Rite of the Grand Lodge of the Philadelphes."

The board have received a memorial from the St. David's Lodge, No. 554, Berwick, suggesting that Grand Lodge should make advances of money to private Lodge, to assist them in building Lodge rooms, the property to be held as security for the payment of principal and interest. The board have carefully considered the question thus opened, and as the result of their deliberation they beg to recommend the following resolution for the adoption of Grand Lodge:—

"That it would be a legitimate and judicious application of the funds of General Purposes, to advance money on loan to provincial Lodges to assist them in erecting Masonic halls or Lodge rooms, provided that proper security be given for the repayment of the principal, with interest, within a reasonable period."

The board also report that they have received memorials from Lodges No. 90, at Winchester, No. 915, at Trowbridge, No. 555, at Southampton, and No. 839, at Newbury, requesting them to recommend to Grand Lodge that provincial brethren be permitted to vote by proxy therein: in two of these memorials the proposal to vote by proxy is limited to the elections of members of the different boards, in the third it includes the election of the M.W. Grand Master also, and in the fourth it is without limit. The board have most attentively considered the subject, and they are of opinion that they cannot with propriety recommend such a change in the law, believing that it is not called for; that it would not be to the advantage of the Craft, but would be likely to lead to confusion and abuse.

The attention of the board having been directed to the inconvenience which has occasionally arisen from the practice of brethren being put in nomination for election on the various boards without their knowledge or consent, the board submit to the consideration of Grand Lodge to order "that in future the brother presiding at the General Committee shall not receive, nor shall the Grand Secretary record, any nomination except it be in writing signed by a member of the Grand Lodge, in which the names of the candidates, together with the numbers of their respective Lodges and whether Masters or Past Masters, shall be specified."

Many errors being apparent in the calendar which appear to have arisen from the fact that Lodges have frequently changed their days of meeting without giving notice to the Grand Secretary as required by the Book of Constitutions, the Board have directed a circular to be sent to the Masters of all Lodges, requesting them to make a return forthwith of their days of meeting, and they desire to impress upon the brethren generally that much convenience will result from a strict compliance with this request.

(Signed) JOHN HAYERS, President.

*Freemasons' Hall, November 23rd, 1859.*

The board subjoin a statement of the receipts and disbursements on account of the Grand Lodge funds during the present quarter, as reported by the Finance Committee on the 11th Nov. inst., viz:—

#### BENEVOLENCE.

Balance in the hands of the Grand Treasurer on the 1st October, 1859 .....	£316 16 2
Subsequent receipts .....	228 11 0
	545 7 2
Disbursements .....	155 0 0
Balance on this account .....	390 7 2

#### GENERAL PURPOSES.

Balance in the hands of the Grand Treasurer on the 1st October, 1859 .....	468 0 3
Subsequent receipts .....	746 2 8
Balance on this account .....	1214 2 11
Amount of monies received, for the appropriation of which no directions have yet been given by the parties remitting .....	614 11 5
	£2219 1 6

Of which balance there is in the hands

of the Grand Treasurer .....	2169 1 6
Grand Secretary for petty cash .....	50 0 0
	£2219 1 6

#### REPORT OF THE COLONIAL BOARD.

The Colonial Board beg to report, that in the case of the memorial presented to Grand Lodge by the District Grand Lodge of Victoria, praying for a reduction of fees on registration and certificate, which memorial was referred back by Grand Lodge to this board at the quarterly communication held on the 2nd day of March last, the board caused a friendly letter to be addressed to the memorialists, pointing out the objections that lay in the way of complying with their request after the very great reduction in fees so recently made by Grand Lodge in favour of provincial brethren. The board are now happy to be able to state to Grand Lodge that a communication has been received from the Provincial Grand Secretary for the province of Victoria, to the effect that such letter having been read at the quarterly communication of the Provincial Grand Lodge the 20th of June, last, a unanimous opinion was expressed that the said dues were as low as they possibly could be, and that therefore no further action was taken in the matter. And the Provincial Grand Secretary adds that the Masonic body in that colony, hailing under the English constitution, are devotedly attached to their Mother Grand Lodge, a statement which the board are sure Grand Lodge will receive with great satisfaction.

(Signed) J. LI. EVANS, President.

*Freemasons' Hall, November 23rd, 1859.*

Notice of motion by Bro. George Barrett, W.M. No. 212.—"To move a grant of £50 from the Fund of General Purposes to supply coals, &c., to the inmates of the Masonic Asylum, Croydon."

CASTLE LODGE OF HARMONY (No. 27).—A meeting of this Lodge was held on Monday, November 28th, at the Thatched House Tavern, St. James's-street, when Bro. William Robert Wood, W.M., was unanimously re-elected to that distinguished office. Bro. Nelson was, of course, re-elected Treasurer; Bros. Wheeler and Hinxman, P.M.s; and several members were present. Bro. Wm. Smith, of No. 25, was a visitor on this occasion.

JORDAN LODGE (No. 237).—The first regular meeting for the season was held on Friday, 18th ult., when Bro. Finglass was duly passed to the second degree. A communication from the Grand Lodge, respecting a spurious Lodge at Stratford, was read and ordered to be entered on the minutes. The minutes of the last regular meeting, held in May, and of two Lodges of emergency, held during the vacation, were confirmed, and three gentlemen were proposed as candidates for initiation. The W.M., Bro. Robinson, performed the duties of his position in his usual impressive manner. An extract from the minutes was directed to be placed in the hands of the editor of the *Freemasons' Magazine*, that it might be printed with his account of the meeting of the Lodge. A full report of the proceedings appeared in our number of November 19th. The chief object (although the Lodge had been summoned for other business) the W.M., Bro. Robinson, had for calling the brethren together was explained by him at the banquet to be, to take leave of Bro. Farnham, before his departure for Bombay. On proposing his health, and wishing him success in the arduous and responsible duties he had been appointed to discharge in the education and moral training of the children belonging to the British soldiers in that part of India, the W.M. referred to the moral and intellectual qualifications which Bro. Farnham possessed for the work in which he was about to be engaged, and also to his acquirements in Masonry, which he said would entitle him to the respect of the Craft wherever he went. A heartfelt acquiescence was given by the brethren to the kind observations of the W.M. Bro. Farnham, in returning thanks, appeared much moved by the fraternal feelings manifested towards him. In addition to the usual business of the Lodge, and the election of the W.M. for the ensuing year, there will be three brothers raised, one passed, and probably three initiations at the next meeting.

#### INSTRUCTION.

ALBION LODGE (No. 9).—At the last meeting of this Lodge, Bro. Thos. Allen (P.M., No. 276), as W.M., opened the Lodge, Bro. Gladwin acting as S.W., and Bro. Walkley as J.W. The appointed work for the evening was the fifteen sections. The respondents were: first lecture—Bros. Stacey, Allen, jun., Haskins, Gladwin, Reilly, Walkley, Collard; second lecture—Bros. Sedgwick, Evenden, Stacey, Thoms, Stacey; third lecture—Bros. Gurton, Newall, Collard. Bros. H. Hart, of No. 211, and Hawkes, No. 349, Scotland, were elected joining members. A vote of thanks was recorded on the minutes of the Lodge to Bro. Allen, for the very excellent manner he had discharged his duties on the occasion. The Lodge was closed at half past nine o'clock.

CONFIDENCE LODGE (No. 228).—The usual meeting of this Lodge was held on Wednesday evening, at the Bengal Arms Tavern, Birchin-lane.

Bro. Johnston, W.M. elect of the parent Lodge, presided; Bro. Phelps, S.W., and Bro. Gilling, J.W. The Lodge having been opened in the first and second degrees, Bro. Woodward was questioned, and offering proofs of his proficiency, he was in due form raised to the sublime degree of Master Mason. The Lodge was then resumed to the second degree, and the sections of the degree were worked by the brethren, the questions by Bros. Anslow, Brewer, Jackson, and Brett. The Lodge was then resumed to the first degree, and afterwards it was proposed and unanimously agreed to, that the sum of twenty guineas be voted to the Girls School, so that by this vote the Lodge are now life governors of all the Masonic charities. A vote of thanks was ordered to be recorded on the minutes to the Worshipful Master for presiding, and after Bro. Robins, of the parent Lodge, had been admitted as a joining member, the Lodge was closed in due form.

ANNIVERSARY MEETING OF THE PRINCE FREDERICK WILLIAM LODGE,  
No. 1055.

This reunion took place at the Knights of St. John, St. John's Wood, on Wednesday, the 23rd instant, when Bro. T. A. Adams worked the ceremony of Lodge consecration in his usual correct and impressive manner. Bro. Matthew Cooke directed the music, and was assisted by Bro. J. W. Adams. After this ceremony, Bro. Caulcher, P.M., and founder of the parent Lodge, very ably performed a portion of the ceremony of installation, and the business of the evening concluded by Bro. T. A. Adams working the first section of the first lecture. There was a considerable number of brethren elected members, and the Lodge bids fair to be very numerous.

After a substantial supper the usual routine toasts were given by the chairman, Bro. T. A. Adams, and he then proposed "The Founders of the Prince Frederick William Lodge," for which Bro. Caulcher returned thanks. This was followed by "Long Life and Prosperity to the Prince Frederick William Lodge of Instruction," Bro. Adams dilating upon the great benefit of such a means of diffusing Masonic information, and reminding the members that in Lodges of Instruction, and in them only, could such knowledge be obtained.

The next toast was "The Visitors." Bro. Adams said it was pleasurable at all times to see them, and they would always receive a hearty welcome there. He would couple the toast with the name of a brother who was well known to many there and held in high estimation—Bro. Gillespie.

Bro. Gillespie said that as he was not an entire stranger there, having been present at the opening of the Lodge; he had then anticipated its success, more especially as it had been inaugurated under illustrious auspices. The main cause of its prosperity must certainly be attributed to Bro. Caulcher, than whom a more zealous and painstaking Mason it would be hard to find; and backed as he was by so many skilful Masons, it was not to be wondered at that the Lodge had reached such a height of prosperity, and he hoped it would continue to advance in the same ratio. In regard to the Lodge of Instruction, attached to the mother Lodge whose first anniversary they were that night celebrating, he believed, in common with all Lodges of Instruction, it was calculated to promote the development of true Masonic feeling, as well as to fit the members for the performance of their duties in the Lodge with accuracy and zeal. From the full attendance that evening he thought that the Prince Frederick William Lodge of Instruction was sure to prosper, and he hoped it would assume a position in which it would yield to none. On behalf of himself and the visitors he begged to return thanks, and hoped to be able to be present on many such anniversaries.

Bro. Caulcher then rose to perform a duty which was most agreeable to him, in proposing the health of Bro. T. A. Adams. (Cheers). The brethren had seen for themselves how excellently Bro. Adams had performed the ceremony of consecration that evening, and he felt sure it would be as pleasing a duty to them as it was to himself to meet the toast with their warmest approval, for no one was more ready and willing than Bro. T. A. Adams to attend anywhere and everywhere to impart instruction; and the instruction so given was of a high order, Bro. Adams being one of the most zealous and celebrated Masons living. He (Bro. Caulcher) was proud to acknowledge him as his own preceptor; what he knew of Masonry he had learned from Bro. Adams, to whose pains he was greatly indebted. To prove his gratitude he hoped to advance daily so as not to bring discredit on his tutor. With these observations he begged to propose "The health of the Worshipful Master of the evening, Bro. T. A. Adams. (Cheers).

Bro. Adams, in reply, said—he was always happy and proud to do his best in imparting such knowledge as he himself had gained. He was glad to be surrounded by so many Masons; they might reckon on his being always the same, and he hoped that he might see them always the same for many years to come.

The next toast was, "Health and long life to the Officers of the Mother Lodge," coupled with the name of the Junior Warden.

The Junior Warden replied, stating that it was their endeavour to work the Lodge with propriety, and returning thanks for the appreciation of their attempts.

The chairman then gave, "To all poor and distressed Masons."

A brother, whose name we could not learn, obtained permission to propose a toast. He said that it must be a self evident truism that instruction could not proceed without teachers and pupils, and as a learner he thought they should not separate without referring to one who was always ready to meet them on every occasion and afford them

that assistance they stood so much in need of, and he believed that it was on occasions of that kind (anniversary festivals) that the opportunity presented itself to acknowledge their obligations to those to whom they were indebted. Their Bro. Le Gassick, P.M., was present every night; was always willing to lead them in the right path, and had been the guiding star of the young Masons of that Lodge, and he hoped that they would show their appreciation of his kindness by drinking his health.

Bro. Le Gassick owned that he was somewhat taken by surprise, but as he (by accident) resided in the immediate neighbourhood of the Lodge he promised to attend, and if his efforts had met with success he was very pleased at it, and should continue to try and deserve their approbation.

Bro. Stiles, the landlord of the house, was deservedly complimented by the brethren for his excellent arrangements for their comfort.

The toasts were relieved during the evening by the capital singing of Bros. Platt, Jas. W. Adams, and Baker.

## PROVINCIAL.

### BRISTOL.

BRISTOL.—*Moirs Lodge* (No. 408).—The annual festival of this Lodge was held on Friday, 25th November, when the W.M., Bro. C. McMillan, was supported by about forty brethren of the province, including the R.W.D. Prov. G.M., Bro. William Powell. In the apparent absence of all other topics of interest, the report of the proceedings at the last regular Lodge, contained in the *Magazine* of 12th November, came in for a very large share of criticism on the part of one or two P.M.s., whom "the cap" seemed to "fit," and to whom the statement of a little wholesome truth appeared far less palatable than the excellent repast provided by the worthy hostess of the "Montague" was to the rest of the company. The R.W.D. Prov. Grand Master, in particular, stigmatized the *Freemasons' Magazine* "a one sided periodical" and expressed his surprise that the Editor should insert the proceedings of any Lodge without the authority of the Worshipful Master. But as no single word contained in the said report was questioned, our correspondent considered it quite as needless to defend its accuracy, as he does upon the present occasion; and only begs to assure those brethren—for whom he entertains a very high personal regard, but whose digestive organs he so innocently interfered with—that a passing allusion to the "absurdity" of attempting to supplement our constitutions by laws which are found to be impracticable in their operations and disastrous in their results, was dictated by no sentiments adverse to the best interests of the Lodge.

### DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 1012).—A Lodge of emergency was holden on Friday last, at the Masonic rooms, when there was a full attendance of the brethren, and several provincial officers and visitors to witness the ceremonial of the initiation of John Dunn, Esq., M.P. for the borough of Dartmouth. Bro. T. H. Edmonds, W.M., occupied the chair for the first time since his installation; and performed the ceremonies of initiation and passing in a most accurate and masterly style, to the great gratification of all the brethren present.

### DURHAM.

GATESHEAD.—*Lodge of Industry* (No. 1).—On the 28th ult., being the regular meeting, the Lodge was opened with solemn prayer by the W.M., Bro. C. J. Banister, Prov. S.G.D., and P.M., No. 267; assisted by Bro. H. Hotham, P.M., (P. Prov. J.G.W., Northumberland), as S.W.; Bro. Loads, as S.D.; and the rest of the Officers. Bro. Harrison, Prov. G. Org., directed the musical part of the ceremonies. Bros. Hy. and R. S. Bagnall, and Bro. Jno. J. Brumwell, were passed to the second degree, and Mr. Josh. Heaward and Mr. D. T. Stewart, were initiated into the mysteries of the Order by the W.M. Bro. Sept. Bell, P.M., explained the working tools in each degree, and the W.M. delivered the lecture of each tracing board in his usual earnest manner. The business of the Lodge being concluded, it was closed in due form and with solemn prayer. There were visitors from Whitby, Edinburgh, and the towns in the neighbourhood who, together with the brethren of Lodge, No. 56, spent a very happy evening, the loyal and Masonic toasts being given and responded to in a truly Masonic spirit.

### ESSEX.

#### PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of Essex was held at the Shire Hall, Chelmsford, on Monday, the 21st of November, Bro. Major Skinner, D. Prov. G.M., presiding (in the absence of Bro. Bagshaw, Prov. G.M.) supported by Bro. Burton, P. Prov. G. Reg., as D. Prov. G.M.; Rev. Bro. Arnold, Prov. G. Chaplain; W. P. Scott, P.G.D.; J. P. Parcel, P. Prov. G.D.; Meggy, P. Prov. G.W.; Austen, Prov. G. Org.; Stone, P. Prov. G.D.; Tipplin, P. Prov. G. Dir. of Cers.; Wiseman, Field, C. Ind. Hoekton, Crook, Webb, S. Webb, Goodchild, W. Davis, C. Davis, Adlard, &c., &c.

The patent reappointing Bro. Major Skinner, D. Prov. G.M., having been read, the R.W. brother proceeded to appoint Bros. Durant as Prov. S.G.W.; Motion, Prov. J.G.W.; T. Osborne, Prov. S.G.D.; Huish, Prov. J.G.D.; W. Paas, Prov. G. Purs.; the other officers remaining as last year, Bro. Pattison having been unanimously re-elected Treasurer.

At the conclusion of the business the brethren adjourned to dinner at the White Hart Tavern, the Rev. Bro. Arnold, Prov. G. Chap., presiding. Various loyal and Masonic toasts were drunk, and in the course of the

evening Bro. Adlard, the acting Grand Dir. of Cers. of the day, made an able appeal on behalf of the charities, more especially the Royal Benevolent Institution for Aged Masons and their Widows, which was liberally responded to by the brethren present, many of whom at once handed their subscriptions to Bro. Adlard.

The company separated at an early hour, there being but a limited attendance, owing to a want of sufficient notice—a fault which also existed last year.

#### HAMPSHIRE.

**SOUTHAMPTON.**—*Royal Gloucester Lodge* (No. 152).—This Lodge held its usual fortnightly meeting at Freemasons' Hall, Bugle-street, Southampton, on Thursday, the 24th inst., at seven o'clock, Bro. Abraham, P.M., took the chair and explained to the brethren that the absence of the Worshipful Master was occasioned by his having invited (in his capacity as mayor) the officers of the *Great Eastern* steamship to dinner at his private house. The principal business of the evening consisted of the nomination of the Worshipful Master for the ensuing year. Bro. Abraham nominated Bro. Payne, and said he had no doubt that he would be elected unanimously; he had rendered great services to the Lodge as a most useful and zealous officer, and during the past year especially he had acted with so much good feeling and courtesy in continually holding himself at the disposal of the Lodge and filling any office for the nonce in which he could be of use, that he felt sure the brethren would place him in the chair. Bro. Passenger, S.W., seconded the nomination; he could bear his testimony to the truth of Bro. Abraham's remarks, he was glad to find that the present would be a unanimous election. It would do credit and service to the Lodge, he believed Bro. Payne would make a zealous and efficient Master, and by his known urbanity of manner and goodness of heart he would be able to give more than ordinary impetus to the interests of the Lodge. The other officers having been nominated, Bro. Passenger moved and Bro. Phillips seconded a resolution "that the Secretary write to inform the W.M. that a subscription had been organized, and the whole of the money raised in a few days, for the purpose of having his portrait taken in oil, framing the same, and hanging it with the collection of paintings now in that hall, as a tribute of esteem from the brethren of the Lodge. The Lodge was then closed, and the brethren spent a very pleasant evening. Upwards of forty dined together.

#### KENT.

**GRAVESEND.**—*Lodges of Freedom* (No. 91) and *Sympathy* (No. 769).—The monthly meeting of these Lodges was held on Monday, the 21st inst., at half past seven o'clock, at the Town Hall, Bro. Pottinger, W.M. Bro. Farr was passed to the third degree. Mr. Hinwood, Mr. Russell, and Mr. Edwin Everett were initiated into Freemasonry, the latter as a serving brother to the Lodges. The worshipful the mayor of this ancient borough paid his first visit to the Lodge since his election to office, and was presented by Bro. Dobson, the brethren saluting him as Masons. Bro. James Gardner (the mayor), who stands exceedingly high in the estimation of the brethren, as well as all his fellow townsmen, acknowledged the mark of respect in a neat and really Masonic speech. He is a Mason highly esteemed by his brethren as an example of what a good Craftsman ought to be.

#### LANCASHIRE (WEST).

**LIVERPOOL.**—*Lodge of Instruction* (No. 294).—At a meeting of this Lodge of Instruction, held on the 29th of November, 1859, at the Masonic Temple, Hope-street, Bro. Kearne took the chair. The Lodge was opened in the first and second degrees, when Bro. Youngusband, W.M. of the mother Lodge, delivered the lecture on the second tracing board; the Lodge was then opened in the third degree, and the sections worked by Bro. Kearne.

#### LEICESTERSHIRE.

**ASHBY-DE-LA-ZOUCH.**—*Ferrers and Ivanhoe* (Lodge No. 1081).—We have received a copy of the by laws of this Lodge, which appear to have been drawn up with great care and every attention to the landmarks of the Order, so as to meet almost every possible case which can arise in the working of the Lodge. There is only one addition we should like made—an addition which we wish we could find in the by laws of every Lodge—the setting aside of a certain percentage of all receipts to form a charitable fund irrespective of the contributions to Grand Lodge. However, the Lodge is but young yet, and we doubt not the addition will come in due time.

#### SOMERSETSHIRE.

**HIGHBRIDGE.**—*Rural Philanthropy Lodge* (No. 367).—A Lodge of emergency was holden at the Railway Hotel, Highbridge, on Friday, the 25th of November, 1859, for the purpose of initiating the son of Bro. C. Halliday, P.M., by dispensation, he not being of the full age of twenty-one years; also Mr. Joseph Doel, merchant; Bro. Henry Bridges, P.M. and Secretary, presiding. The ballot was taken for Mr. William Davidge Halliday and Mr. Joseph Doel, who, being approved, were initiated into the Order. Bro. J. D. Jarman was passed to the degree of Fellow Craft, and Bro. H. Lecker was raised to the sublime degree of Master Mason. The Lodge was then closed to the first degree, when Bros. W. D. Halliday and J. Doel were admitted and received the charge from the W.M. Several letters were then read, including one from Grand Lodge respecting spurious Lodges existing in London and elsewhere; the Secretary was requested to fulfil the wishes of the Board of General Purposes by having the same entered in the minutes. The Lodge was then closed in

due form and solemn prayer, when the brethren, numbering twenty-two, adjourned to refreshment; the evening was spent in a very agreeable manner, and the brethren separated at an early hour.

### ROYAL ARCH.

#### PROVINCIAL.

**LEICESTER.**—*Chapter of Fortitude* (No. 348).—A convocation of the above Chapter was holden on Monday evening, the 21st instant, at the Masonic Hall. There were present Comps. E. Clepham, M.E.Z.; W. Kelly, P.Z.; Kinder, J.; Pettifor, P.S. *pro tem.*; Windram, Treas.; Bankart, E.; Cummings, N.; Gill, &c., &c. Bro. J. B. Haxby, of No. 348, was exalted to the sublime degree of the Royal Arch. The ceremony was performed by the M.E.Z., assisted by Comp. Kelly, who kindly gave the symbolical lecture, in the absence of Comp. Underwood. Comp. Kinder, J., delivered the historical lecture with his usual ability. A ballot was taken for the officers for the ensuing year. The following Companions were elected:—Comps. Underwood, M.E.Z.; Kinder, H.; Bankart, J.; Brewin, P.S.; Cummings, E.; and Paul, N. The M.E.Z., after alluding to the valuable services of Comp. Windram upon all occasions, proposed him for continuance as Treasurer for the next year. A ballot was taken, and Comp. Windram was unanimously elected. Comp. Kelly proposed a vote of thanks to Comp. Clepham for having performed the duties of the chair for two years; and congratulated him on his successful working of the difficult and beautiful ceremonies of the degree. Comp. Clepham thanked the Chapter for the vote they had passed. He expressed his gratification at the choice of officers they had made. With such good working young Masons as Comp. Brewin and others, the Lodges and Chapters need fear no decline. He thought the Chapter had done well to place their Excellent Companion Underwood in the first chair. It was a graceful act of courtesy to an old and tried Mason; and he should be very happy to render Comp. Underwood any assistance in his power during his continuance in the chair. After the Chapter was closed the Companions adjourned to refreshment in the adjoining supper-room.

**MAIDSTONE.**—*Belvidere Chapter* (No. 741).—The usual quarterly convocation of this chapter took place on Wednesday evening, Comp. Cruttenden, M.E.Z., presided, assisted by Comps. Cooke, H., and Sargeant, J. The principal business of the evening was the election of officers for the ensuing year, as follows:—Comp. Cooke, M.E.Z.; Sargeant, H.; Cruttenden, jun., J.; Pearson, E.; F. Day, N.; R. Day, P.S.; and Briggs, Janitor. On the motion of Comp. Cooke it was unanimously determined to present to Comp. Cruttenden, sen., on his retirement from office, a handsome jewel as a mark of personal esteem, and as an acknowledgment of the able way in which he has discharged the duties of M.E.Z. during the present year. A resolution, proposed at the last meeting, was now confirmed, altering the days of meeting, which in future are to be the fourth Wednesdays in the months of February, May, August, and November respectively.

### AMERICA.

#### WASHINGTON.

#### LAYING THE FOUNDATION STONE OF THE NEW PRESBYTERIAN CHURCH.

THE corner stone of a new and very large Presbyterian Church, in the City of Washington, was laid with Masonic ceremonies on the 10th of October; a concourse of three or four thousand persons was present, and among them many persons of note.

The *New York Courier* says:—We particularly noticed General Cass, the venerable Secretary of State, with his family. The Grand Lodge of the district of Columbia, escorted by Washington Commandery K. T., under the command of our well known and highly esteemed Bro. Sir B. B. French, Grand Master of Knights Templar, arrived on the ground about five o'clock. The ceremonies were performed in a very impressive manner by the M.W.G.M. Bro. the Hon. G. C. Whiting, and the following oration was pronounced by Rev. W. D. Haley, the Grand Chaplain of the district of Columbia:

"It is an ancient Masonic custom to close our ceremonies at the laying of a corner stone with an oration illustrating the symbols we employ; it is my duty to perform that grateful task on this occasion, but I am warned by the approaching shades of evening that courtesy to those who are announced to address this assemblage, on behalf of the church, after the conclusion of our Masonic ceremonies, will require me to refrain from speaking of several matters that I had intended to notice, and that it would have been proper to have passed in review. We have not been engaged in any idle show or empty pageant, but have only done to-day what history has approved for centuries, and I am content to let history play the orator. I do not presume to stand here as the apologist or eulogist of the church, those offices, if indeed they are needed, may be more fitly filled by those who are to follow me. Nor am I here as the apologist or eulogist of the fraternity of Free and Accepted Masons.

"Freemasonry has never needed an apologist—it has never appealed to public opinion, and so far from seeking popularity guards its mystic portals with severest vigilance, and allows none to enter who are not earnest seekers of the light it dispenses. Its eulogium is written in a

long and ancient record—in the gratitude of the widow and orphan, in the thanks of the stranger and the sick, in its gifts to science, and its services to morality. Poets the most inspired, philosophers the most profound, divines the most devout, and statesmen the most patriotic, have been proud to lay their garlands upon its altar. One case in point will illustrate this. I know of no historic fact more memorable or instructive than one which occurred in this city several years ago; and I do not stop to prove that it did occur, although I am aware that, as one large volume has conclusively proved Napoleon Bonaparte was not a man but only a myth, so a feeble controversy was maintained upon the fact I am about to mention, until the learned and lucid argument of one who being present shall be nameless, and whose name if I spoke it must be uttered in French, became 'the end of controversy.' I mean the laying of the corner stone of the capitol of this great republic by him whom no title could honour, and whom we delight to call simply George Washington. Amongst all the great and honourable deeds of his life he never did a wiser; for when the founders of our antient Craft cast about for a symbol, they did not select the badge of royalty, the kingly crown or the imperial purple, but they adopted this apron—the symbol of labour—teaching us so that society rests upon its men while despotism and imaginary dignities are temporary, and have within themselves the seeds of decay. Freemasonry might well be cherished by Washington, for it was the oldest form of that conservative republicanism he loved so much and served so well.

"But I must let the theme pass, and restrict myself to offering the greeting of the Grand Lodge, whose servant I am, to the four classes into which this assemblage may be divided. 1st, the ladies; 2nd, the citizens; 3rd, the members of this church; and, 4th, the craftsmen.

"1st. To the ladies I can only say, that woman should be the staunchest friend of Freemasonry, for Freemasonry is the staunchest friend of woman. It does not indeed invite her into its mysteries, but it watches for her interests and honour with untiring devotion. Woman is always mentioned in the teachings of the Craft with profoundest respect and tenderest delicacy. If I had time I could cite many instances in which, when all else failed, Freemasonry has saved widows and orphan daughters from want, and all its horrid train of possibilities.

"2nd. To the citizens, it is only necessary to say that, while Freemasonry lives, patriotism and loyalty can never die. Eschewing politics in its Lodges, our antient Craft has ever been found true to the government under which it resides for the time being. None but a recreant Mason can ever be a traitor.

"3rd. The Church and Freemasonry meet face to face in a way that symbolizes their relations. We are here in our working apparel to serve you; we come to assist you in preparing the material temple for the dwelling of the Almighty. Our Lodges are dedicated to St. John, and as he was the forerunner of the Messiah, so would we go, go out into the wilderness levelling the rugged hills and causing precipitous valleys to be filled for the passage of your truth and your glory. As there are attached to those grand old cathedrals of Europe certain cloisters without the church, so we would furnish a cloister where those may walk who, beholding through your windows the brilliant lights, faintly hearing the choral hosanna that swells to your lofty dome, may, if they never enter your stately building, at least have shelter from the pitiless storm, and learn to reverence your altar. Do you ask me what has Freemasonry done for the church, I answer it has done what Solomon did—it has 'built the house for the Lord God of Israel.' Whenever you see a specimen of that beautiful order of architecture—the Gothic or any of its modifications—know that that is the gift of Freemasonry to the church. Go into foreign countries, travel on the continent of Europe, and when in Strasburg, Cologne, Meissen, Munich, Milan, Prague, or Paris, you have seen the noblest church, that is the gift of Freemasonry to the church. Visit London; stand under the shadow of that stupendous pile known as the Cathedral of St. Paul—mark its swelling dome and cloud cleaving cross, walk in amazement through its glorious colonnade, enter the building and pass through transept, aisle and nave; then descend into its silent crypt, and while you are surrounded by the sleeping dust of earth's mighty ones, you will see a modest slab bearing a Latin inscription, which may be rendered thus:—'Beneath lies the Builder of this church, who lived above ninety years, not for himself, but for the public good. Reader, wouldst thou behold his monument, look around.' That Builder was Sir Christopher Wren, Grand Master of Antient Freemasons in England.

"To the moral services of Freemasonry to the church, I can make only the slightest allusion, for the disappearance of the sun again warns me to be brief, and indeed if I had weeks instead of moments, the time would still be too short. I have mentioned the point, however, because as in the broadest glare of the brightest day there will be narrow valleys and obscure ravines into which the illumination can never penetrate; so I have recently read in the public journals that in a State, otherwise enlightened, a clergyman refused Christian burial to one of his flock, because, by the request of the deceased, his Masonic brethren proposed to render him the last customary mark of respect. I was pained by this—pained not for Masonry, for you can neither add to nor take away from its glory—but pained for my profession, pained for my humanity; and I here declare that I know of no more efficient and faithful friend of morality and christianity than Freemasonry.

"4th. Brethren, exhortation from me to you would be out of place; and on an occasion so public I can only express the hope that we who have to-day performed this service may so apply the moral gavel to

our own characters, that the rough corners of our passions and busts may all be knocked off from our lives, and when we are presented for the inspection of the Almighty Grand Architect, may his plumb, square and level enable Him to pronounce us 'well formed, true, and trusty,' and may He pour upon us the corn of plenty, the wine of refreshment, and the oil of His grace.

"Finally, nothing remains but for me to close these Masonic ceremonies by invoking the blessing of Almighty God upon this concourse, that every man and woman may be fitly hewn and prepared for the Master's use; upon the members of this church that each of its members may be a lively stone in the spiritual temple; upon the workmen engaged in erecting this edifice that life and limb may be preserved; and upon the Craft, that the blessing of heaven may rest upon us and all Free and Accepted Masons all over the world, and may the grace of the Lord Jesus Christ, the love of God our Father, and the communion and fellowship of the Host Ghost be with you all now and for evermore. Amen."

#### ANNUAL MEETINGS OF GRAND LODGES.

OREGON.—The annual communication was held at Eugene city, June 13th, was numerously attended, and the statements of the subordinate Lodges gave evidence of a most healthful progress. The officers elect are Amory Holbrook, G.M.; J. R. Bailey, D.G.M.; A. A. Smith, S.G.W.; W. W. Fowler, J.G.W.; R. Wilcox, G.Treas.; and T. W. F. Batton, G.Sec. The installation was public.

ILLINOIS.—This M. W. Grand Lodge, at its annual communication, on the 6th inst., elected the following brethren:—Ira A. W. Buck, G.M.; F. M. Blair, D.G.M.; A. J. Kuykendall, S.G.W.; Silas G. Toler, J.G.W.; William McMurtry, G.Treas.; and Harmon G. Reynolds, G. Sec.

KENTUCKY.—This Grand Lodge commenced its session on the 18th, and the next day elected Harvey T. Wilson, of Sherburne, Grand Master, in place of Rob Morris; Lewis Landrum, of Lancaster, D.G.M.; B. J. Hinton, of Paducah, S.G.W.; Hiram Bassett, of Maysville, J.G.W.; A. G. Hodges, G.Treas.; J. M. S. McCorkle was, of course, re-elected G. Sec. The report on foreign correspondence was presented by the G. Sec., and abounds in passages of great beauty. The Webb work was adopted.

OHIO.—The Grand Lodge of this state convened at Columbus on the 18th, and next day elected Horace M. Stokes, of Lebanon, G.M.; H. L. Hosmer, of Toledo, D.G.M.; Geo. Webster, of Steubenville, S.G.W.; L. C. Jones, of Hartford, J.G.W.; F. J. Phillips, of Georgetown, G. Treas.; and John Caldwell, of Cincinnati, G. Sec.

GEORGIA.—The Grand Lodge of this State commenced its annual session on Wednesday last, 26th inst., at Macon, and we are promised further particulars.

KENTUCKY.—The Grand Council of Royal and Select Masters met at Louisville, on the 22nd, and elected P. Swigert, G.P.; Thos. Todd, D.G.P.; Frank Tryon, G.T.J.; J. M. S. McCorkle, G.P.C.W.; A. G. Hodges, G. Recorder; and Thos. Sadler, G. Treas.

TENNESSEE.—This Grand Lodge met in annual communication at Nashville, October 4th, and elected John Frizzett, of Winchester, Grand Master; A. P. Hall, of Camden, D. Grand Master; John F. Slover, of Athens, S.G.W.; Ambrose S. Read, of Denmark, J.G.W.; W. W. Horne, of Nashville, G. Treas.; C. A. Fuller, of Nashville, G. Sec.

ST. JOHN'S COLLEGE, ARKANSAS.—This college, established by the fraternity of Arkansas, was opened on the first of October. It is at Little Rock; the building is finished, the ground upon which it stands unencumbered, and the institution out of debt, but without funds. The ground originally cost 6,000 dollars, and is now valued at 50,000 dollars. John B. Thompson, a graduate of the University of Virginia, is president of the faculty, and a scholar of fine attainments. The Craft in Arkansas have now all the requisites for the liberal education of their sons.

#### STATISTICS.

The Grand Secretary of the Grand Lodge of Mississippi, R.W. Bro. Daniel, has collected from the printed transactions of thirty-eight Grand Lodges, Canada included, a vast amount of interesting statistical information. We find by it, that there are in the United States and Canadas 4571 Lodges, of which 4068 return an aggregate of 194,918 members. Should the remaining 504 Lodges be computed, they would return about 6000 more, making in all some 200,000 Masons contributing. During the year there were 8279 dismissions, and 4802 affiliations, so that the former exceed the latter by 3477, a fact we were not prepared for. There were, however, no less than 25,691 initiations, and after deducting from the initiations and affiliations, the demitted, the dead, suspended and expelled, the Order has increased 17,150.

The most populous jurisdiction is New York, which has an aggregate of 36,194 Masons. Next is Georgia, with 12,120, followed closely by Ohio, 12,105. Pennsylvania has 11,428; Illinois, 10,571; and Kentucky, 10,319. New Hampshire and Rhode Island, both organized in the last century, the former in 1789, the latter in 1791, contain respectively, only 1881 and 1179; while Delaware, organized in 1806, has but 513 Masons in her jurisdiction. We shall again refer to these admirable tables, for which the compiler merits the thanks of the fraternity.—

Y. Courier.

## CANADA.

## GRAND LODGE OF CANADA.

The following is a list of the subordinate Lodges, and of the names of their Worshipful Masters, holding under the Grand Lodge of Antient Free and Accepted Masons of Canada:—

- Lodge of Antiquity, Montreal; Bro. E. Morris, W.M.  
 No. 1. Prevost Lodge, Dunham; Bro. Thomas Wood, W.M.  
 No. 2. Niagara Lodge, Niagara; Bro. Robert M. Wilson, W.M.  
 No. 3. St. John's Lodge, Kingston; Bro. Edward Henry Parker, W.M.  
 No. 4. Dorchester Lodge, St. Johns, C. E.; Bro. G. T. Morehouse, W.M.  
 No. 5. Sussex Lodge, Brockville; Bro. Thomas Camm, W.M.  
 No. 6. Barton Lodge, Hamilton; Bro. Michael Ruttle, W.M.  
 No. 7. Union Lodge, Grimsby; Bro. Wm. Fitch, W.M.  
 No. 8. Nelson Lodge, Henryville; Bro. George W. Parker, W.M.  
 No. 9. Union Lodge, Napance; Bro. Norman W. Scott, W.M.  
 No. 10. Norfolk Lodge, Simcoe; Bro. Henry Groff, W.M.  
 No. 11. Moira Lodge, Belleville; Bro. William H. Ponton, W.M.  
 No. 12. Golden Rule Lodge, Stanstead; Bro. Wm. B. Colby, W.M.  
 No. 13. Western Light Lodge, Bolton; Bro. James Wilson, W.M.  
 No. 14. True Briton's Lodge, Perth; Bro. Donald Fraser, W.M.  
 No. 15. St. George's Lodge, St. Catharines; Bro. Samuel G. Dolson, W.M.  
 No. 16. St. Andrew's Lodge, Toronto; Bro. William G. Storm, W.M.  
 No. 17. St. John's Lodge, Cobourg; Bro. Abraham John Van Ingen, W.M.  
 No. 18. Prince Edward Lodge, Picton; Bro. Charles Smith, W.M.  
 No. 19. St. George's Lodge, Montreal; Bro. A. A. Stevenson, W.M.  
 No. 20. St. John's Lodge, London; Bro. Edwin Heathfield, W.M.  
 No. 21. Zealand Lodge, Montreal; Bro. William Reed, W.M.  
 No. 22. King Solomon's Lodge, Toronto; Bro. Henry John Gear, W.M.  
 No. 23. Richmond Lodge, Richmond Hill; Bro. John C. Burr, W.M.  
 No. 24. St. Francis Lodge, Smith's Falls; Bro. Alex. Mathieson, W.M.  
 No. 25. Ionic Lodge, Toronto; Bro. John B. Cherriman, W.M.  
 No. 26. Ontario Lodge, Port Hope; Bro. J. B. Hall, W.M.  
 No. 27. Strict Observance Lodge, Hamilton; Bro. S. G. Patton, W.M.  
 No. 28. Mount Zion Lodge, Kemptville; Bro. Fredk. A. Moore, W.M.  
 No. 29. United Lodge, Brighton; Bro. J. M. Wellington, W.M.  
 No. 30. Composite Lodge, Whitby; Bro. Yeoman Gibson, W.M.  
 No. 31. Jerusalem Lodge, Bowmanville; Bro. George H. Low, W.M.  
 No. 32. Amity Lodge, Dunnville; Bro. A. Brownson, W.M.  
 No. 33. Wellington Lodge, Guelph; Bro. William Hayward, W.M.  
 No. 34. Thistle Lodge, Amersburg; Bro. John W. Risdale, W.M.  
 No. 35. St. John's Lodge, Cayuga; Bro. W. Mussen, W.M.  
 No. 36. Welland Lodge, Fonthill; Bro. Adam K. Scholfield, W.M.  
 No. 37. King Hiram Lodge, Ingersoll; Bro. James Vine, W.M.  
 No. 38. Trenton Lodge, Trenton; Bro. James H. Peck, W.M.  
 No. 39. Mount Zion Lodge, Brooklin; Bro. Calvin Campbell, W.M.  
 No. 40. St. John's Lodge, Hamilton; Bro. Thomas B. Harris, W.M.  
 No. 41. St. George's Lodge, Kingsville; Bro. William J. Malott, W.M.  
 No. 42. St. George's Lodge, London; Bro. H. D. Morehouse, W.M.  
 No. 43. King Solomon's Lodge, Woodstock; Bro. George Forbes, W.M.  
 No. 44. St. Thomas Lodge, St. Thomas; Bro. Charles Roe, W.M.  
 No. 45. Brant Lodge, Brantford; Bro. D. Curtis, W.M.  
 No. 46. Wellington Lodge, Chatham; Bro. Walter McCrea, W.M.  
 No. 47. Great Western Lodge, Windsor; Bro. William Cowen, W.M.  
 No. 48. Madoc Lodge, Madoc; Bro. Benjamin H. Maybee, W.M.  
 No. 49. Independent Lodge, Quebec; Bro. Archibald McCallum, W.M.  
 No. 50. Consecration Lodge, Consecration; Bro. Gibbs Squier, W.M.  
 No. 51. Corinthian Lodge, Stanley Mills; Bro. Joseph Figg, W.M.  
 No. 52. Wellington Lodge, Dunville, C.W.; Bro. Walter S. Brown, W.M.  
 No. 53. Shefford Lodge, Waterloo; Bro. H. L. Robinson, W.M.  
 No. 54. Vaughan Lodge, Maple; Bro. Robert Moore, W.M.  
 No. 55. Mirickville Lodge, Mirickville; Bro. George Mirick, W.M.  
 No. 56. Victoria Lodge, Port Sarnia; Bro. G. Masson, W.M.  
 No. 57. Harmony Lodge, Binbrook; Bro. Robert Dagleish, W.M.  
 No. 58. Dorick Lodge, Ottawa; Bro. Donald Mason Grant, W.M.  
 No. 59. Corinthian Lodge, Ottawa; Bro. G. Heuback, W.M.  
 No. 60. Hoyle Lodge, La Colle; Bro. R. Douglas, W.M.  
 No. 61. Acacia Lodge, Hamilton; Bro. F. J. Rastick, W.M.  
 No. 62. St. Andrew's Lodge, Caledonia; Bro. Joseph B. Choate, W.M.  
 No. 63. Simcoe Lodge, Simcoe; Bro. Charles Khan, W.M.  
 No. 64. Kilwinning Lodge, London; Bro. F. W. Thomas, W.M.  
 No. 65. Rehoboth Lodge, Toronto; Bro. E. R. O'Brien, W.M.  
 No. 66. Durham Lodge, Newcastle; Bro. John J. Robson, W.M.  
 No. 67. St. Francis Lodge, Melbourne; Bro. G. H. Napier, W.M.  
 No. 68. St. John's Lodge, Ingersoll; Bro. John Patterson, W.M.  
 No. 69. Stirling Lodge, Stirling; Bro. George Henry Boulter, W.M.  
 No. 70. King Lodge, King; Bro. Joseph Smelser, W.M.  
 No. 71. Victoria Lodge, Sherbrooke; Bro. John Hallowell, W.M.  
 No. 72. Alma Lodge, Galt; Bro. John Davidson, W.M.  
 No. 73. St. James' Lodge, St. Mary's; Bro. W. T. O'Reilly, W.M.  
 No. 74. St. James' Lodge, Maitland; Bro. G. C. Longley, W.M.  
 No. 75. St. John's Lodge, Toronto; Bro. William Hay, W.M.  
 No. 76. Oxford Lodge, Woodstock; Bro. George W. Whitehead, W.M.  
 No. 77. Faithful Brethren Lodge, Manilla; Bro. Thomas Coulthard, W.M.  
 No. 78. King Hiram Lodge, Tilsontown; Bro. John M. Ault, W.M.  
 No. 79. Simcoe Lodge, Bradford; Bro. Benjamin Barnard, W.M.  
 No. 80. Albion Lodge, Newbury; Bro. Amos A. Wright, W.M.  
 No. 81. St. John's Lodge, Delaware; Bro. Henry Crist, W.M.  
 No. 82. St. John's Lodge, Paris; Bro. Jacob Chase, W.M.  
 No. 83. Beaver Lodge, Strathroy; Bro. Joseph H. Blain, W.M.  
 No. 84. Clinton Lodge, Clinton; Bro. Samuel Henry Rance, W.M.  
 No. 85. Rising Sun Lodge, Palmersville; Bro. W. H. Giles, W.M.  
 No. 86. Wilson Lodge, Toronto; Bro. Kivas Tully, W.M.  
 No. 87. Markham Union Lodge, Markham; Bro. Lewis Langstaff, W.M.  
 No. 88. St. George's Lodge, Owen Sound; Bro. Thomas Gordon, W.M.  
 No. 89. King Hiram Lodge, Lindsay; Bro. William McDonnell, W.M.  
 No. 90. Manito Lodge, Collingwood; Bro. Thomas Chevalier Prosser, W.M.  
 No. 91. Colborne Lodge, Colborne; Bro. Joseph S. Scott, W.M.  
 No. 92. Catarqui Lodge, Kingston; Bro. A. J. O'Loughlin, W.M.  
 No. 93. Northern Light Lodge, Kincardine; Bro. William Gunn, W.M.  
 No. 94. St. Mark's Lodge, Port Stanley; Bro. Thomas D. Warren, W.M.  
 No. 95. Ridout Lodge, Otterville; Bro. S. Joy, W.M.  
 No. 96. Corinthian Lodge, Barrie; Bro. Charles Bourne Chalmers, W.M.  
 No. 97. Sharon Lodge, Sharon; Bro. James Bowman, W.M.  
 No. 98. True Blue Lodge, Albion; Bro. William Graham, W.M.  
 No. 99. Tuscan Lodge, Newmarket; Bro. Alfred Boulthec, W.M.  
 No. 100. Valley Lodge, Dundas; Bro. William Taylor, W.M.  
 No. 101. Iron Duke Lodge, Arthur; Bro. James A. Preston, W.M.  
 No. 102. Mount Brydges Lodge, Mt. Brydges; Bro. John Dutton, W.M.  
 No. 103. Maple Leaf Lodge, St. Catharines; Bro. William McGhie, W.M.  
 No. 104. St. John's Lodge, Norwichville; Bro. Charles Lewis, W.M.  
 No. 105. St. Mark's Lodge, Drummondville; Bro. Thomas Evans, W.M.  
 No. 106. Burford Lodge, Burford; Bro. Edward Hipkins, W.M.  
 No. 107. St. Paul's Lodge, Lambeth; Bro. Francis W. H. C. Jarvis, W.M.  
 No. 108. Blenheim Lodge, Drumbo; Bro. James Burley Rounds, W.M.  
 No. 109. Albion Lodge, Sydenham; Bro. S. Drummond, W.M.  
 No. 110. Central Lodge, Prescott; Bro. M. Northrup, W.M.  
 No. 111. Morpeth Lodge, Morpeth; Bro. J. M. Duck, W.M.  
 No. 112. Maitland Lodge, Goderich; Bro. W. Story, W.M.  
 No. 113. Wilson Lodge, Waterford; Bro. J. Boyd, W.M.  
 No. 114. Hope Lodge, Port Hope; Bro. T. Ridout, W.M.  
 No. 115. Ivy Lodge, Smithville; Bro. G. Braut, W.M.

## UNDER DISPENSATION.

Cassia Lodge, Sylvan; Bro. J. C. Mills, W.M.  
 Stanbridge Lodge, Stanbridge; Bro. C. S. Vincent, W.M.  
 Union Lodge, Loydstown; Bro. T. Swinerton, W.M.  
 Maple Leaf Lodge, Bath; Bro. B. C. Davy, W.M.  
 Warren Lodge, Fingal; Bro. R. Blackwood, W.M.  
 Doric Lodge, Brantford; Bro. M. W. Pruynt, W.M.

## AFFILIATED.

Corinthian Lodge, Peterboro'; Bro. R. Blackett, W.M.

## THE WEEK.

THE COURT.—Her Majesty and the Prince Consort, accompanied by the Prince and Princess Frederick William of Prussia, and the Princess Alice, visited the camp at Aldershot on Saturday. The royal party returned to Windsor Castle in the afternoon, after an inspection of the troops. The royal family all continue in excellent health. On Tuesday the Prince and Princess Frederick William visited the Prince of Wales at Oxford, returning in the evening; the Prince Frederick William has also been on a visit of inspection to the wonders of Woolwich arsenal. Among the visitors this week have been the Duchess of Kent, the Duc de Nemours, the Lord Chancellor, Lord Delawarr, Sir Charles Wood, the Duke of Argyll, and the Earl of Elgin. It is intended that the Princess Royal and her husband shall return at the end of this week—probably this day. The second of the dramatic performances this season took place on Wednesday, at Windsor Castle, before her Majesty and the Prince Consort, the Royal visitors, and a large number of the nobility. The theatre was erected in St. George's Hall. The play selected for the occasion was Shakspeare's "Romeo and Juliet," the actors being Messrs. Phelps and Robinson, Miss Heath, Mrs. Marston and the other members of the excellent company from Sadlers' Wells.

FOREIGN NEWS.—The French imperial court still remains at Compiègne from which place couriers and ambassadors are departing daily with fresh despatches to all parts of Europe, the emperor's leisure indeed appears to produce as much turmoil in the diplomatic world as the season which he nominally devotes more especially to business. The ladies who are compelled to depend upon French taste to learn how they ought to be dressed, will be glad to learn that the long-rumoured fact that the Empress Eugenie has determined to abolish erinoline was announced on Monday in a quasi-official manner by the lady who signs the "Courrier de la Mode" of the Paris Patrie, the Viscountess de Renneville. It is said that there is no truth in the statement of the



French government having sent a proposal to London with reference to a general disarmament. Two iron-cased frigates were last week launched, named respectively the *Gloire* and the *Normandie*. The semi-official papers are endeavouring to make it appear that a perfect understanding had been re-established between the governments of England and France. The *Gazette de Lyon*, a clerical organ, mentions a report from Marshal Vaillant, commanding the French troops in Central Italy, to the emperor, stating the startling fact that the troops under his command had fraternised with the Italians to such a degree that they were not to be relied on, and the marshal recommends a change of troops, by sending from France men "uncontaminated with the revolutionary spirit." General de Montauban, commander of the French army to be sent to China, has published an order of the day, in which he tells his troops that for the second time their flag will unite with that of England and that union will be a pledge of victory—as that of the two nations is a pledge of peace to the whole world. According to rumour the difficulties between France and Austria, raised by the delegation of the regency of Central Italy to M. Buoncompagni, are not yet removed. The Count de Paris and the Duke de Chartres have embarked on board the Austrian Lloyd's steamer for Alexandria and Egypt.—The letters of invitation to the congress were despatched to-day to the different powers. The congress will assemble in the early part of January next. The *Moniteur* of this morning publishes the text of the treaties signed at Zurich, the stipulations of which are in conformity with those which have already been made known to the public. The Piedmontese government has received no communication intimating the opposition of Austria to the congress, on account of the nomination of M. de Buoncompagni to the regency of Central Italy. The difficulties made by Tuscany to the delegation of the regency to M. de Buoncompagni have not yet been settled.—Letters received here from Rome confirm the rumour that Cardinal Antonelli will represent the Pope at the congress. The official journal of Rome of the 24th inst. says:—"Certain journals exaggerate the reforms which are to come into operation." The Propaganda has received reports from Cochin China that persecutions and ill-treatment of the missionaries have again taken place.—The *Piedmontese Gazette* publishes the text of the treaty between France and Sardinia, and also of the general treaty between Austria, France, and Sardinia; but they contain nothing more than is already known from the circulars lately published. General Garibaldi has issued a proclamation to his comrades in Central Italy, in which he tells them he is certain to be soon among them, and urges them not to lay down their arms, but to gather round their chiefs, and preserve the strictest discipline. The proclamation is dated Genoa, November 23. A Milan correspondent, speaking of the new organic laws now publishing in Lombardy, says that the articles on the press have excited great alarm; and in answer to the insinuation that the law would not be enforced, the *Milan Gazette* says:—"We want laws and not toleration—laws that shall not be alternately a cipher and a sword of Damocles." The *Corriere Mercantile* of Genoa gives an enumeration of the troops composing the army of Central Italy, according to which there must be fifty thousand men under arms.—According to a letter from a correspondent at Pesth, the Greek Bishop of Munkacs had been spirited away, and as he was well known to be a devoted Hungarian patriot, and as such obnoxious to the Austrian government, it was thought he had been carried off to be immured in an Austrian dungeon. The Hungarians are stated to be much dissatisfied with the government.—The *Faederlandet* reports that by a letter of the king, dated the 24th inst., the councillor Rotthvit has been intrusted with the formation of a new ministry. The *Berlingsche Zeitung* says M. Von Scheele has refused the office of chamberlain, which had been offered to him, stating that he does not intend to take any part in the present political movement. The Danish government has made to the federal diet, through the medium of its representative at Frankfort, the following proposal for settling the difficulties of the Holstein question:—"A committee, one half of the members of which is to be appointed by the general council of state of Denmark, and the other half by the diet of the duchy of Holstein, is to assemble at Copenhagen. This committee is to propose the modifications which are to be made in the constitution of Holstein. The proposed modifications are to be submitted to the direct examination of the diet of Holstein before the Danish government is to decide definitively on the subject of the proposals of the committee. The diet of Holstein would, in that case, have a consultative vote on the project of the proposed reforms of its constitution. It is said that Prussia is not quite satisfied with this proposal of Denmark, and claims the full acceptance of all the reclamations of Holstein, and also that the diet of Holstein is not to have a consultative but a deliberative and definitive vote. As it is likely that the court of Copenhagen will not agree to this demand of Prussia, it is said that the whole question of the German duchies will be submitted to the approaching congress.—Prussian agents have left for England in order to inspect those places on the south coast which might be suitable for his majesty the king to reside at during the winter months, and to make such preparations as are requisite therefore. Besides the Isle of Wight, Dorsetshire is also to be inspected. It is stated that the minister of war, General Bonin, has tendered his resignation, and that the same has been accepted. It is also asserted that he is to be reinstated by General Hermann.—The Moors in considerable force have attacked Serallo, occupied by the troops of General Echague. They were repulsed with great loss. They also attacked the outworks of Ceuta, and were again repulsed. The Spaniards

had seven killed and about a hundred wounded, among whom are three officers. On Sunday, a body of 4000 Moors made an attack for the fourth time on the redoubt before Serallo. They were repulsed and completely routed. The Spanish officers and soldiers conducted themselves with great bravery. Troops are crossing the Straits, and some fresh troops have landed at Ceuta. The Madrid *Gazette* publishes the ordinary budget for 1860. The receipts amount to 1892 millions of reals, and the expenses to 1887 millions of reals.—Constantinople advices of the 16th are to the effect that all reports current for some time of a change of ministry in Turkey were at least premature.—A telegram from Paris states that the first sitting of the congress will take place on the 5th January, but it is not supposed that the congress can meet before the middle of that month.—The first result of the conclusion of the treaty of peace is the resumption of diplomatic relations between Austria and Piedmont. The representatives at each court are to hold the rank of ministers plenipotentiary.—The *Memorial des Deux Seines* has received a warning for an article the language of which was "calculated to wound the national sentiment." This is the ninth warning inflicted on the French press since the "amnesty" of August 15th.

GENERAL HOME NEWS.—On Tuesday a Privy Council was holden at Windsor, when Parliament was ordered to be further prorogued to the 24th January, on which day it will meet for the despatch of business.—A royal proclamation in the *Gazette* extends the time limited for the payment of the bounties of £6 to able seamen and of £3 to ordinary seamen on entering Her Majesty's navy to the 31st of January next.—There was again an increase of deaths in the metropolis last week, which is chiefly attributable to affections of the respiratory organs; 198 persons died from bronchitis alone. The total number of deaths was 1,307, and of births 1,785. The mortality returns of the City also exhibit an increase in the rate of mortality.—An influential meeting of the friend and admirers of the late distinguished engineer, Mr. Brunel, was held on Saturday, the Earl of Shelburne presiding, when resolutions were passed, and a committee constituted to take steps for the erection of a public monument to commemorate the high sense universally entertained of his genius and professional attainments, as exemplified in his great national works and the worth of his private character.—Mr. Charles William Hick, the City Swordbearer, died on Sunday morning, at the advanced age of ninety-four, of pleurisy, at his house at West Brixton. He had been an active and influential member of the corporation for a number of years before his appointment to the office of swordbearer, and had held that office for half a century. He was highly respected by his fellow citizens. The Lord Mayor, upon receiving intelligence of his death, immediately appointed Mr. H. W. Sewell, who has performed the duties of the office for several years, *pro tem*.—In the Divorce Court, on Saturday, the case of "Lloyd v. Lloyd and Chichester," partly heard the previous day, was concluded. It was a suit for dissolution of marriage on the part of the husband, and the evidence was of a very extraordinary kind. His lordship, giving judgment, said the evidence of collusion was so gross and palpable that the court felt bound to dismiss the petition.—The suit of "Rogers v. Rogers and Paul," which came before the Divorce Court, presented some extraordinary features. The petitioner, a clergyman, prayed for the dissolution of his marriage by reason of his wife's adultery with the correspondent, who put in a counter charge of adultery on the part of the husband. The petitioner was educated at Trinity College, and took honours, but his father leaving him in straitened circumstances he enlisted in the 4th Dragoons, and became regimental clerk, and with his wife went with the regiment to India. On his return to this country, having obtained his discharge, he was ordained, and obtained the situation of chaplain of Winchester gaol, and in that capacity became acquainted with Paul, who was sentenced to six months imprisonment for obtaining money under false pretences. He interested himself to enable Paul to proceed to Australia, and on his discharge invited him to his house. Paul repaid the petitioner's kindness by eloping with his wife, and they were afterwards married at St. Pancras, Mrs. Rogers being married in the name of Rogers as a spinster, thus adding bigamy to her other offence. These facts were fully proved, and the counter charge against the petitioner disproved, and the court decreed a dissolution of the marriage.—A horrible murder was perpetrated on Monday morning in a house in Queen's-head-court, Finsbury-market. From what has transpired, it seems that the landlord going into the room of a lodger named Moore, found the body of a woman (Moore's wife) laid on the floor in a state of nudity, and without the head, the head itself being placed upright in a washhand basin. Calmly surveying this frightful spectacle was a child seated on a chair close by. Moore is in custody on suspicion. It is believed he is insane, having been lately under restraint as a lunatic.—The adjourned investigation into the alleged poisoning by sausages, in reference to the death of William Eaton, was resumed at Kingsland, yesterday, by Mr. Humphreys. Some additional evidence was given by the manufacturer of the sausages, as to the source of the meat from which they were made. It appears that the skins of sausages are sometimes prepared and preserved for a considerable time before being used, and the coroner stated that he understood arsenic was employed for this purpose, as it was found to be the cheapest mode of doing it. In consequence, Dr. Letheby has received instructions to analyse some of the skins, and another adjournment till Thursday next was ordered.—At the Central Criminal Court, Jacob Levi, 58, Lewis Levi, 28, and Rosa Levi, 24, were charged with robbing W. H. Wells, of Oxford, of

jewellery, valued at £100. Their conduct in Mr. Wells's shop awakened his suspicions, and after they had left the shop he discovered that the jewellery mentioned had been taken away. The prisoners were apprehended in London, and part of the property found upon them. It was objected for the woman that she was the wife of Lewis Levi, and not his sister as alleged. The two male prisoners were found guilty, and the female was acquitted. Jacob Levi and Rosa Levi was then tried on another indictment, when Jacob was convicted, and Rosa was acquitted. The judge said they were systematic plunderers, and condemned Jacob Levi to two years' hard labour on the first indictment, and one year on the second; and Lewis was sentenced to two years' hard labour.—The grand jury returned a true bill against Thomas Smethurst for bigamy.—Henry Leach surrendered to take his trial on a charge of stealing a cheque for £30, the property of his master. The circumstances of the case were somewhat peculiar, and a great deal of evidence was laid before the jury. The learned recorder summed up on the whole case, and the jury returned a verdict of guilty, but recommended the prisoner to mercy on account of his youth. As another indictment was to be taken against him, the recorder postponed passing sentence upon him for the present. Thomas Brooks was charged with forging an order for the delivery of a cheque book, and was also charged with uttering a forged cheque for £5 8s. He was found guilty on both charges. It was stated that twenty-three cheques had been taken from the cheque book, and made use of. The prisoner had been convicted before of obtaining a cheque book by forgery. The Recorder said it was necessary to pass a severe sentence, and condemned the prisoner to ten years' penal servitude.—On Monday afternoon a woman named Ellen Luney, living at St. Helen's, was committed for trial on a coroner's warrant, charged with the wilful murder of John Canary, a labourer. The murderess it seems had struck her unfortunate victim on the head with a spade.—On Monday night the steamer *Eagle*, from Glasgow to Londonderry, with eighty passengers on board, came in collision with a sailing vessel off the island of Arran. The steamer went down about ten minutes after, and forty of the unfortunate passengers are believed to be drowned; 200 sheep that were on board were also lost.—On Tuesday evening a frightful accident occurred at the Beddington Gate crossing of the London and South Western Railway, about two miles from Lewes. Through an error of one kind or another a four-wheeled waggon with two men was allowed to go upon the line just as the express train was approaching; the consequence was that both the unfortunate men were killed, as well as the horse, the waggon being shivered to splinters.—At the Central Criminal Court on Wednesday, an application was made for the postponement of the trial of Hughes, the absconding solicitor, until next session, which was granted.—The trial of Sarah Jane Wiggins, charged with the wilful murder of James White, was then proceeded with. The crime was committed under circumstances of peculiar atrocity, the prisoner having tied the child (aged three and a half years) to a bedstead at night, with his hands bound behind his back, and his head downwards, and there left him, so that he died the next morning. Several witnesses were examined, and the jury found the prisoner guilty. She was sentenced to ten years' penal servitude.—Thomas Smethurst was then charged with bigamy; he had been previously put to the bar and found not guilty. The evidence proved the fact of both marriages having taken place, and the prisoner was found guilty. The learned judge, after careful consideration, sentenced him to the very severe sentence of one year's imprisonment.—At the Court of Bankruptcy, assignees have been chosen to the estate of Thomas Pratt, a farrier, in Dean-street, Soho, and George-street Portman-square. This bankrupt was also lessee of the Soho Theatre, and in this capacity he was known as H. S. Mowbray. An interesting discussion took place respecting the debt of the petitioning creditor, who was the bankrupt's foreman, and the question of proof was adjourned for further investigation. The transactions in the funds yesterday were again at advanced prices, the closing quotation for Consols, for money being 96½ to 3, and for the account 96½ to 3. Foreign stocks and railway shares also presented an additional improvement, Mexican, Turkish, and Russian participating in the movement. English and French shares improved, and transactions forward took place to a considerable extent.

INDIA; AND COLONIES.—By the overland mail we have advices and papers from Calcutta to the 22nd October, and from Hong Kong to the 12th October. The news is of very little importance. The Governor General is proceeding through the country with an armed force of artillery, cavalry, and infantry of immense size, larger they say than Sir H. Rose had at Jhansi. At such a time, when the finances of the country are in so frightful a state, it is really too bad to waste so great a mass of money upon a progress of this sort, a progress that sounds very grand, but one which cannot possibly be worth one tithe of the money which must be expended upon it. The expense will be £10,000 sterling a month. Various rumours are afloat relative to the rebels in Nepal. One report is that the Nana is dead, another that he has joined his Zenana, but since then we have been told that there was a consultation in the Nana's camp on the 11th instant, and the several leaders agreed to unite their forces and place them under the Nana's orders. The whole rebel force is estimated at 14,500 men.—The *Red Jacket* has arrived from Melbourne with 40,000 ounces of gold. She left Melbourne on the 10th of September. The *Red Jacket* called on the voyage home at Pernambuco, from which port she brings intelligence of the total loss of the government emigrant ship *John and Lucy*, bound from Liverpool with passengers to the Cape of Good Hope. The ill fated ship left

Liverpool about the latter end of July, and was lost at Garous previous to the 29th of October. The crew and emigrants were all saved, and conveyed to Pernambuco, from whence they will be forwarded to the Cape.

COMMERCIAL; AND PUBLIC COMPANIES.—The weekly reports of the state of trade in the manufacturing districts speak of satisfactory progress, although the operations have not been very extensive. In some of the districts the export orders are not of an encouraging character, but it is still remarked that the home trade continues in a thriving condition. This is particularly the case at Birmingham, and at Bradford the same symptoms are apparent. The advices from Manchester seem, on the whole, satisfactory, though transactions are not so numerous as a month or six weeks back. At Norwich most of the manufacturing businesses remain in a good situation, and labour is not altogether abundant. In the Sheffield trade the transactions have been moderately active, but it is now expected that there will be some decline in consequence of the advanced season. The iron trade has been flat at Wolverhampton, but a fair amount of business has been concluded in hardware articles for home use. The accounts from the Irish towns present no serious change.—The traffic returns of the railways in the United Kingdom for the week ending the 19th November, amounted to £474,630, and for the corresponding week of last year to £427,420, showing an increase of £47,210. The gross receipts of the eight railways having their termini in the metropolis, amounted to £208,333, and for the corresponding week of last year to £187,517, showing an increase of £20,817. The gross receipts on the other lines in the United Kingdom amounted to £266,297, and for the corresponding week of last year to £239,903, showing an increase of £26,394, which, added to the increase on the metropolitan lines, makes a total increase £47,210, as compared with the corresponding week of 1858.—The question of the fusion of the South Eastern and the London, Chatham, and Dover Companies, continues to excite great interest. A meeting took place on Wednesday last between committees of directors of the London, Chatham, and Dover, and the South Eastern Companies, specially appointed for the purpose by the respective boards to consider the propriety of a fusion between the two undertakings. The question was then thoroughly discussed in all its bearings, and the necessity of some arrangement being arrived at was admitted on both sides. It is very desirable that these negotiations should be followed up, and that, for the interests of all parties, they should have a successful result. The line of the London, Chatham, and Dover Company is at this present moment very nearly completed, and the period has arrived when large sums will have to be expended on stations, rolling stock sidings, workshops, and other costly works, which would not be required should an amicable arrangement be effected.

## PUBLIC AMUSEMENTS.

DRURY LANE THEATRE.—The short season of promenade concerts has been begun with spirit under the generalship of Mr. Manus of the Crystal Palace. The house has been well attended; the selection of music showed excellent taste and has been highly appreciated. We must not omit to notice Bro. Strange's successful management of the refreshment department, and there our crowded columns compel us to stop for this week.

LYCEUM THEATRE.—The opening night of the season on Monday last was honoured by an overflowing house, and the taste and spirit of the fair lessee were enthusiastically appreciated and applauded by an audience of old friends, who rejoiced to see Madame Celeste once more restored to the London boards. The new piece "*Paris and Pleasure*," continues to attract as well as on the first evening, but we must defer particulars till our next.

## TO CORRESPONDENTS.

"E. I. O."—The law against the possession of rituals is to be found in the words of the entered apprentices' obligation.

"BETA" declined with thanks.

"R. A."—We will speak to you next year.

"P. Z."—We never made such a nonsensical assertion.

"MASONRY IN LIVERPOOL."—If Bro. G. B. R. will kindly furnish particulars to P.M. Bro. C. J. B., Masonic Temple, Liverpool, his information will be appreciated and attended to.

"C. S."—The promised communication will be thankfully received.

"W. H."—We never give up the names of our correspondents.

"ABEL" will oblige us by informing us upon what authority he speaks, before we reply to the question.