

LONDON, SATURDAY, MARCH 24, 1860.

THE BOYS SCHOOL.

THE result of the festival on behalf of this institution afforded another proof, if any were wanting, of how ready the brethren are to support their charities, and that the festival of one does not interfere with that of another.

It had been confidently predicted that if the Benevolent Institution was allowed an annual festival, the amount collected for the Boys and the Girls Schools must fall off. But what has been the result? Not only have the subscriptions not fallen off; but they have actually increased; and even the amount announced at the festival this year—£1,601 (not £1,061 as by a typographical error was stated last week), is in excess of that of the last if we deduct £306 which came from West Yorkshire for the special purpose of enlarging the school, the announcement then being £1,854, leaving £1,548 as applicable for general purposes against £1,601 upon the present occasion—there being last year three stewards' lists to come in, which we believe produced about £120 or £130; and there being this year six or seven stewards who have not made returns, and which will probably materially add to the above amount.

For the first time in our recollection, the festival was presided over by a brother wearing the simple blue apron—he having as yet received no distinction from the Grand Master, though we doubt not that he will ere long do so—a testimony that it is to the intrinsic value of the charity, and not to extraneous causes, it owes its prosperity and success. Let us not be supposed, however, to undervalue the services of Bro. Viscount Raynham—a young Mason who, as of Masonry shows himself anxious to support every philanthropic and social movement likely to prove of advantage to mankind—who urged the claims of the charity to the support of the brethren with great talent and earnestness. His lordship's remarks to the boys, too, were well timed and judicious, and the whole of the arrangements of the evening were so excellent—thanks to the Board of Stewards—that nothing was left to be desired.

The report of the Rev. Charles James Dyer, who examined the boys for the prizes, is certainly more satisfactory than that of last year, and we trust that when the various alterations in the school-house are completed, and the arrangements suggested by the Rev. Mr. Glennie are carried out, the school will take that position in respect to the acquirements of the boys that will place it at the head of similar institutions; as the liberality of the brethren deserves it should be.

FREEMASONRY AND ITS INSTITUTES.—V.

(Continued from page 166).

THE Druids had the charge of the education of the youth who were initiated into their mysteries, or cabala, with great secrecy; it was unlawful to commit these secrets to writing, although they were not ignorant of letters, for they committed their laws to writing. The initiated trusted to memory alone, which art they studied so deeply as to reduce it to a systematic science; the method they employed is found in the following triad, "The three memorials (or mediums of memory) of the bards of the Isle of Britain: memorial of song, memorial of conventional recitation, and the memorial of established usage" (*Instit. Triad*). Many ancient classical authors have written concerning them, and Strabo speaks expressly of the analogy of the religion of Samothrace with that of Ireland. Many relics of Druidism, not only in tumuli, circles of stones, &c., but also of customs, remain in Great Britain to the present day, for instance, the hunting the wren, (*dryw*), the ancient symbol of the Druid, which, when caught, is carried about in a box by young men from house to house; the box is in imitation of Noah's ark. This custom still remains in Wales, Ireland, and the Isle of Man. In the latter place the Beltane fires of old Mayday (the present 12th

May) and on St. John's Eve, are still continued; the reason now assigned is, that it is to burn the witches. The Beltain, or Beltane, was a festival in which a sacred fire was lighted, with many various ceremonies; it has been longer preserved in Scotland and Ireland than in any parts of England, but there are parts of Cumberland where fires are lighted on the Eve of St. John, which still remind the antiquary of the old Druidical worship. "They are still continued," says Toland, "in Ireland by the Roman Catholics, who make them in all their grounds and carry flaming brands around their corn fields. This they do likewise all over France and in some of the Scottish isles. They were to obtain a blessing on the fruits of the earth." (Toland, *Hist. Druids*, p. 107). The ancient Romans, also, we find from Virgil, propitiated Ceres with sacrifices prior to harvest.

"Imprimis venerare Deos atque annua magna
Sacra refer Cereri, lactis operatus in herbis.
Cuncta tibi Cererem pubes agrestis adoret:
Cui tu lacte favos et miti dilue Baccho,
Terque novas circum felix eat hostia fruges,
Omnis quam chorus et socii comitentur ovantes
Et Cererem clamore vocent in tecta: neque ante
Falcem maturis quisquam supponat aristis."

Among the Jews also (Deut. xxvi. 2) the "first fruits" were offered from the feast of Pentecost until that of Dedication. Further, they were prohibited from gathering in the harvest until they had offered to God the *omer*, that is the new sheaf which was presented the day after the great day of unleavened bread: neither were they allowed to bake any bread made of new corn until they had offered new loaves on the altar on the day of Pentecost, without which all corn was regarded as unclean and unholy. The harvest home of our own land evidently thus derived its origin, and under the early Christian dispensation was a feast, or religious festival, to return thanks to the Giver of all good things for His mercies and benefits. This fire worship, which prevailed all over the world, was in honour of Baal, Beal, Bel, Bealan, or Belenus (Apollo, the sun), and from the times at which the chief festivals were held, doubtless had reference to the two solstices, at which period the sun enters the tropics of Cancer and Capricorn.

In the foregoing brief view of the ancient religions of the world we find similar customs, traditions, laws and observances, prevailing among nations long secluded from each other, and widely dispersed over the face of the whole earth—on the borders of Scythia, in Egypt, China, India, Britain, Mexico, and the isles of the Pacific, all are essentially the same. Joannes Metellus (quoted in *Sheduis de Diis Germanis*), speaking of the cabala, or mysteries, says "Cabala nihil aliud est, quam vera philosophia disciplina. Admodum enim artificiose per symbola quedam terrenis rebus omnibus posthabitis, semotaque rerum materia, formam docet e formâ decerpere, quo usque ad primam uniformem, quam dicunt et informem materiam perventum descensumque sit. Itaque quæcumque vel ex Persis Magi, ex Babylonis et Assyriis Chaldaei, vel ex Indis Gymnosophistæ, et ex Gallis Druidæ, et qui Semnothæi dicuntur, invenerunt; ea ipsi à Judæis (nam primi omnium philosophi fuerunt, et Ægyptus Judæos prophetas habuit) accesserunt. Pythagoras autem et Plato mutato Cabalæ in philosophiam nomine ab illis, non à Græcis vel Romanis accepta, Græce suis hominibus exposuerunt." In all ages and in every clime mankind has ever loved and still loves to associate itself with the ideal beings of the invisible world. The Saxon, Teutonic, and Celtic nations do but imitate the ancients of the eastern world (whence they came), especially those of Egypt and Persia, in having their minor gods as well as their superior deities, their Genii, Lares and Penates, to make up a respectable nomenclature to their mythology. The mind of man, in whatever state it be, naturally turns to that "Great First Cause, least understood," the

"Father of all, in every age, in every clime adored—
By saint, by savage, and by sage—Jehovah, Jove, or Lord."

Dr. Owen divides the whole of idolatrous worship into Sabaism and Hellenism; the former consists in the worship of the sun, moon, and stars, and the host of heaven, which probably had its origin a few ages after the flood. "The true religion which Noah taught his posterity," says Prideaux, "was that which Abraham practised, the worshipping of one God, the supreme Governor of all things, through a mediator. Men could not determine what essence contained this power of mediation, no clear revelation being then made of the mediator whom God appointed—because as yet he had not been manifested in the world—they took upon them to address him by mediators of their own choosing; and their notions of the sun, moon, and stars, being that they were habitations of intelligencies, which animated the orbs in the same manner as the soul animates the body of man, and were causes of their motion; and that these intelligencies were of a middle sort, between God and them; they thought these to be the properest things to be mediators between God and them; and therefore the planets being the nearest of all the heavenly bodies, and generally looked on to have the greatest influence on this world, they made choice of them in the first place, as their God's mediators, who were to mediate with the supreme God for them, and to procure from him mercies and favours, which they prayed for." Thus Jupiter Ammon, a name given to the Supreme Deity, was worshipped under the symbol of the sun. He was painted with horns, because with the astronomers the sign Aries in the zodiac, is the beginning of the year. Heat, in the Hebrew tongue, is *Hammah*; in the prophet Isaiah, *Hannamin* is given as a name of such images. The custom of depicting him with horns (as we find him in a cameo in the British Museum, No. 191), grew from the doubtful meaning of the Hebrew word, which at once expresses heat, splendour, or brightness, and also horns; horns were also a symbol of strength, as we find from many passages of sacred writ, and may thus be meant to express the supreme strength and omnipotence of the Deity. The sun was also worshipped by the house of Judah (*vide* Godwyn's *Moses and Aaron*) under the name of "Tamuz," for *Tamuz*, saith Hierome, was Adonis, and Adonis is generally interpreted the sun, from the Hebrew word *Adon*, signifying *dominus*, the same as Baal or Moloch formerly did—the lord or prince of the planets. The month which we call June, was by the Hebrews called Tamuz, and the entrance of the sun into the sign Cancer, was in the Jews' astronomy termed *Tekupha Tamuz*, the revolution of Tamuz. About the time of Christ the Jews held it unlawful to pronounce that essential name of God "Jehovah," and instead thereof used "Adonai," to prevent the heathen blaspheming that holy name, by the adoption of the name of Jove, &c., to their idols. Concerning Adonis, whom some ancient writers call Osiris, there are two things remarkable—his death or loss *ἀφανισμός*, and the finding him again *εὐρησις*. As there was great lamentation at his loss, so there was great joy at his finding. By the death or loss of Adonis we are to understand the departure of the sun; by his finding again, the return of that luminary. Now he seems to depart twice in the year, first when he is in the tropic of Cancer, in the furthest degree northward; and secondly, when he is in the tropic of Capricorn, in the furthest degree southward. Hence we may note that the Egyptians celebrated their "Adonia" in the month of November, when the sun began to be the furthest southward; and the house of Judah, theirs in June, when the sun was furthest northward; yet both were for the same reasons. Some say that this lamentation was performed over an image in the night season; and when they had sufficiently lamented, a candle was brought into the room, which mystically denoted the return of the sun; then the priest said softly, "Trust ye in God, for out of pains salvation is come unto us." Again, Porphyry interprets the twelve labours of Hercules to be nothing else than the twelve signs of the zodiac. Some, however, question if the name of Hercules

was known to the Jews? It is probable it was, for Hercules was the god of the Tyrians, from whom the Jews learnt much idolatry. In the time of the Maccabees the name was known to them, for the high priest, "the ungracious Jason," sent three hundred drachmas of silver to the sacrifice of Hercules (2 Macc. iv. 19). From the authority of Banier and others, we learn that the gods of the Egyptians were adopted by the Phœnicians, that their theology was propagated by the Phœnicians into the east and west, and some traces of them are found throughout Europe and Africa. According to Dr. Goguet (*On the Origin of Arts and Sciences*) the Phœnicians possessed originally most of the land of Canaan, which was conquered by the Israelites under Joshua. Seeing themselves threatened with entire destruction, they fled; Sidon offered them an asylum and gave them ships, in which they voyaged to all parts of the known world. It is the opinion of the learned Dr. Stukely that there is no doubt our first British ancestors were of the progeny of Abraham, by Hagar and Keturah, who came hither with the Tyrian Hercules to seek for tin, which was obtained from the isles of the Cassitorides, *i.e.*, the Scilly Isles and a part of Cornwall. In proof of this, Arthur Agard (Deputy Chamberlain of Exchequer, 1570), adduces the measurement of our land by hides, the etymology whereof is derived from Dido's act mentioned in Virgil *Æn.* i. 367:—

"Mercatique solum, facti de nomine Byrsam
Taurino quantum possent circumdare tergo,"

the word "hyda" not being to be found in any other language than ours. Admitting these facts, it follows that the Druids would thence derive their theological principles and religious rites. In Syria we find the sun under the name of Adonis, and the moon of Ashtaroth. The Persians worshipped the sun and fire, and to this day the Guebres do so in India. The particular attention paid to the element of fire is not to be wondered at when we consider that whenever the Almighty deigned to reveal himself to mankind it was under this symbol; thus we read (Exod. iii. 2) "that the angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush. God called to him out of the midst of the bush." And Exod. xiii. 20, "The Lord went before them by night in a pillar of fire;" and (chap. xiv. 10) "The Lord descended upon it [Sinai] in fire." Fire descended frequently from heaven on the victims sacrificed to the Lord, as a mark of his presence and approbation. When the Lord made a covenant with Abraham, fire passed through the divided pieces of the sacrifice and consumed them. (Gen. xv. 17.) Fire fell upon the sacrifices at the dedication of the tabernacle by Moses (Lev. ix. 24), also when Solomon dedicated the Temple (2 Chron. vii. 1) upon those of Manoah, Samson's father, and upon Elijah's, at Mount Carmel. To these may be added the Shechinah. It would naturally follow that man would look up to the sun as the throne of the divinity, and thus fire became the emblem of the supreme God: the Chaldeans, Persians, Jews, Indians, Phœnicians, Greeks, Romans, Druids, all used it as an object of worship; thus in the celebration of the mysteries, the *ἱεροφάντης*, or revealer of holy things, was a type of the great Creator, and the *εἰσδοῦχος*, or torchbearer of the sun.

After considering the false systems of religion, it is necessary to examine the influence of the doctrines of eternal truth on human character and happiness as shown in the Mosaic dispensation. It—instead of deluding the minds of the people by oracles and auguries, by a variety of deities, the offspring of falsehood and superstition—taught them under every circumstance of life to look up to the great Author of their existence, the omnipotent Ruler of the universe, of whose protection and assistance they were assured so long as their lives and actions were conformable with his laws. The peculiar advantage of the Mosaic religion was the excellency of its precepts—of which Moses was the mouthpiece from the Almighty—and the facility which was afforded to the

whole Jewish nation of acquiring moral and religious instruction. The Pagans never appointed instructors to deliver moral precepts in the name of their gods, since it was no part of the duty or policy of the priests to enlighten the minds of the multitude. Fear was the organ by which the priests exercised their sway; but fear (says Hooker), if it have not the light of true understanding concerning God—wherewith to be moderated—breedeth likewise superstition. Fear is a good solicitor to devotion. Howbeit sith fear in this kind doth grow from an apprehension of deity endued with irresistible power to hurt, and is of all affections (anger excepted) the unaptest to admit any conference with reason; therefore except men know beforehand what manner of service pleaseth God, while they are fearful they try all things which fancy offereth. Superstition neither knoweth the right kind nor observeth the due measure of actions belonging to the service of God, but is always joined with a wrong opinion touching things divine. Superstition is when things are either abhorred, or observed with a zealous or fearful but erroneous relation to God. By means whereof the superstitious do sometimes serve, though the true God, yet with endless offices, and defraud him of duties necessary; sometimes load others than him with such honours as are properly his. The one their oversight, who miss in the choice of that wherewith—the other theirs, who fail in the election of him to whom—they show their devotion: this the fault of idolatry; that, the fault of voluntary, either niceness or superfluity in religion. (*Eccles. Pol. Bk. v. 3.*) The Grecian philosophers Pythagoras, Socrates, and Plato, embodied in their doctrines more of pure religion or morality than can be found in any other heathen system: they inculcated upon their disciples the necessity of loving truth, obeying the natural law of God implanted in the consciences of all men, of doing their duty faithfully as private individuals and citizens, and of enlarging their understanding by extending their researches into the hidden mysteries of nature and science. It was a fair picture, but devoid of life, "vain wisdom all and false philosophy;" enthusiasm, however ardent, seldom is permanent; every new religion is at first zealously adopted by its votaries, it is uppermost in their thoughts, their minds and attention are continually directed towards it; but in time it becomes a thing of course, and having lost the zest of freshness, its impressions are less, and its precepts lose their influence. In the fourth century Christianity began to triumph; the hitherto inaccessible mysteries of Paganism were by the priests, in hopes of propping up their falling house, thrown open to all, good and bad alike were admitted, but the star of Moloch and the sun of Remphan were fast setting, and in 438, Theodosius, by a general edict, abolished the whole of the Pagan mysteries.

R. B. W.

(To be continued).

ANTEDILUVIAN SCENERY.—But hark! what sounds are these?—trump, tramp, tramp—crash, crash. Tree fern and club moss, cycas and zamia, yield to the force and momentum of some immense reptile, and the colossal Iguanodon breaks through. He is tall as the tallest elephant, but from tail to snout greatly more than twice as long; bears, like the rhinoceros, a short horn on his snout, and has his jaws thickly implanted with saw like teeth. But, though formidable from his great weight and strength, he possesses the comparative inoffensiveness of the herbivorous animals; and, with no desire to attack, and no necessity to defend, he moves slowly onward, deliberately munching, as he passes, the succulent stems of the cycadaces. The sun is fast sinking, and, as the light thickens, the reaches of the neighbouring river display their frequent dimples, and ever and anon scaly backs are raised over its surface. It numerous crocodileans are astir; and now they quit the stream, and we see its thick hedge-like lines of Equisetaceæ open and again close, as they rustle through, to scour, in quest of prey, the dank meadows that line its banks. There are tortoises that will this evening find their protecting armour of carapace and plastron all too weak, and close their long lives of centuries. And now we saunter downwards to the shore, and see the ground-swell breaking white in the calm against ridges of coral scarce less white. The shore is strewn with shells of pearl—the whorled Ammonite and the Nautilus, the sedentary Gryphæa, the Perna, and the Plagiostoma.—*Miller's Sketch Book of Geology.*

CURSORY REMARKS ON FREEMASONRY.—III.

HAVING seen that it is the bounden duty of all Freemasons to be as punctual in their attendance at Lodge as their respective vocations in life will permit; and that it is also incumbent upon them to conduct themselves masonically when so assembled; glance we now at the necessity of each brother making himself thoroughly acquainted with those various means by which the members of our mystic Craft are known to each other both by day and by night, and recognized as brothers, whatever their country, colour, creed or clime. Having done this, we will say a few words on the absolute need of every Mason who takes office in a Lodge being fully prepared faithfully to discharge its duties so as to bring honour on himself and benefit to the Lodge in which he has a common interest with all its members. We can see no more excuse for the Free and Accepted Mason remaining ignorant of his Craft than for the mau calling himself an operative-mason who might be unacquainted with the material use of the mallet, the chisel, the square, the level, the plumb-rule or the trowel. We live in an age in which it is more than ever required of every man to be earnest in everything which he undertakes. If we send for a chimney sweeper to cleanse our flues, do we not expect him to do his work on the most approved plan which science can suggest? If a scavenger bungle his work, do we not at once dispense with his services and for the future look out for a more expert workman? And shall we ever allow the working in a Masons' Lodge to be bungled in that slovenly manner which we cannot tolerate in the poor illiterate chimney sweeper or the common street scavenger? A thousand voices seem to answer in our ears, trumpet tongued—"No, this shall never be! Our royal art—hoary as it is with antiquity, and yet vigorous as in the days when earth was young; beloved as it is by every good man who understands it aright; and, preserved as it has been by our Heavenly Father in an almost miraculous manner to bless the poor children of humanity in their too often weary wanderings through the thorny forests of this life; this mystic Craft, the terror of the tyrant, the calumniated of the ignorant, and the blessed and beloved of all who have truly received its light—shall never fall through our unworthiness; its golden candlestick shall not be removed from amongst us, lest we grope our way in a darkness which, like that of Egypt, may be felt."

"Let Masonry, from pole to pole,
Her sacred laws expand,
Far as the mighty waters roll
To wash remotest land.

"That Virtue has not left mankind,
Her social maxims prove;
For stamped upon the Mason's mind
Are unity and love.

"Ascending to her native sky,
Let Masonry increase;
A glorious pillar raised on high,
Integrity its base.

"Peace adds to olive boughs, entwined,
An emblematic dove;
As stamped upon the Mason's mind
Are unity and love."

Perhaps at no time in the history of the world has the royal art been more popular than it is at present. Lodges and members are increasing over the whole habitable globe at a ratio which they were never known to do before. It behoves us, therefore, to ascertain whether the increase of Masonic knowledge is in like proportion. If it is not, we may "be likened unto a foolish man who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." For, as our reverend brother, Dr. Oliver, has observed—"The facilities afforded by our present qualifications fill our ranks with brethren who do us little credit; and the society would be really benefited by their absence. A Lodge consisting of a dozen

scientific members would be more respectable, more useful and more popular, than if it were filled with an uncounted number of sots, or even with dull prosaic brothers who are indifferent to the poetry and philosophy of the Order."

The candidate for admission into Masonry may be considered to be in a state of mental darkness respecting our secret rites, signs, tokens, &c., and the beautiful system of morality peculiar to them. But as he passes through the ceremony of his initiation, the scales fall from his eyes, a new world of moral grandeur is opened out to him, and a heavenly light dawns upon his mind. "I have yet many things to say unto you," said the holy Jesus to his disciples, "but ye cannot bear them now." Following this high example, our Order speaks to all her children, "as they are able to hear it;" and it is wisely ordered that the whole of our secrets, even in Craft Masonry, shall not be communicated at once, but at intervals of not less than one month between each of the first three degrees, and not even then unless won by merit.

If the neophyte has been fortunate enough to have seen the light in a Lodge where the members are good workers, the information which he will receive at his initiation, as an Entered Apprentice, will be quite sufficient for him to "mark, learn, and inwardly digest" during the short term of his apprenticeship. But, with sorrow we state it, there are Lodges in which Masonry has been so little studied, that hundreds have been indecently pushed on, as it were, through the various degrees without ever hearing a charge, or so much as seeing a tracing board! And we have known brethren who have been totally unable to answer one test question, to have the answers dictated to them word for word, as though they were hearing them for the first time. Now this mode of procedure is alike unfair to the Craft in general, and to the Lodge in which it is practised in particular; and as for the brother who is foolishly imagined to be helped by this undisguised prompting, we can only say that it would be the truest kindness towards him to teach him all that he is entitled to know in the degree which he has taken, and by no means hurry him on to a higher one until he is a proficient in the first. If he has not the ability to learn under proper teachers, such a man will never make a Mason, and it was wrong ever even to propose him as a member. If he will not use his best endeavours to complete his apprenticeship creditably, let him remain a mere Entered Apprentice to the latest moment of his existence. It is the duty of every Craftsman to instruct, as far as in him lies, the regularly Entered Apprentice in all the secrets of the first degree; but whoever passes to the degree of a Fellow Craft one who cannot prove himself a duly Entered Apprentice, is not fit to govern a Lodge. The natural consequence of this most slovenly mode of working is, that the members of such Lodges never understand Freemasonry at all; for then the furniture and ornaments of the Lodge room have no high symbolic teachings; and, were it not for a commendable desire to emulate other Lodges in their adornments, the gewgaws from the nearest fancy bazaar, so that they were showy enough, would answer all needful purposes for them. What wonder that such unworthy members should dispense altogether with that ancient badge of innocence—the white lambskin apron—and substitute in its place others of satin, or of cotton plucked by fingers of slaves!

If it be wrong to pass a brother to the second degree before he has merited such promotion, it must be at least equally unmasonic to raise him to the sublime degree of Master Mason until he has proved himself a skilful craftsman. Such proceedings are inimical with the well working of any Lodge, and the Worshipful Master who allows them is unfaithful to his obligation.

If due care were taken in all our Lodges, as we rejoice to know it is in many, to have the Entered Apprentices properly taught the first degree before they are passed, and then well instructed in the second before they are raised to

the third, we should not meet with so many nominal Masons, but with a much greater number of real brethren,—men who had learnt to rein their passions, to preserve sound minds in sound bodies, to be not only familiar with our symbols, but to read them aright.

Not only would the brethren be gainers individually by this healthy discipline, but the Lodges would be better officered. It is painful to a true Mason to enter a Lodge where our beautiful ritual is mangled, as is sometimes the case, in a manner which might possibly pass muster amongst "Grigs," "Bucks," "Knights of the Moon," and "Antediluvian Buffaloes," but is certainly not to be tolerated amongst Masons. We would not only have each officer perfect in his part, so as to need no correction during the ceremonies, but also to be easy in his manner of working, and yet earnest withal. Let every Worshipful Master insist on all signs being given correctly in his Lodge, for if old members give them slovenly, how can young members be expected to learn them aright? Infirmity of course we would bear with, whether resulting from illness or old age; but for indolence there is no excuse in any man, especially in a Mason—for we look for him to be a man above the vulgar herd, who

"In the catalogue do go for men;
As hounds, and greyhounds, mongrels, spaniels, curs,
Shoughs, water-rugs, and demi-wolves are cleft'd
All by the name of dogs."

That many of our Lodges are conducted in a manner which the most ardent lover of the Craft could not find fault with, we freely allow; but why should not all our Lodges be models each to the other? Even as a mere plaything, Freemasonry would be worth retaining in all its entirety; and to the man of mind we all know it is much more. Perhaps never was there a time when so many of our brethren studied the workings of speculative Masonry as now; but then it must also be borne in mind that our Order was never so numerous and so popular as it is at present. One is almost tempted at times to wish for a good blast of persecution just to winnow the chaff from the corn.

What a pleasure it is to visit a Lodge in which all the brethren have Masonry at heart; where the humblest office in the Lodge is regarded as a post of honour, and the assistant offices are the gates which lead to the pedestals. But how ridiculous it is to see members who cannot work wearing the collars and jewels of Deacons, and some Past Master of the Lodge obliged to officiate for them; to find Wardens who bungle every sentence they utter, and a Master so unworshipful as to need prompting by the Director of Ceremonies in opening and closing each degree. What then shall be said of Past Masters who cannot render the least assistance in initiating, passing, or raising, and who cannot work any one of the pedestals in the Lodge? Does the reader answer "This is not the case in our Lodge"—may the day never come in which tens of thousands cannot say the same. That it is the case in any of our Lodges is pitiable enough, and it is to prevent the evil from spreading further that we now direct attention thereto. It would be too much to ask that every Master of a Lodge at his installation shall be able to confer all the three degrees, and to give the charges, with the full explanation of the tracing boards. But if he has to be beholden to others to officiate for him in initiations, passings, or raisings, during his term of office, we do consider that he is in honour bound to perfect himself in these matters after he has passed the chair, so that he in like manner may assist others. This, we are well aware, involves labour; but, as Shakspeare tells us, "The labour we delight in, physics pain." Never was any great good accomplished in the world without labour. Those wonderful structures which were erected by our ancient brethren before the divorce of operative and speculative Masonry, think you, reader, that they were built without labour of body and labour of mind? And shall we, their puny descendants, begrudge a little time and healthy mental exercise to gain that which, in making us

better Freemasons, makes us better men, better citizens, better patriots, better cosmopolitans, better philosophers, and (if we so choose) better Christians.

If ever labour be worship, as some affirm it is, certainly the labour of a Free and Accepted Masons' Lodge is true worship to the brother who understands it aright—worship, not to be brought forward as a substitute for the public assembling of ourselves together every Sabbath in the consecrated temples of our highly favoured Christian land; worship, not to be substituted for the private supplications and thanksgivings, which we are each, in our own closets, and in our own manner, to offer up to the Most High; yet worship nevertheless, which we hope will, ere long, ascend like pure incense every Lodge night from Masonic halls, consecrated to our pure rites, in every market town in Britain; so that every "brother of the mystic tie," from the Land's End to John o' Groats, may be enabled to sing with the poetess,—

"Pause not to dream of the future before us;
Pause not to weep the wild cares that come o'er us;
Mark how creation's deep musical chorus,
Unintermitting, goes up into heaven!
Never the ocean wave falters in flowing;
Never the little seed stops in its growing;
More and more richly the rose heart keeps glowing,
Till from its nourishing stem it is riven.

"Labour is worship!"—the robin is singing;
'Labour is worship!'—the wild bee is ringing;
Listen! that eloquent whisper upspringing,
Speaks to thy soul from our nature's great heart.
From the dark cloud flows the life giving shower;
From the rough sod blows the soft breathing flower;
From the small insect the rich coral bower;
Only man, in the plan, shrinks from his part.

"Labour is life!—'tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark night assaileth;
Flowers droop and die in the stillness of noon.
Labour is glory!—the flying cloud lightens;
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens;
Play the sweet keys, wouldst thou keep them in tune.

"Labour is rest;—from the sorrows that greet us;
Rest from all petty vexations that meet us;
Rest from sin promptings that ever entreat us;
Rest from world syrens, that lure us to ill.
Work—and pure slumbers shall wait on thy pillow;
Work—thou shalt ride over care's coming billow;
Lie not down weary 'neath woe's weeping willow;
Work with a stout heart and resolute will.

"Droop not, though shame, sin, and anguish are round thee;
Bravely fling off the cold chain that hath bound thee;
Look to yon pure heaven, smiling beyond thee;
Rest not content in thy darkness, or clod;
Work for some good—be it ever so slowly;
Cherish some flower—be it ever so lowly;
Labour, true labour, is noble and holy;
Let labour follow thy prayers to thy God."

LIFE'S HAPPIEST PERIOD.—Kingsley, the author of "Alton Locke," &c., gives his evidence on this disputed point. He thus declares: "There is no pleasure that I have ever experienced like a child's mid-summer holiday. The time, I mean, when two or three of us used to go away up the brook, and take our dinners with us and come home at night tired, dirty, happy, scratched beyond recognition, with a great nosegay, three little trout, and one shoe, the other one having been used for a boat, till it had gone down with all hands out of soundings. How poor our Derby days, our Greenwich dinners, our evening parties, where there are plenty of nice girls, are after that! Depend upon it, a man never experiences such pleasure or grief after fourteen as he does before, unless in some cases in his first love-making, when the sensation is new to him."

REPORT.—The sound of the Master's hammer reminds each brother of the sacred numbers, a thing which ought to induce us readily and cheerfully to acknowledge and obey his commands. He who wishes to gain admittance amongst us must remember the saying, "Knock and it shall be opened unto you." It is only then he can enter with a sanctified heart.—*Gadiche.*

MASTERPIECES OF THE ARCHITECTURE OF DIFFERENT NATIONS.

BY J. G. LEGRAND.

SUCH a particular kind of architectural sculpture as the tomb at Seringapatam and the tomb of Taj Mehal, owes its origin to the primitive habitation of natural grottoes enlarged by degrees and rendered more fit for dwelling in by fresh modes of ingress and egress, or by additional excavations. They were then subsequently imitated in immense works undertaken out of the mountainous mass itself, which, not being perforated by natural grottoes, seemed nevertheless adapted, from the advantages of its position and the nature of its materials, to be converted into a habitation, or be made a monument of for religious worship, or for tombs. The first successes of the Hindoos in undertakings of this description, caused them to be ambitious of the glory of leaving behind them monuments which should rival those of nature, and which should be executed with so much skill, perseverance and care during a series of ages, that succeeding generations could not but admire them without ever forming the project of equalling, much less surpassing them. The principal pagoda of Vilnour is a lofty square pyramidal tower, having its foundation on a low building under ground, and rising to a height of twelve storeys, with flights of steps; on each of these storeys there is a very conspicuous *bas relief* representing the figures of gods and the ceremonies of their worship. The most famous temples are raised to Seeva, Vishnu, and the son of Seeva; the others are smaller. Pollear, though one of the most powerful of the Hindoo gods, has no temple, but only a chapel in the temples of Seeva; his statues, always of stone, are placed in the open air on all the roads or in niches in the streets and in the fields.

The images of the Hindoo gods may be of stone, copper, or gold, but never of silver and other metals; they are always double, one external, before which the people present their offerings; the other internal, to which alone the Brahmins have access. With regard to the natural grottoes, it may be allowable to think that nature, which in the most vast productions of this kind takes a delight in displaying a rich grandeur of exquisite finish and astonishing variety by forming petrifications and crystallizations of, at the same time the hardest, the most brilliant and the most precious materials, often even disposed with boldness and symmetry or with the most picturesque and astonishing contrasts in natural columns or arches, and vaults hollowed out in a hundred ways, would have furnished the model of the most delicate workmanship to be subsequently applied to all that was rough hewn in those gigantic masses; and that after her example, the numberless pillars of those subterranean grottoes, their roofs or vaults, their domes even, would have been clothed with all that the labour of art can produce that is most light, most rich, and most delicate. The principal openings to these subterranean temples or grottoes have been set towards the north, the east, and the west, in order to preserve for them the benefit of a circulation of fresh air, and to procure for them beautiful masses of light without exposing them to the burning breath of the winds from the south. There are some of them as high as fourteen and fifteen feet, with their roofs formed out of the massive block; these roofs are supported by four rows of pillars, having regular intercolumniations also of fifteen feet. It is thus, at least, that Hunter describes one of the artificial grottoes situated in the small island of Elephanta, to the east of the port of Bombay; its situation is admirable from the elevation of the island above the surrounding country, and from the magnificent terraces in amphitheatres, contrived in front of the entrances to that temple, the length of which is one hundred and thirty, and the breadth one hundred and ten English feet.

Those who are desirous of knowing all the details—to describe which would now lead me too much from my subject—may study the archæology, and the different collections of travels in India, as well as the works of Niebuhr,

Those to whom the German is familiar may also consult the fourth chapter of the *History of Architecture*, by Stieglitz; and may refer constantly to an historical, geographical, and political essay on the commerce of India, by a man of genius—Lieutenant-Colonel Legoux de Flaix. They will be convinced, by examination, of the difference of this kind of architecture with that of the Egyptians, and of a certain analogy with that of the Arabians and Persians, which might induce one to believe that those people, in some of their constructions, had in their minds the monuments of India; if an opinion may be thus formed from a more modern architecture of what was the ancient architecture of the Indians, transmitted through the medium of that kind of tradition which obtains in the art of building. They will remark that the tombs of the Indian kings, engraved at London in the collection of Hodges, are very much in the form of the mosques at Cairo, and bear much affinity to the style of the Arabians.

The tomb of the Emperor Akbar, who was born at Amicat, on the frontiers of Persia, in 1541, the 948th year of the Hegira, is one of the most beautiful productions of the revival of Indian architecture. This prince encouraged the arts and the whole of the sciences during a reign of fifty-one years, and surpassed the glory and renown of all the princes of the house of Timour; he was son of the Emperor Humaïoum; under his reign Moorish architecture then acquired all the perfection which is brilliantly conspicuous in the superb monuments of India. The entrance to the tomb of this prince, and the tomb itself, occupied twenty-two years in building. It is constructed, as far as regards the body of the edifice, of red granite and marble; but the minarets, soaring above its mass, are entirely of marble. The tomb of his father Humaïoum, at Delhi, dates also from the reign of this emperor; it is very celebrated for its grandeur and the beauty of the style of its architecture. The immense fortress of Agra, named Akbarahabad, as well as the palace and the mosque of Futtipoor-Sieri, were erected by this same emperor.

These buildings seem to have fixed the style and the taste of Moorish architecture in Hindostan; for the other modern edifices appear to be a more or less close imitation of them. Though the Taj Mehal, built by Shah Jehan, the grandson of Akbar, may be more perfect in the execution of the details, it is not superior to them for tastefulness of design, or for originality in the distribution of masses. The tomb of the Emperor Shere Shah, at Sasaram, in the kingdom of Bahar, near Patna, the capital of the country, is a dome which in diameter is but sixteen feet less than St. Paul's in London; the Emperor Shere Shah had it built, and was buried in it in the year 952 of the Hegira, or 1545. It is situated in the midst of a great lake or reservoir, called in the country *tanc*, and with which there is a communication by a stone bridge, now in ruins, but which was very elegant in construction. Shere Shah, originally named Ferid, and who was honoured, on account of his valour, by the title of Shere Khan, which means "the Khan of Lions," was the son of Hassin, of the ancient race of the Patans or Afghans, who came from Goor, in the north-west of Hindostan; he usurped the throne of young Jellal Kan, and drove Mahmoud Lodi out of Bengal, of which he effected the entire conquest. Mention may also be made of the grottoes of Ambola and of Canara, one of which is situated seven, and the other forty miles, from Tania.

THE ARCHITECTURE OF THE PERSIANS.

The kind of architecture of those ancient people—the inhabitants of Persia—is perhaps still more difficult to settle or to characterize than that of the Hindoos. It is known that they did not build temples, monuments which the solidity of their construction and religious respect transmit more surely and better preserved to generations that look back to the ruins of more ancient generations.

The Persians worshipped the sun; they regarded the universe as its temple, and the highest mountains as the only altars where they could offer it sacrifices; because, in ascending to the lofty summits of mountains they could see sooner and longer the beneficent beams of that star to which they addressed their invocations and their incense. The foundation of the empire of the Persians (originally called Elamites, and whose first kings, according to Persian authors, are the Pischdadians), as well as the foundation of Persepolis, dates from the year 3209 before the birth of Christ. Djemschid, who built that city, made his entry into it and established his empire there, as we are told in the *History of Ancient Astronomy*, on the very day when the sun passes into the constellation of the ram. They began the year on that day, and it became the epoch of the period that takes the solar year at three hundred and sixty-five days and a quarter. This Djemschid, a contemporary of Noah, must have been, as Bailly says, in his *Letters on the Atlantides*, the chief of a colony that emigrated from an ancient and already well informed people.

The Persians had months of fourteen days, in common with the Hindoos; their week was likewise seven days, a number equal to that of the planets; and this same division of time is to be found among the Indians, the Chinese, and the Egyptians. The knowledge of these divisions, which at the first glance seems to have no connection with architecture, is nevertheless far from useless to the artist and the dilettante of that art. It serves to make him understand, and often to explain to him the reason of certain divisions of masses and columns, and of the decorations with which their edifices were adorned, such as symbols relating to astronomy, agriculture, and national history. It would be therefore impossible clearly to understand and form a just notion of the architecture of a nation, or to take any interest in it, without having some slight acquaintance with its religious creed, its history, and its usages. We learn from Eusebius, in his "Commentaries on Zoroaster," that the ancient god of the Magi of Persia, whose religious ceremonies took the name of *magia*, was designated by the head of a sparrow; they worshipped him by preserving a perpetual fire for sacrifices on an altar, in the midst of a round place, environed by a fosse; they had no temple there; they rendered no worship to the dead and to images. Ultimately they abandoned the worship of this eternal and invisible god, to pay adoration to the sun, fire, the dead, and images, as had been done before them by the Egyptians, the Phœnicians, and the Chaldeans.

Nothing is less demonstrated than that the ruins of a vast edifice, which may still be seen in Persia, at Tchilminar, in a position in which the situation of Persepolis is believed to be recognized, are the remains of the ancient palace of the kings. It would require a very long dissertation to clear up this problem, in which geography, history, and the knowledge of the antiquary in architecture, must coincide to give positive proofs; and the limits of a mere descriptive notice do not allow entering into such a discussion. But in order that the reader may see at a glance the whole extent of the question, I will lay before him a short extract of what is to be found on the matter in the *Supplement to Recherches on the Origin, Spirit, and Progress of the Arts of Greece; on the Ancient Monuments of India, Persia, &c.*, by D'Hancarville, a work full of immense erudition. I make the extract the more willingly from this source, because it reminds me every moment of the brilliant and amiable qualities which distinguished this learned author, to whom we are also indebted for an explanation of the Hamilton Vases.

"All that now remains of the so much vaunted magnificence of the ancient Persians, consists in the ruins of But-Camé, about twenty miles from those of Persepolis, and in the monuments of Nak-Schi-Rustan, situated two or three leagues from the latter. These are the most considerable and the most important of all to know, and the knowledge of them gives the whole information that can be acquired of the antiquity of this people. The Cavalier Chardin had the ruins of Tchilminar, at Persepolis, drawn by

two artists at two different periods: the last time in 1674. Corneille le Bruyn drew these same ruins in 1704; and finally they were again drawn by Niebuhr, whose scrupulous exactness is known to the public. Le Bruyn, who knew drawing best, seems to have preserved better than any one else the character of the figures and objects to which he devoted his attention. But as he had no notion of the antiquities and religion of the ancient Persians, he did not see them as he should have done in order to give a good representation of them. It is therefore necessary, in order to form a just judgment of things from his drawings, to correct his negligences and omissions from the observations made by Niebuhr and Chardin.

"After three journeys successively made to Persepolis, of which he had, so to speak, examined every stone, Chardin remained in the firm conviction that he saw everywhere, in those vast ruins, the remains of an immense temple, of a construction entirely different from that of the Egyptians, the Greeks and the Romans. In the 161st page of his second volume, he says, 'The thing the most incomprehensible is, how those buildings which we have called chambers, were covered, for no remains are seen in all those ruins either of roof or ceiling, and we may reasonably doubt if there ever was any, and if those little edifices, almost infinite in number, were not left uncovered like the choir of the temple.' Examining things as they are, we must see like this author; but those who have fancied they have found in these ruins the remains of the palace of the kings of Persia, have been forced to suppose and maintain that it was covered, else it could not have been inhabited.

"Diodorus Siculus has left us some details of the palace of Persepolis, burnt by Alexander the Great. Three centuries before the age in which he wrote, the most accurate knowledge could then have been obtained as to the situation of that edifice, its form, and everything that distinguished it from others; for these details existed in books written in the time of Alexander, by people who had seen Persepolis before and after its destruction. That author tells us, no doubt from these authorities, that the palace of Persepolis was surrounded by three enclosures: the walls of the first rose to an elevation of about thirty feet, and those of the last, which was square, were one hundred and twenty feet high. Towards the eastern portion of that enclosure was Mount Royal, distant about four plethra, or four hundred feet. (*Diod. Sicul. Biblioth. lib. xvii., p. 215.*) On this mountain were the burial places of the kings. There are still seen to the eastward of the ruins of Persepolis, on the mountain called Rachmed, monuments, which, on account of their vicinity to these ruins are taken for tombs; but their very proximity ought to cause the rejection of such an idea; for, so far from being four hundred feet distant, as Mount Royal was from the palace of the kings of Persia, the mound on which the presumed tombs of these princes are seen, abuts on the wall even of the ancient edifice; some of the parts of these supposed tombs, are not even so far removed as twenty-five geometrical yards.

"As not a trace is here seen of the enclosures of which Diodorus Siculus speaks, and as he says expressly the fire reduced the whole palace to ashes (*Idem, p. 216*), it is certain that it must have been in a different position from that in which the ruins of Persepolis are seen, and Mount Rachmed is assuredly not that which was called Mount Royal. As to the monuments made out of the rocks of Mount Rachmed, their bas-reliefs represent the symbols of a religion different from that of all the kings of Persia, the successors of Feridoun; and from the religion of these kings forbidding such to be erected, it is certain they cannot be the tombs of any of them. The constructions of which we see the ruins at Persepolis are of the most extreme solidity; everywhere the workmanship consists of blocks of marble of excessive hardness and incredible size. Nowhere else have more precautions been employed to secure the duration of an edifice; and if they had wanted to cover them, no doubt they would have preferred vaulting* to every other kind of roofing.

"Nevertheless, there exists no trace capable of making one suspect that these buildings were covered; this manner of construction, then, is altogether contrary to that which was resorted to in the palace of Persepolis. 'Almost all of it,' says Quintus Curtius,† 'was of cedar wood, and the moment it was set on fire

* Here the author of these Researches has paid no attention to this fact, that the art of "vaulting" could not have been better known by the Persians than by the Egyptians, and the other contemporary nations; for no example of it is to be found in the architecture of those times.

† *Lib. v. p. 98.*—He wrote his history (according to Vossius), when he was very advanced in years, at the latest in the reign of Vespasian, before the year 79 of our era, 409 years after the destruction of Persepolis, an event that occurred 330 years before the birth of Christ.

the conflagration spread in all directions. The city itself was consumed by fire; if afterwards there was another city of the same name, it was built from the remains of the first one. The materials of this were so dispersed, that about four hundred years after its destruction, the inhabitants of the country 'believed, rather than knew, that the ancient Persepolis was situated at the distance of twenty stadia from the Araxes, and were it not for the position of this river, they would not have known of even a single vestige of it.' (Quintus Curtius.) The immense ruins still visible having certainly existed at the time when Quintus Curtius wrote what has just been read here, the inhabitants in their immediate vicinity did not then know them as those of the palace nor of the city of Persepolis, otherwise they would not have been embarrassed in searching for them; they would have been in no uncertainty as to their position.

"These edifices, then, which are now taken for the ruins of Persepolis, must have been, at least, at some distance from them; they seem to have been in a solitary place, like that where Stonehenge (in England, of which hereafter), is placed; and, moreover, like Stonehenge, from being in the midst of sacred woods where gods were worshipped before temples were erected to their honour. There has not been found among the supposititious ruins of the ancient edifices of Persepolis, any stone calcined by fire; no traveller has said that he has found these traces of a conflagration; it has even always been impossible to burn these edifices, for buildings cannot catch fire that are entirely constructed of marble. Chardin then has great reason to doubt whether these edifices have ever been covered; and if, in the part marked G, upon the plan as well as upon the elevation of that city, Niebuhr has fancied that he has detected traces where pillars of singular form have been placed as if for the suspension of doors and windows, it is because formerly the Arabs established a mosque there, which, though uncovered, was shut in by doors like that which is to be seen at Malta."

(To be continued.)

MASONIC FUNERALS.

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

DEAR SIR AND BROTHER,—I send you the following correspondence, with which you can deal as you think proper. If you think it can be interesting to your readers, it is at your service.

I did not choose to enter on what I felt must be a fruitless controversy with one who is uninitiated, and with whom therefore the advantage is not equal. I desire now to remark on the objection, that in the address spoken at the grave "a prayer is ostensibly offered to the Almighty, on behalf of the deceased," the words referred to are the following:—"May Almighty God, of his infinite goodness, extend his mercy towards him and all of us."

It appears to me that there is but little, if any, difference between this and the following, taken from a prayer in the Church of England Burial Service:—

"That we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory."

Yours faithfully and fraternally,

Jersey, March 17th, 1860.

HENRY HOPKINS.

Jersey, March 6th, 1860.

REVEREND SIR,—I have been informed by several persons, that on Sunday last you took occasion, from the pulpit, to refer to the proceedings of Monday, February 27th, in St. Helier, and to deprecate the society under whose auspices the funeral was conducted. I cannot but hope that you were induced to take this course under a mistaken impression of our views and objects, especially as so large a number of the prelates and clergy of the Church of England not only belong to the Order, but do not hesitate to become its advocates in their clerical capacity.

It is not my desire or intention to open a discussion on the subject, indeed there are several circumstances which entirely forbid it, so far as I am concerned; but I venture to offer you a copy of a little publication on Freemasonry,* and to request a

* This pamphlet was *Three Lectures on Freemasonry*, by HENRY HOPKINS, LL.D.; for a notice of which our readers are referred to Vol. vi. of the *Magazine*, pp. 16-20.

perusal, not without some confidence that you will thereby be led to think more charitably of us, even though you may differ from the writer on many points.

Not having been present at the service referred to, I am of course unaware of the specific objections which you presented to your hearers. I shall be most happy if the pamphlet can at all tend to remove them, not doubting that in such case you will have the candour to acknowledge any modification of your opinions.

I have the honour to remain, yours obediently,
HENRY HOPKINS.

The Rev. R. Bellis.

Claremont House, St. Helier,
March 8th, 1860.

SIR,—I beg to acknowledge the receipt of your courteous communication, together with the accompanying pamphlets. I feel it necessary, at the same time, to acquaint you that you have been misinformed as to my having, from my pulpit, taken occasion "to deprecate the society" under whose auspices a public funeral was lately conducted. My remarks were entirely directed to the published account (corroborated by one of the pamphlets) of the proceedings on that occasion, especially an address stated to have been delivered over the grave. In that address the faith of our Lord Jesus Christ, and the great truth of the sinner's salvation through him alone, is entirely omitted and ignored; and, at the conclusion, a prayer is ostensibly offered to the Almighty on behalf of the deceased. The proceedings were public and ostentatious, and therefore I felt it my duty, as a minister of Christ, in my public place to state, what I still maintain, that the above was not Christian burial, and to warn my hearers against being misled by such professedly religious displays.

I shall hope to read the lectures on Freemasonry you have been good enough to send me, but I must say at once, that if its tenets and principles are to be identified with the funeral address in question, no possible explanation can persuade me that they are also in accordance with the Christian faith.

I am, Sir, yours faithfully,
RICHARD BELLIS.

Dr. Henry Hopkins.

Clear View Cottage, St. Lawrence,
Jersey, March 12th, 1860.

REVEREND SIR,—Allow me to thank you for your prompt and candid reply to my former communication. Though I still adhere to my desire not to enter on a discussion, there are one or two points which require explanation, and to these I will limit myself.

The only definite statement you are alleged to have made which has reached me is, that "Freemasonry is antagonistic to the Word of God." This is a serious charge, if well founded, but I confidently assert that it is one which is refuted in all parts of our rites and ceremonies, in which the study of the Scriptures as the rule of conduct and of faith is most strictly enjoined.

I am glad to learn that you did not "deprecate the society" on the occasion referred to, and merely wish to add, that any funeral service conducted by us, whether in the Lodge or at the grave, is not intended as a substitute for that of the church, but as supplementary to it. The fault of omission in this case does not lie with us, but with those who refused it, though desired both by the deceased and by the Freemasons—who endeavoured to act on his instructions—as well as in accordance with the feelings of myself and very many others, members of the Church of England. Application on the subject was made to the Rector of St. Helier. In a similar instance which occurred a year ago, when a Roman Catholic Freemason died, his church allowed that which the Church of England has now refused—that is to say, the rites of the Church before the Masonic ceremonial.

You remark that "the proceedings were public and ostentatious," and that "the above was not Christian burial;" that, therefore, you felt it a duty to caution your hearers. The funeral of the late Joseph Sturge was a public one; there was an attendance of fifty carriages and of several hundred persons in the procession, including clergy and magistrates, with more display than accords with the opinions of the Quakers. There was no service at the grave, and I believe only a few words of address spoken in the chapel. I presume that if you had at the time been officiating in Birmingham, you would not have thought it necessary to utter the same warning to your hearers. In the recent case the deceased was a Quaker too.

In the Church of Scotland, moreover, consecration of the ground is considered unnecessary, as it is by the Quakers, and there is no service at the grave. Yet their form of burial is not generally deemed antichristian. The same may be said of the funeral last autumn of the Rev. John Angel James, the well

known independent minister, at Birmingham, which was attended by nearly a hundred clergymen of the Church of England (several of them being pall bearers) in the chapel previously occupied by the deceased.

You do not make an important point of the ostentation, farther than as a reason for your notice of the matter from the pulpit. Personally I should have preferred an avoidance of the display, as you will find by reference to page 47 of my pamphlet. Though I stated my opinion in the recent case, I had no right to a voice in the matter, and the only circumstances which reconciled me to it were the wish of the deceased, and the fact that he was a poor man; so that, had it been refused, it might have been supposed that a distinction was made on this account between his case and that of the late Dr. Cuquemelle.

I think you will see that there was a considerable complication in the circumstances I have mentioned, which caused many difficulties to arise on the late occasion.

I conclude with a quotation from an article which appeared in the *Freemasons' Magazine* of Saturday last, and this will, perhaps, explain why so many clergymen advocate the Order, whilst others, like yourself, object to it.

"We claim, and even insist, that no man or class of men have the right to judge of our merits as a society, who have never investigated, never viewed from the stand point of the initiated, the true secrets, the teachings of our Order."

With a promise not to trouble you with further correspondence on the subject,

I am, reverend Sir, yours faithfully,
HENRY HOPKINS.

The Rev. R. Bellis.

Claremont House, St. Helier,
March 12th, 1860.

SIR,—One or two points of the further communication with which you have favoured me require some brief animadversions on my part before the correspondence closes.

In the first place; whatever words any person may have taken upon himself to attribute to me, I content myself with simply repeating the statement of my last, respecting what I really did say.

In the next place, will you permit me to observe, that the analogy of the other funerals which you mention could not apply to the present case, because my objection was not that nothing was said at the grave, but that something was said there, of the nature adverted to in my last. This is the real point at issue, and it seems to me, that the truth, at which I trust we both aim, will be best served by not turning aside to generalities, but by bringing the only infallible standard—God's word—to bear upon it.

I am, Sir, yours faithfully,
RICHARD BELLIS.

Dr. H. Hopkins.

Clear View Cottage, St. Lawrence,
Jersey, March 14th, 1860.

REVEREND SIR,—Your reply, with which I am favoured, is just such as I could not but anticipate. Unwilling, as already stated, to enter on a controversy, among other reasons, for the one mentioned in the quotation with which I concluded my last note, I did not notice the point you urge. I trust, as you have remarked, that "we both aim at the truth," and are actuated by conscientious motives.

I write again, not to renew the discussion, but only to ask your permission to send the correspondence to the Editor of the *Freemasons' Magazine*. Of course I shall not do so if you have any objection.*

I am, reverend Sir, yours faithfully,
HENRY HOPKINS.

The Rev. R. Bellis.

Claremont House, St. Helier,
March 17th, 1860.

SIR,—I have not the least objection to your publishing in the *Freemasons' Magazine* the correspondence which has taken place between us, and I beg in every way to reciprocate your friendly acknowledgments.

I am, Sir, yours faithfully,
RICHARD BELLIS.

Dr. H. Hopkins.

COLOURS.—The Masonic colours, like those used in the Jewish tabernacle, are intended to represent the four elements. The white typifies the earth, the sea is represented by the purple, the sky blue is an emblem of the air, and the crimson of fire.—*Dr. Oliver*.

* The latter portion of the letter is omitted, as it contains no reference to the subject.

CABALISTICAL PHILOSOPHY OF THE JEWS.

COMPILED FOR THE MASONIC SIGNET AND JOURNAL BY BRO. JOSEPH COVELL.*

The word *cabala* (according to its genuine import) signifies nothing else but "tradition," and comes from the verb *cabal*, denoting with the Hebrews, to give or receive. It is a mystical doctrine concerning God and the creation, which the Jews received by tradition from father to son. If we may give credit to them, it began with Adam, who had a perfect knowledge, not only with the whole nature and property of things corporeal, but also of the divine nature, of the mysteries of religion, and of the redemption of mankind, which his angel, Raziel, assured him was to come to pass by means of a just man, whose name should consist of four letters [which is the cause, say they, that most part of the Hebrew names are of four letters in their language, wherein the vowels are no letters]. Adam taught these mysteries to his children, and they to theirs till Abraham and the patriarchs. But they say Moses learnt it anew from the mouth of God, during the forty days that he was in the mount, where he received two laws, one written with the hand of God, comprised in the two tables of stone, the other not written, and more mysterious; the former for all in general, the latter for the learned in religious mysteries; which is that taught by Moses to the seventy elders of the people, chosen by himself, according to the counsel of Jethro, and they transferred the same to the prophets, doctors, scribes, pharisees, rabbins, and Cabalists.

In order to judge of the cabala, it is expedient for us to know what was the philosophy of the Jews. As the Stoics, Peripatetics, Pyrrhonians, and other philosophers had their peculiar sects, the cabala is divided commonly into that of things, and of words or names. The first is called by the rabbins *Bereschit*; the second *Mereana*. That which treats of things, by the Cabalists called *Sephiroth*, that is, numbers or knowledges (for with them to number and to know are nearly synonymous), is either philosophical or theological. The philosophical comprehended their logic, physics, metaphysics, and astronomy. In logic they treat of the ten lesser Sephiroth, which are so many steps or degrees for attaining the knowledge of all things, by means of sense, knowledge, or faith; and they are divided into three regions. In the lowest, which is made by the sense, are—1. The object; 2. The medium, or *Diaphanum*; 3. The external sense. In the second and middle region are—4. The internal or common sense; 5. The imagination or fancy; 6. The estimative faculty, or inferior judgment. In the third and supreme degree—7. The superior judgment; 8. Reason; 9. The intellect; and 10. The understanding, which performs the same office to the soul as the eye does to the body, which it enlightens. Thus, for example, when I hear a cannon discharged, the sound comes to my ears by the medium of the air; then the common sense receiving this species of the sound, transmits the same to the imagination, and the estimative faculty judges thereof, simply, as beasts would do; afterwards the judgment apprehends the essence of the sound. Reason searches the cause of it, and the intellect considers them. But, lastly, the understanding, or *Mens*, called by the Cabalists *Ceter*, that is, a crown (by way of excellence), receiving light from on high, irradiates the intellect, as this again does all other faculties; and these are the degrees of cabalistical knowledge. In the other parts of their philosophy they treat of the fifty gates of light. Whereof, the first is the divine essence, the symbol of which is the tetragrammaton, and ineffable name of God. The second gate is the Archetypal world, the knowledge of which two gates they say was hid, even from Moses; the third is the earth; fourth, matter; fifth, vacuum, or privation; sixth, the abyss; seventh, fire; eighth, air; ninth, water; tenth, light; eleventh, the day; twelfth, accidents; thirteenth, night; fourteenth, evening; fifteenth, the morning. And after many other things they constitute man to be the fiftieth gate. To arrive to the knowledge of all these gates, they have erected thirty-two flambeaux, or torches, to guide them into the secrets contained therein, which they call the paths of wisdom, namely, the intelligence, miraculous or occult; intelligence sanctifying, resplendent, pure, dispositive, eternal, corporeal, &c. The theological cabala treats of God and angels—of God by expounding the names of twelve, and forty-two letters; yea, they attribute seven hundred to him; and particularly the divine attributes, which they term the grand *Sephiroth*, viz.: infinite wisdom, intelligence, clemency or goodness, severity, ornament, triumph, confession of praise, foundation and royalty, whereby God governs all things by weight, number, and measure. Of angels, namely of the thirty-two above mentioned intelligences, called by them the paths of wisdom (for they make them to be so many angels), and of seventy-two other

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angels; the names they compose of the 19th, 20th, and 21st verses of the fourteenth chapter of Exodus; in each of which there being seventy-two letters, they form the name of the first angel out of the first three letters of each verse: the name of the second out of the three second letters of the same verses, and so of the rest, adding at the end of every word, the names of God, Jah, or El; the former whereof denotes God as he exists, and the latter signifies mighty or strong God. The cabala which treats of words and names, is nothing else but the practice of grammar, arithmetic, and geometry. They divide it into three kinds, the first of which is called *Notrackon*, when of several first or last letters of some words is framed a single one, as in our acrostics. The second *Gematric*, when the letters of one name answers to the letters of another by arithmetical proportion; (the Hebrew as well as the Greeks making use of their letters to number withal.) Whence, some moderns have affirmed that Christianity will last seven thousand years, because the letters of *χριστιανισμο* are of the same value in number with those of *εωπαριστοιχιου*. The third is called *Themurah*, which is a transposition of letters, like that of our Anagrams, the most common way of which is to change the last letter of the alphabet into the first, and on the contrary, to which kind are referred the words and verses which are read backwards. Thus they prove by the first word of Genesis, which is *Bereschit*, that the world was created in autumn, because in this word is found *Fethisri*, which signifies autumn; and that the law ought to be kept in the heart, because the first letter of the law is *Beth*, and the last *Lamed*, which two letters being put together and read after their mode, make *Leb*, that is, the heart. Some are of opinion that if the word cabala be taken for a tradition, that is to say, the manner in which the Jews made their sacrifice and prayers according to the instruction they had from father and son concerning the same, it deserves to be esteemed for its antiquity, although it be abolished; and the more in regard of the hieroglyphical and mysterious name of God and angels which it contains; and whereof whoever should have a perfect and entire knowledge, would find nothing impossible. It was by this means, say they, that Moses divided the waters of the Red Sea, and did so many other miracles, because he had written at the end of his rod the name of Jehovah. For if it be true that Black Magic can do wonders by the help of malignant spirits, why not the cabala, with more reason, by means of the names of God and the Angels of Light, with whom the Cabalists render themselves friends and familiars? Our Lord seems to confirm the same, when he commands his apostles to make use of his name for casting devils out of the possessed, and to heal diseases as he did. The victory of Judas Maccabens against the enemies of his religion, happening by means of a sign of four letters; that of Antiochus over the Galatæ, by a pentagon; that of Constantine the Great, by the sign of the cross; and the *Thau*, with which the Scripture arms the foreheads of the faithful, demonstrates that figures are not wholly inefficacious. The critical days of diseases show likewise that all kind of virtue cannot be denied to number, and consequently that the cabala is not to be blamed for making account of numbers, names and figures, the knowledge whereof would undoubtedly be most excellent, did it not surpass the reach of human capacity, which cannot comprehend the connection there is between the name and the thing which it denotes—the number and the thing numbered—and the figure and the thing figured. For since the external figure of a man, or rather animal, gives me to know his substance, which I see not, and the species of his figure entering into my senses, suffices to make me conceive the thing without its stirring out of its place; why shall not the names, and particularly those imposed on things by our first parents in the Hebrew language, have as necessary a signification and connection with things as the other accidents which are the objects of our senses? And why should we not believe the same of the letters which represent those names in the same language?

Again, others think that the cabala was either allegorical or literal. The former was more conjectural; but, if there be any virtue in characters which signify nothing, with more reason, the words, syllables and letters which are the visible name of things, shall not be without. This afforded ground to the Cabalists to consider, in letters, not only their number and arithmetical value; but, also, their order, proportion, harmony, magnitudes, and geometrical figures; observing whether they are straight, crooked or tortuous, closed or not. Thus, in one passage, where the Messiah is spoken of, some have concluded from a Messr, which is found inclosed in the middle of a word, contrary to custom, that this Messiah should proceed from the closed womb of a virgin, contrary to the course of the ordinary birth of men. Thus, Rabbi, *Haccadosh*, in the first letters of these Hebrew

words of Genesis, chap. xlix., v. 10. *Jebō scilo rebo*, found those with which the Hebrews write the name of our Saviour, viz.: J. S. V. Lastly, others say that we ought to govern ourselves in reading the Cabalists, as bees do, who gather only the good and leave the bad, which is more plentiful; and, above all, to avoid the loss of time which is employed in turning over the tedious volume of the Talmudists, which are either so unpleasant, or their sense so much unknown to us, through the envy which they have to their successors, that we may with more reason tear their books to pieces, than one of the Christian fathers did the Satires of Persius.

Upon the whole, the Cabalistical writers abound in excellent observations, and many profound truths are hidden in their works, but these are so blended with so many fanciful and childish conceits, that it requires no small patience, pains and judgment, to separate the good grain from the unprofitable chaff. The pains and time, however, bestowed upon this study, will be amply repaid by the knowledge acquired.

That there is a secret, hidden meaning in the sacred Scriptures, distinct from, and superior to, the popular and literal sense, has been a very favourite opinion among the most learned Christian writers, as well as Jews. Indeed, without admitting this to be the case, a great part of the Divine Writings will be confused and obscene, if not absolutely unintelligible, particularly in the prophecies. When we admit of the truth of the Scriptures, we must at once conclude that there is nothing superfluous in them. Therefore, it follows that every part must be pregnant with important meaning. The Heavenly Author intended that the sublime composition should be at all times a fund of rich instruction, respecting the things of the spiritual world. Accordingly, we are commanded by him to "search the Scriptures."

MASONRY IN NEW YORK.

BY BRO. H. L. HOSMER, D.G.M. OF OHIO.

MASONRY is in a healthy condition in this metropolis. The reconciliation of old difficulties has been followed by a generous desire and emulation among brethren to excel in the work of harmony and good fellowship. New York is now emphatically the Grand East in the Lodge of the Union; and if we of the west duly regard the duties of the second station, our brethren in the south will "better observe the time," and Masonry will not be without its influence in healing the dissensions which, from other causes, have sprung up and threaten to destroy the nation. *A propos*, while speaking on this subject, I was kindly permitted by Bro. Austin, Grand Secretary of this State, a few days ago, to examine the first records of the Grand Lodge of New York. Very beautiful are they for their mechanical execution, as well as the interesting facts they contain. The Grand Master of the Grand Lodge of New York, during the revolution, was a Briton; and more than half the Lodges represented in that Grand Lodge belonged to and were composed of soldiers in the regiments of his Britannic majesty George III., at that time engaged in the war against this country. All through that bloody conflict which gave us our liberties, Masons on both sides met as brethren in the Lodge. They were foes outside, but friends there; and the Grand Lodge records of that period attest the fact, that for some time before the evacuation of this city by the British troops, members of the Grand Lodge, including the Grand Master himself, gave notice of their intention to leave; and, in anticipation of that event, the Grand Lodge was summoned, parting speeches were made, and resolutions of eulogy and regret passed, in which both British and Americans united as brethren. What a commentary is this upon the beauty and utility of our Order! Can the time ever come when an institution shall become useless which could thus control the elements of war? Let those who urge that it has outlived its usefulness, consider these facts, and be silent. A time may come in the future (which heaven avert), when Masonry may again be the only medium of kindly feeling between contending armies.—*Voice of Masonry*.

THE COVE OF CORK.—Lord Fermoy, the present representative of Marylebone, was formerly, when Mr. Burke Roche, member for Cork. On Friday night there was a discussion in the House of Commons on the subject of the duty on foreign corks and the repeal thereof. After the question was disposed of, Lord Fermoy was expressing the annoyance he felt at having missed the discussion, as he had desired to say something on the subject. "Why," said the Chancellor of the Exchequer, who was standing near, "What do you know about it?"—"What do I know about it?" exclaimed Lord Fermoy, "Why, sure, didn't I cut Cork years ago?" The Chancellor of the Exchequer rushed into the house to move the silk resolution.—*Ira*.

MASONIC NOTES AND QUERIES.

KNIGHT TEMPLAR'S STATUTES.

WHERE can I obtain the laws governing the Masonic Knights Templar?—KNIGHTHOOD.—[Upon applying to Bro. Spencer, the Masonic bookseller, we have no doubt he will be able to furnish a copy. Sir Kut. John Masson, the esteemed Grand Chancellor of the Order, is ever ready to give information to any Knight who may require it.]

PORTRAIT OF BRO. PETER GILKES.

Where can I see a portrait of the celebrated Bro. Peter Gilkes?—EMULATION.—[One was engraved by our Bro. John Harris, and no doubt can be obtained of him, or of Bro. Spencer.]

DEGREES CONFERRED IN SCOTCH ROYAL ARCH CHAPTERS.

Is it true that in the Royal Arch Chapters, in Scotland, they are in the habit of conferring other degrees not known in ancient Masonry?—B. A.—[Our correspondent must remember that Scotland is governed by different Masonic regulations to England, hence it is that a Scottish Royal Arch Chapter does, and can, confer degrees of which "B. A." speaks as if they were not Masonic, but being given in an Arch Chapter will, we dare say, cause him to look upon them in a new light. By the Constitutions of the Supreme Grand Chapter of Scotland, it is imperative on every one to take certain degrees unrecognized here; thus, one of the laws states, "No one shall be admitted to the Royal Arch degree until he has received the degrees of Mark Master and Past Master (both of these being Chair Master degrees); as also the Excellent degree (containing in it the three points commonly called in Scotland, the Excellent, Super-Excellent, and Arch.)" And in another law we are told, "All Chapters (until deprived of the privilege) are entitled to grant the following degrees:—Mark, Past, Excellent, and Royal Arch, as also the Royal Ark Mariners, and the Babylonish Pass, which is commonly, but erroneously, called the Red Cross, and is composed of three points—Knights of the Sword, Knights of the East, and Knights of the East and West."]

BRO. RICHARDSON OF SHEFFIELD.

Wanted particulars, biographical and Masonic, of the late Bro. John Richardson of the Royal Brunswick Lodge, Sheffield; author of a song, or paraphrase of the 133rd Psalm, beginning, "Oh! what a happy thing it is."—A. F. E.

THE EARL OF MOIRA.

Is there any good life of this nobleman, once, I believe, Pro-Grand Master of England?—[None worthy of the name. His daughter, the Marchioness of Bute, published the *Private Journal of the Marquis of Hastings, K.G., Governor-General and Commander-in-Chief in India*, for a review of which, turn to the *Freemasons' Magazine*, vol. v., p. 975, for the year 1858; and for much of his early life, consult Lord John Russell's *Diary and Correspondence of Thomas Moore*. See also p. 690 of the same vol. of the *Freemasons' Magazine* for a pithy summary of his private character.]

LADIES AND FREEMASONRY.

Can you give me the reason why ladies are excluded from the Craft, in England? They were admitted to the Lodges on the continent some years since if they are not so now.—AN ADORER OF THE FAIR SEX.—[Our correspondent may be an adorer of the fair sex, but we have strong doubts of his being a Mason. Yet we do not intend to be actuated by a less courteous demeanour to him than others who send us their names. In Captain Smith's *Use and Abuse of Freemasonry*, page 349, he will find a chapter entitled "Ancient and Modern Reasons why the Ladies have never been admitted into the Society of Freemasons." That must satisfy him better than any dictum of ours.]

CHEVALIER RUSPINI FOUNDER OF THE GIRLS SCHOOL.

Is there any portrait of Chevalier Ruspini to be obtained?—A GOVERNOR.—[Not unless you can get the one in the old series of the *Freemasons' Magazine*, published above sixty years since.]

THE PILGRIM LODGE, NO. 289.

Since the Pilgrim Lodge, No. 289, refused to send a steward to the Grand Festival of 1854, and thereby lost the privilege of conferring the red apron, pray inform me if the older members now alive are not entitled to wear a red apron for the rest of their days, although the honour is departed, and has been attached to the Jerusalem Lodge, No. 233?—A PILGRIM WHOSE PILGRIMAGE IS NEARLY ENDED.—[The red apron is the distinctive badge of a brother who has served the office of a Grand Steward of England; he is entitled to wear it for life as a mark of

honour. If he have not served the office he cannot wear a red apron, though he may have been a member of a "red apron Lodge" for twenty years.]

INFLUENCE OF MASONRY.

In an old periodical, I read that "an instance of the influence of Masonic brotherhood, was last night to be seen in the Grand Master's Lodge, where four brothers had met together, and represented the *Times*, the *Morning Chronicle*, the *Globe*, and the *Dispatch*, all of which were heartily abusing each other politically." This it appears was in 1836. Who were the four Masons alluded to, and what was the connection of each with the several newspapers mentioned?—A PRESS-MAN.

THE WORKING OF THE GRAND STEWARDS' LODGE.

Having seen letters *pro* and *con* in the *Magazine*, in which the right of the Grand Stewards, as the custodians of the Craft working has been discussed, permit me to supply a note bearing on this question from the *Freemasons' Quarterly Review*, vol. iii., p. 322, where, respecting the "Emulation Lodge of Improvement," the following remarks occur:—

"It may not be uninteresting to our readers to give some short outline of the origin of this Lodge of Instruction. About the year 1823, several brethren considered that the Masonic lectures were not worked in the Lodges upon a sufficiently regulated system, and that if those whose attainments as working Masons placed them as a prominent authority were to meet together and to work efficiently, they might be the means of effecting much improvement. They accordingly met, we believe, in Wardour-street, pursuant to a general notice in the public papers, which advertisement created a considerable sensation in the Craft. Some members of the Grand Stewards' Lodge, hitherto the only authority for a recognized system, felt it was necessary to watch the proceedings, &c."

Without entering into the question, I merely send the above note as bearing upon a disputed point, and am—A LOOKER-ON.

FREEMASONS' SICK AND BURIAL CLUBS.

Many of our Lodges in Lancashire have benefit societies attached to them, to grant sick relief and funeral gifts to their members. Although such societies, however good in themselves, are no part of Masonry, they are confined to members of the Craft; but their funds are kept strictly separate from those of the Lodges to which they are attached, nor is the business of the benefit society entered into in Lodge. Are those societies common throughout England? and to what date can they be traced?—GEORGE MARKHAM TWEDDELL.

THE LATE BRO. PETER GILKES.

All young Masons hear more or less of the working of Peter Gilkes, but we are not so fortunate in gaining information as to his Masonic life. Can't you oblige us youngsters by publishing a life of him?—T. A. T.—[A biographical sketch appeared in the *Freemason's Quarterly* at the time of Bro. Gilkes's decease, and as it may not be easily met with by the recently initiated, we will just quote the chief incidents in his career. Peter William Gilkes, born 1st May, 1765. Initiated in the British Lodge (No. 8) in 1786. W.M. of the Lodge of Unity, No. 82, and successively occupied the chair of the *Globe*, No. 23; the *Cadogan*, No. 188; *Old Concord*, No. 201; *St. James's Union*, No. 211; *Lodge of Unions*, No. 318; *Lodge of Hope and Unity*, No. 259; *Royal York*, No. 7; each of which he was Master of on more than one occasion, and died W.M. of the *St. Michael's*, No. 255. He was always willing to instruct young Masons, and so high was his reputation that the Craft subscribed for a very handsome gold medal for him, which he bequeathed to our Bro. W. R. G. Key, a most estimable and worthy pupil of his. He was also a Royal Arch Mason, having been exalted in the *Caledonian Chapter*, but from our present Calendar we are unable to state to what Lodge it was attached. Bro. Gilkes died December 11th, 1833, and a tablet was erected to his memory, designed by Bro. Stephen Barton Wilson, in the church of *St. James's*, Westminster, where he was buried.]

BRO. LOWE OF STOCKPORT.

Who was Bro. Lowe of Stockport, and what was his Masonic standing? In most of the old Craft song books there is a Royal Arch song attributed to him, beginning:—

"Father Adam, created, beheld the light shine,"

WILLIAM HENRY STEPHENS, Gorruckpore, East Indies.

GRAND LODGES.

How many Grand Lodges are there at present existing, and where?—A LEWIS.

Literature.

REVIEWS.

Die Mensch, die Familie, und die Gesellschaft in ihren Verhältnissen zur sittlichen Entwicklung der Menschheit. Von EUGEN BUSSSEN, Basel.

THIS work has been reviewed favourably on the continent, in consequence of its moral tendency, and the vast social interests it embraces, and it would appear fairly so. It is written in a spirit of piety, and the author has attained to that point of religious perfection as to be unassailable by any of those gloomy mists and disquietudes which perplex the heretical; and where he beholds the flashes of truth, which shine in the valley beneath, unite in a stream, reflected by the light of that sun of the Great Father of light, which shines upon the just and unjust of mankind. It is a maxim amongst Freemasons that the happiness of an individual depends upon his progress in perfection; and that the striving after the right mode of thinking is the way to arrive at prosperity and social improvement, but that the true method is only to let the spirit prevail over the flesh—the thinking over the material part of ourselves. This admits of no delay or spiritual death, but inculcates life and activity, which leads man on to the happy result contemplated by Freemasonry—the permanent rest of his soul in heaven. In the development of his ideas, the author dwells much upon Christianity as the means of freeing us from sin, a restoration of the kingdom of God within us, which by the power of truth we are led to the holy privilege of becoming children of God; but in this he continually refers to original Christianity, shorn of those irritating dogmas, which the polemical discussions of religionists have brought into existence.

Having noticed the spirit and character of this work, we will just refer to its contents. There are three sections—the subject of man; secondly, that of family; and thirdly, the subject of society; each of which treatises are further subdivided.

If this book be studied, something may be learned from it, for it really hinges on the principles of Freemasonry, and the author has by it been enabled to promote still further a knowledge of the brotherly bond of Masonry—the true art of life.

In allusion to this, he says (p. 489):—

"You forget that our experience is still imperfect; our battle with sin as sharp as ever; our death always as painful to the survivors as the dying themselves; ye forget that mankind, that your souls' everlasting comfort require a firm and remaining city. You who have attained to this happy experience, hold fast by it, and be not led away to fear that the mixture with society will tend to wrest it from you, for the hope of a better life will never be obliterated from your hearts. The voice of God will always be echoed by the soul, and it has spoken out already these words, "we now see through a glass darkly, but then face to face. Now I know in part, but then I shall know even as I am known. Happy are those who mourn, for they shall be comforted; happy are they that hunger and thirst after righteousness, for they shall be satisfied." He assures us that those contradictions which trouble our minds will disappear, and our earthly darkness, which leaves us only a mere glimpse of the heavenly path, will be dispelled by the glory of the True Light of the world. Tears, which flow so abundantly on this earth, will not be experienced there; mothers will not bewail their children, nor children their mothers; the hearts rent asunder by the world will be united again; broken pledges once more renewed, and all the holy inspirations of our soul will be refreshed. The injustice of the world will there be forgotten; the daily warfare of our souls will be ended by the destruction of sin; the scene now presented being a new earth and a new heaven, where is that firm and abiding city we are so anxiously looking for—and this is, everlasting life!"

NOTES ON LITERATURE, SCIENCE AND ART.

LORD MACAULAY, who held in the highest veneration the famous Admiral Robert Blake, expressed, some months before his death, a hope that the gentlemen of Somerset would set up some memorial of that great man. The suggestion was taken up, a subscription has been commenced, Mr. E. H. Bailey has contributed the design, Mr. Hepworth Dixon has written the inscription; the work is being executed in the studio of Mr. Papworth, where it will soon be ready for public inspection. Mr. R. Arthur Kinglake, of Weston-super-Mare, Somerset, a gentleman who took an active part in the restoration of the Wellington Monument, has consented to receive subscriptions. It is not very creditable to the first naval country in the world that the man who first rendered her supreme at sea should have no stone or statue to mark his place amongst us here in London. Justice is blind. We are glad, however, that Somersetshire has made a move in so good a work.

Until ample justice can be done, let us have this expression of awakening gratitude and public care.

The following valuable piece of information has gone the rounds of nearly the whole of the continental as well as the English press. Europe will be delighted to learn that the great Lamartine tumbled down and didn't hurt himself:—"M. de Lamartine (says a Paris correspondent of *the Nord*) has just met with an accident that his friends will hear of with pain, but which, fortunately, is not likely to lead to serious results. In stooping to pick up some papers, he struck his forehead against the corner of an arm chair with such violence as to cause him to fall back insensible. He was raised immediately, but found to be so seriously indisposed that he was compelled to keep his bed for several days. *Not the slightest danger is apprehended.*" We hope shortly to learn from the same source, when the post last had his hair cut, and whether his corns are troublesome this changeable weather.

A propos, the Paris correspondent of a daily contemporary writes:—"The booksellers of Paris, who can afford to be generous, beholding (as their advertisement states) with grief and regret the insufficiency of the national subscription raised in favour of M. Lamartine, have in the most munificent manner come to his assistance and undertaken the publication of his works, which Lamartine's friends are collecting, and have made over to him the full possession of the copyright during his life, or for ten years in case of death. M. Lamartine has, on his side, generously contributed to the good work by adding a number of unpublished prose works and poems, and thus the speculation is rendered as complete as possible. Let us hope that Lamartine, like Micawber, may have found that something has turned up at last, and that he will be content in his good fortune, and give us occasion to be content likewise in hearing no more of his misery. These works are advertised as being the result of half-a-century's labour, and consists of one hundred and one volumes,—'A biographical monument,' says the advertisement, 'which can only be obtained by subscribers.' The subscriptions are received at his residence. Four years' delay is allowed for payment. Everything is done, as you must perceive, in a high-minded gentlemanlike way, and we make quite sure of the success of the speculation."

The *Athenæum* makes the following interesting statement:—"Since our announcement of the discovery at Eden Lodge, we have had further opportunities of seeing the letters. They are of very great interest. Among the confidential correspondents, not named in our brief note of last week, we find the names of Archbishop Moore, Lord Shelburne, Dr. Priestley, Gibbon, Lord Malmesbury, Hugh Elliot, Minister of England at the Court of Frederick the Great, Jack Lee, Lord Grey, Lord Eldon, Duke of York. Many new *bons mots* of Selwyn are found in the papers. Mr. Elliot's letters from Berlin are most curious and important for the story of the Court and Times of Frederick the Great. Mr. Carlyle should see them. There is a work in six manuscript volumes, written by Mr. Eden, called "Notes on the French Revolution"; also numerous letters from Paris during the Reign of Terror. Mr. Eden was intimate with Marie Antoinette. The details about the struggle of 1782, between Pitt, Fox, North, and Shelburne, are extremely curious. Wedderburn's letters are excessively clever. Respecting the American War, we have the secret correspondence of Lord Suffolk's office, including intercepted letters of Frederick the Great, Franklin, Silas Dean, and many others. These letters are full of interesting details. They contain, in fact, something about everybody who was anybody."

Lord Palmerston has granted £50 from the Royal Bounty Fund to Samuel Bamford, the well-known Lancashire Liberal. It is at the same time understood that Mr. Bamford's name is not permanently placed upon the list, there being several other claimants whose titles to the aid have not yet been decided upon.

We observe the announcement that two works of Mr. George Augustus Sala, his "Baddington Peerage" (contributed to the *Illustrated Times*), and his *olla podrida*, "Lady Chesterfield's Letters to her Daughter," which appeared in the *Welcome Guest*, are each to be published in a collective form by Messrs. Houlston and Wright. Mr. Sala is a writer of great and unquestionable power; but the two works mentioned are beyond doubt his very weakest efforts, and indeed totally unworthy of his pen; their reproduction will be a mistake on the part of the publisher, and will injure the fame of the author.

The *Homerward Mail* says—"It cannot be said that the authorities are dilatory in making the arrangements for the transfer of the India Office to the West-end. If equal diligence were used in all departments, on every occasion, things would come as near perfection as is possible in

mundane matters. Of the thousand tons of records five hundred, consisting of duplicates and occasional triplicates, have been sold at a fair rate, and realized, we are informed, altogether, something under five thousand pounds. The papers so sold, by a process well known to the trade, will have the ink removed from them, and will be worked into a pulp and remade into paper, which will fetch double the price given for them as they are. The library of the East India Office, so rich in Oriental manuscripts, is to be transferred, we understand, to the Board of Control. To the same place will go, perhaps, the valuable collection of industrial specimens, perhaps even the museum of animals. According to some, however, this latter collection will be sent to the British Museum. Such a course we would earnestly deprecate. The mass of articles at the British Museum is already so prodigious as to defy supervision; besides, it is very desirable to retain all the Indian collections in one spot, and that spot the most accessible to Oriental students.

Lord Dufferin has been excavating on the banks of the Nile, and we understand that a small temple, with the columns *in situ*, and a considerable number of inscriptions, have rewarded the search.

The Wroxeter excavations were brought forward as the topic of the evening at the meeting of the Royal Society of Literature on the 7th inst. Sir J. J. Boileau, Bart., V.P., was in the chair, and after the election of a new member, M. Alphonse Mariette, Mr. Thomas Wright gave "An Account of the Recent Excavations at Wroxeter," from which it appeared that these researches have now been conducted with great success, that they are still progressing favourably, and that there is every reason to hope that the result of this year's diggings will be even more valuable than that of previous years. At present Mr. Wright has uncovered a long line of rooms adjoining a cross street, a part of the town lying between three streets, with good reason to anticipate many further successful researches, both among private and public buildings; one large structure, comprised within a square of nearly two hundred feet each way, which, from the extent of the hypocausts under it, has been in all probability part of the public baths, and which, moreover, contains no traces of the tessellated pavements usual in private houses, but is floored with a hard and solid concrete or cement. Near this is a tank, possibly used for a swimming bath, flagged at the bottom, and full, when opened, with refuse of all kinds, which would seem to have fallen into it at the time it was in use. Round this tank were the usual ambulatory passages, and near it a small room full of charred wheat. Another large structure, two hundred and twenty-six feet long by thirty feet broad, Mr. Wright has conjectured to have been a basilica. Curiously enough, it is the same length as that at Pompeii. It was paved with bricks set herring-bone fashion. Along the side of the basilica was the ordinary public street, paved on one side, apparently for a *trottoir*. A third building was a square, with a central court and several little rooms about ten feet long running out of it. In some of these were charcoal and mineral coal, with a large number of bones, some sawn through, as though it had been used for a shop, for the manufactory of articles of bone, as hair pins, &c. The floors of these rooms appear to have been about three feet above the level of the court. Among other curious objects found here is a curious iron box, the object or use of which has not been satisfactorily determined. Beyond this building would seem to have been the forum, which was paved with smooth round stones; and then another small street, on the side of which was a well-constructed gutter, with the flat stones still remaining that once covered it. In different parts of the excavations a large quantity of the bones of animals was met with; and among these those of extinct species of the *bos longifrons* and of the elk, more than thirty skeletons scattered in different parts of the buildings, and an abundance of female ornaments, especially of hair pins. The so-called deformed skulls were found away from the rest of the excavations, near the river side, and adjoining what has been, with reason, supposed to have been a postern gate, for the defence of the bridge over the Severn.

The thirtieth annual meeting of the British Association for the Advancement of Science will take place at Oxford. The first general meeting will be held in the Sheldonian Theatre, at three o'clock, on Wednesday, June 27th, when it is expected that his Royal Highness the Prince Consort will resign the presidency, and Lord Wrottesley, M.A., of All Souls' College, V.P.R.S., F.R.A.S., the President elect, will take the chair and deliver an address.

Mr. Ruskin delivered a lecture at the General Meeting of the Working Men's College, on the 7th instant, the subject being three pictures, respectively by Paul Veronese, Rubens, and Rembrandt. Mr. Ruskin has authorized Mr. Jeffrey, of Great Russell Street, to publish photographic fac-similes of the complete series of Turner's Liber Studiorum.

These etchings are far more beautiful than the plates, and being extremely rare, this permission is a real boon to the public.

M. Sauvageot has presented to the Louvre five pieces of crockery known as *Pièces de Service de Henri II.* These productions are supposed to be the work of Ascanio, the favourite pupil of Benvenuto Cellini, and belong to the best period of the Renaissance; only thirty specimens are known to exist—the Louvre had two, the Hotel Cluny one, and the Sèvres Museum one and a fragment. The value of the five pieces now presented to the State may be guessed from the fact that in March, 1859, at the sale of M. Rattin's collection, one cup and three small salt-cellars fetched 38,220 francs, and Baron Rothschild gave 20,000 francs for a small ewer.

CORRESPONDENCE.

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

MASONIC HALLS.

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

SIR AND BROTHER,—I think it due to myself to state that I gave notice to the President of the Board of the General Purposes a week before last Grand Lodge, that it was my intention to oppose the confirmation of the minutes; and I think I may fairly assume that it was generally understood that I should do so.

In all important alterations of the laws or customs of Masonry, it is reasonable to expect that the confirmation of the minutes—being the second and last time when the opportunity is afforded of rejecting a proposal held by brethren to be injurious to the Craft—that the confirmation will be opposed, and no one ought to complain of that, the last opportunity, being embraced.

I give full credit to Bro. Havers for a sincere desire to do good in seeking the proposed powers, but I think, if successful, he would have embarked Grand Lodge on a sea of trouble, and risked the money and reputation of the Craft. I proved that Masonic Halls did not pay, and were not a successful property—indeed, in many instances, were disused; let me call your attention to a brief recapitulation of some of my facts.

Southampton. Masonic Hall used by two, now three Lodges; one, now two Chapters; and one Encampment; besides being let for other purposes, with wine vaults under, and large room adjoining; held fifteen years at a cost of £1800. Only paid one per cent. on an average.

Portsmouth. No Masonic Hall. Three Lodges meeting in three different private rooms, and no united action to save cost and build a Masonic Hall.

Christchurch. Masonic Hall built more than twenty years ago. Soon disused for Masonry, and Lodge now moved to Bournemouth.

Lymington. Masonic Hall built about twenty years ago. Hall sold from Masonic use; Lodge dues paid, but Lodge never meets.

Cowes. Masonic Hall; Lodge meets at another place, and the Hall taken by mortgagee at half the cost.

Ryde. Masonic Hall; sold out of the possession of the original proprietors at a great loss, and pays an inadequate return to the present owners.

These are the melancholy histories of Masonic Halls in one county, and refer to all the Masonic Halls it contains, excepting Newport, not ascertained; I referred in Grand Lodge to similar facts in other places—and I boldly ask if these results justify Grand Lodge in embarking the funds of Masonry with such facts before us.

If the provinces desired the experiment to be tried with the money of Grand Lodge, after the experience that so much has been lost to private enterprise, the desire should have been shown by the Board of General Purposes; but this was not done, Berwick being the only town given by name, and the assumed case of the Board was really never made out.

The truth is, Masonic Halls, as an investment, do not pay, and hence there is an unwillingness to build them; we keep up ours at Southampton, for the advantages which a Masonic Hall gives, and twenty or thirty brethren are willing to have a small interest on their capital for the good they can do to Masonry; but in small towns it is difficult to raise the capital, or even insure the prosperity or continuance of the single Lodge that meets in it, besides which, it is more expensive to conduct a Lodge at a private hall than at a tavern. At the former the banquets and refresh-

ments are dearer, and a substantial rent to pay in addition. In a tavern it is altogether more economical. I quite admit the great comfort, privacy, and respectability of Lodges meeting in a Masonic Hall—I wish it could be always done—but local enterprise and local liberality must do it. The Grand Lodge must not be drawn into all the difficulties of holding non-paying properties in various towns in England, especially with the fact that had this scheme been in existence twenty years ago, and half the value had been advanced on the Halls of Southampton, Cowes, Lymington and Christchurch, Grand Lodge must long ere this have sold them from the purposes of Masonry, or lost either principal or interest; and yet, Masonry has flourished and increased in Hampshire, though Masonic Halls have, as a property devoted to Masonry, sadly failed.

With sincere thanks for your kind notice of myself, I am, Sir and Brother, yours truly and fraternally,
Southampton, J. RANKIN STEBBING, W.M., No. 1087;
March 13th, 1860. P.M., Nos. 152, 462, 555.

ANCIENT AND ACCEPTED RITE.

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

DEAR SIR AND BROTHER,—I observe in your *Magazine* for January 28th, there is a question asked under the signature "Knt. E.W.," as to whether a Brother, having promised fealty to the Supreme Council of England, would be acting contrary to his loyalty in attending a Lodge of Perfection in Paris?

The Grand Orient and Supreme Council of Paris are recognized by, and in friendly communication with, the Supreme Council of England, and therefore any Brother holding under the Supreme Council of this country, is perfectly at liberty to visit any Masonic body holding under the Supreme Council of France—or, indeed, under any regularly constituted Supreme Council throughout the world.

I shall at all times be happy to give you any information you may require in regard to the degrees of the Ancient and Accepted Rite.

I remain, dear Sir and Brother, yours fraternally,
11, Sutherland Gardens, W., Jno. A. D. Cox, 33°.
March 20th, 1860. G. Sec. Gen. H.E.

"BRO. PERCY WELLS."

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

DEAR SIR AND BROTHER,—I am appealed to by the writer of a letter headed "Bro. Percy Wells," signed "An Old Wellsian," dated Bath, March 13th, 1860, and inserted in your *Magazine* of March the 17th.

Although one of your subscribers, I had not read that letter when I received, posted to my address in London, an envelope enclosing another printed anonymous letter signed "Bathoniensis," dated March 17, 1860, and professedly addressed "To the brethren of Bath."

Allow me, not only as the Bro. Ridgway appealed to, but also as an Englishman and a Mason, to reply to the person who has assumed these two names.

The Grand Master of Mark Masters in South Australia is a just and honourable man, now in this country, ready, as in duty bound, to receive and investigate according to the Constitutions, any matter of offence openly laid to the charge of any brother under his jurisdiction.

Before Bro. Percy Wells embarked for South Australia, and whilst he was yet the Worshipful Master of a Lodge of Mark Masters at Bath, I received a communication marked "confidential," conveying, at the request of a person not then named to me, certain insinuations which, viewed from the unbiassed position in which I stood, were foul, mean, and malicious.

The avowed object of this communication was to ruin the Masonic position of the brother in question, and to do so secretly.

My answer then was, as it is now, by a reference to the Constitutions, and to the sure and open means of punishing wrong doers.

The result then was, as it will be now, and as it generally has been in all times, that the anonymous writer was too mean to avow his accusation.

Bro. Wells is fourteen thousand miles away from this country, in a British colony, and, as I presume, seeking to earn his livelihood by honest industry. I trust, therefore, your readers will treat with the contempt it deserves, the slanderous malice so cowardly exemplified. You, Sir, are not to be transformed into a Neapolitan Minister of Police, nor are your readers to be unmind-

ful of their duties to a brother Mason, to speak of him in his absence as in his presence, and boldly repel the slanderer of his good name.

I remain, dear Sir and Brother, yours fraternally,
34, Fitzroy-square,
21st March, 1860. ALEX. RIDGWAY.

THE MASONIC MIRROR.

BRO. DISTIN.

THE Right Hon. Bro. Lord De Tabley, S.G.W., has forwarded to Bro. Distin a donation of £2.

MASONIC MEMS.

THE Mount Sinai Chapter of Instruction, No. 49, will celebrate their annual festival on Saturday, March 31st, at the Western Masonic Hall, Old Bond-street.

THE fifteen sections will be worked at the Globe Lodge of Instruction on the 12th of April.

THE New Concord Lodge, No. 1115, was consecrated yesterday by Bro. Muggeridge, at the Rosemary Branch Tavern, Hoxton.

METROPOLITAN.

GRAND STEWARDS' LODGE.—The members of this Lodge gave their first public night for the year on Wednesday last, in the beautiful temple belonging to Grand Lodge—the use of which had been kindly granted them by the Board of General Purposes. As we stated a few months since, these public nights, which were formerly regarded as one of the institutions of Masonry, and which were then very fully attended, had from various circumstances so lost their attractiveness that very often not half a dozen brethren were gathered together to listen to the Grand Stewards' working. But experience has proved that in this, as in other Lodges which are apparently decaying, there is only wanted a little energy to restore its prestige—and this energy the present members of the Lodge appear to be fully possessed of. Prior to the last public night, in December, the then W.M., Bro. Hewlett, exerted himself to make known amongst the brethren that it would take place, and that the proceedings were open to all members of the Craft—the result was the gathering together of upwards of seventy brethren, who expressed themselves highly pleased with the proceedings. On that occasion, however, the enjoyment of the evening was much marred by the inconvenient room in which they were placed in the Freemasons' Tavern, and the Lodge therefore applied for the use of the temple for Wednesday evening, which, as we have stated, was at once kindly granted them; and due notice having been given of the public night, upwards of one hundred brethren honoured the Grand Stewards' Lodge with their presence, including some of the most distinguished working Masons in the Order, amongst whom we observed Bros. Havers, President of the Board of General Purposes; Savage, S.G.D.; S. Barton Wilson, P.G.D.; Smith, G. Purs.; Adams, Asst. G. Purs.; &c. &c. The temple was very elegantly furnished for the occasion under the superintendence of Bro. Nutt, P.M., No. 32, the S.D. of the Lodge. A voluntary having been played on the organ by Bro. Matthew Cooke, who kindly volunteered his services, the Lodge was opened at eight o'clock, and the first lecture worked, the sections being taken in the following order:—Bro. Hewlett, P.M., No. 1; Bro. Watson, Sec., No. 2; Bro. Samuels, J.W., No. 8; Bro. Nutt, S.D., No. 4; Bro. Hinxman, S.W., No. 5; Bro. Merryweather, J.D., No. 6; and Bro. Johnson, P.M., No. 7; the whole of the workers, it may be remarked, being P.Ms. of other Lodges. At the conclusion of the working, Bro. STEPHEN B. WILSON, P.G.D., having obtained permission to address the Lodge, said, that as a visitor he felt he should not be doing justice to his own feelings—and he felt sure he might add of those numerous other visitors by whom he was surrounded—did he not in his own and in their name rise to express his thanks to the brethren of the Grand Stewards' Lodge for the high Masonic treat afforded them that evening. He had many years ago visited the Grand Stewards' Lodge with great pleasure, but never did he feel more highly pleased with the proceedings than on that evening by the really excellent working of the various officers of the Lodge. It was some years since he had had the opportunity of being present, and though he fancied that the working had been somewhat modified so as to assimilate more nearly to that with which they were all more intimately acquainted, still he could not say that the working was in any way injured, as they had evidently not forgotten the high character which the Lodge now bore, and which, whilst they had amongst them such able workers as he had heard that evening, they could not fail to regard and maintain. Again expressing his gratification at the opportunity which the Grand Stewards' Lodge had afforded the brethren of witnessing their working, he had the greatest pleasure in moving a vote of thanks to the W.M. and brethren of the Lodge. Bro. SAVAGE, G.D., said that it was so short a time since he expressed his gratification at the working of the Lodge,

that he felt somewhat reluctant to again address them. But he could not resist the opportunity of congratulating them on meeting in that beautiful temple, which he was pleased, as one of the members of the Board of General Purposes, in having the previous day the opportunity of voting in favour of placing at their disposal, and which had greatly contributed to the comfort of the brethren. He, like Bro. Wilson, had been an old visitor of the Grand Stewards' Lodge, and whilst listening to their beautiful illustrations of that evening, he had felt how important it was that there should be a Lodge where a greater latitude of illustration was permitted than they were used to in ordinary Lodges, whilst, at the same time, the greatest attention was paid to the preservation of the landmarks of the Order (hear), and how important it was that there should be a Lodge where brethren might look as a guide for the maintaining of those landmarks. He felt that there could be no better Lodge for such a purpose than the Grand Stewards', and he congratulated the Worshipful Master and the brethren on the marked success of their experiment in restoring to the Lodge its ancient prosperity. He had formerly, whilst only a young Mason, expressed an opinion that it would be advantageous to the Craft if the public nights could be held quarterly instead of only twice a year; and he repeated now that if the brethren of the Grand Stewards' Lodge could make it convenient to meet them a little oftener, it would be regarded with pleasure; but under any circumstances he, and very many by whom he was surrounded, would feel the greatest pleasure in meeting them as often as they were afforded the opportunity, and circumstances would permit. (Hear). He had therefore great pleasure in seconding the resolution. The motion having been put by Bro. Wilson, and carried by acclamation, Bro. H. G. WARREN rose and said that it gave him great pleasure, as Master of the Lodge, to return his sincere thanks not only on his own behalf but, he knew he might add, of every member of the Grand Stewards' Lodge, for the honour which had been conferred upon them by the numerous attendance that evening and the handsome manner in which they had just thanked the members of the Lodge for their exertions. He could assure the brethren that the members of the Lodge doubly felt the compliment, inasmuch as it had been so handsomely proposed and seconded by two brothers, who deservedly stood amongst the best workers in the Order, and who were looked up to as authorities in matters affecting the welfare of the Craft. At the same time, he was bound to return the thanks of the Grand Stewards' Lodge to the Board of General Purposes, for the kindness and readiness with which they had afforded them the use of the magnificent temple in which they were then assembled, for the accommodation of the visitors, feeling as they did, that it was impossible to ensure them proper accommodation in the tavern, without interfering with the other business of that establishment. He could assure the brethren that the Grand Stewards' Lodge were determined to maintain in their working the closest attention to their beautiful ritual and illustrations, and to show the brethren the many beauties which the ancient working possessed, and the great scope that was afforded for illustration to the industrious and zealous Mason. He did not wish to detain them at any length; but he could not resist the opportunity of referring to one part of the speech of Bro. Savage, that in which he alluded to their giving their public nights more frequently. He could not say that the brethren of the Lodge were prepared to hold quarterly meetings, but this he believed he might state, that the Lodge had it in contemplation to hold an extra public night in October next (cheers), when they hoped to be able to show the brethren that the members of the Grand Stewards' Lodge were not merely workers of sections, but that they could further illustrate their ceremonies, and present something more to their notice than every day working. Again thanking them for their kind attendance and approbation, he could assure the brethren that nothing gave the Grand Stewards' Lodge greater pleasure than to be surrounded by as many brethren as could make it convenient to honour their public nights with their presence. The Lodge was then closed, and a number of the brethren afterwards assembled in the dining room of the Freemasons' Tavern, to partake of a slight repast. The only toast given was "The health of the Visitors," which after a few words from Bro. WILSON, who stated that he had already expressed his opinion of the excellent working of the Lodge, Bro. SMITH acknowledged the compliment, and assured the brethren that he fully agreed in the observations made in the Lodge by Bros. Savage and Wilson, and whilst the Lodge was conducted as it now was, the public nights of the Grand Stewards' Lodge would be looked forward to with pleasure and their meetings would be fully attended, whilst the Board of General Purposes would have equal pleasure in affording them every possible facility for holding their interesting meetings. Bro. WICKSTON of Dudley, P. Prov. G.D.C., Worcestershire, as a country brother, also expressed his gratification at the working of the Lodge, and regretted that the provincial brethren generally had not an opportunity of visiting; believing that it would tend much to the advantage of Masonry if the Grand Stewards' Lodge could occasionally be induced to hold meetings in Leeds, Birmingham, and other large towns. The brethren then separated.

ROYAL ATHELSTAN LODGE (No. 19).—The members of this Lodge held their regular monthly meeting on Wednesday, March 14th, at the George and Blue Boar Tavern, Holborn. Bros. Dix, W.M.; Caldwell, S.W.; Rice, J.W. The Lodge was opened in due form and with solemn prayer, in the first and second degrees, when Bros. Scott and Lovejoy were admitted to the F.C. degree, and Bro. Mantle was afterwards

raised to the degree of M.M., by the immediate P.M., Bro. M. Levinson. The W.M. in a eulogistic address presented a superb P.M.'s jewel to Bro. Levinson, and assured the worthy brother that it was felt no Master had ever better performed the duties of the chair; his attention to the interests of the Lodge had been most marked, and the brethren trusted the day was very far distant when they would lose the benefit of his valuable services. Bro. M. Levinson thanked the brethren for their kindness, and assured them that his best exertions would always be at their command to promote the interests of the Lodge to the best of his ability. The Lodge was then closed, the brethren adjourned to dinner, and the evening was passed in perfect harmony. Bro. Burt, St. John's Lodge, No. 632, New Brunswick, was among the visitors.

LODGE OF UNITED STRENGTH (No. 276).—The usual meeting of this Lodge took place on Tuesday, the 13th inst., at Bro. Foster's, St. John's Gate, Clerkenwell, with a full attendance of members. The W.M., Bro. J. N. Frost, initiated Mr. James Dudley into the Order, and passed and raised other brethren in due course. After the dinner and the usual toasts had been introduced, Bro. Allen, P.M., proposed the health of the W.M., and in the highest terms of praise, for having, although so young in the chair, performed all three ceremonies in so perfect a manner, and without requiring the slightest assistance from any P.M., thereby auguring a very prosperous year to the Lodge of United Strength.

PROVINCIAL.

CHANNEL ISLANDS.

JERSEY.—*Lodge La Césarée* (No. 860).—An emergency meeting was held on Thursday, March 8th, for the purpose of initiating Mr. Philip Blampied. The Lodge was opened in due form by Bro. Le Cras, W.M., assisted by his Wardens, Bros. Baudains and Binet. The ballot was unanimous in favour of the candidate, who was then received into the Order with the usual rites, administered by the W.M., the charge being delivered by Bro. Schmitt, P.M. Bro. Dr. Hopkins, P.M., No. 51, announced that he had published a narrative of the life of the late respected Bro. John Asplet, together with an account of the proceedings at the Masonic funeral, and the addresses delivered on the occasion, in the form of a pamphlet, which he had dedicated to the W.M., officers, and members of the Lodge. Should this effort prove successful, which he had great reason to hope would be the case, he added that he intended to place any sum which might be realized at the disposal of the *Césarée* Lodge for some Masonic object. After a few words on the subject from the W.M., the P.M., and the S.W., the Lodge was closed by the W.M., and the brethren dispersed at an early hour, as another Lodge (the Royal Sussex), was about to hold its regular monthly meeting. We may state, that for the first time, we observed hanging on the walls a most excellent portrait, in a handsome gilt frame with suitable Masonic decorations, of Bro. Adams, P.M., Instructor and Secretary of the Sussex Lodge—a very appropriate tribute of respect for a skilful Mason, who has rendered most important, laborious, and long continued services for a period of many years. In addition to what has been said of *Lodge La Césarée*, it may be mentioned, that at a previous meeting it was determined to postpone the consideration of the proposed Masonic hall until June next, and to give up the site which had been determined upon. Difficulties appear to have arisen from the existing laws in Jersey, relative to the tenure of property, which it is hoped will in the course of time be overcome.

MASONIC FUNERAL OF BRO. JOHN ASPLET.

The funeral of the late Bro. Asplet, a sketch of whose life we have already given, took place on Monday, February 27th, with full Masonic honours, under the auspices of *Lodge La Césarée*, to which he had belonged from its origin, though all the Lodges of the province joined in this melancholy tribute of respect and fraternal regard, as well as a considerable number of unattached brethren, who attended as visitors. The body had been removed from the residence at Beaumont, to the Masonic Hall, in Museum-street, at an early hour in the morning. The coffin was deposited in the centre of the room, and upon it were placed the regalia of the deceased, the sacred scroll, crossed swords, an hour glass, bouquets of flowers, &c.; and the pall, which had a deep border of light blue silk, was decorated with Masonic emblems. Around the coffin, in the east, south and west, were three large wax candles burning, and, there being no other light, the room wore a sombre appearance. The gloom was increased by hangings of black cloth.

At one o'clock the Lodge was opened in due form, and a procession was then formed of such Prov. Grand Officers as were appointed to attend the Prov. Grand Master:—Bro. Willcocks, Prov. G.S.B.; Bros. Colonel Chester and Colonel Miller, who acted as Standard Bearers; Bro. Dr. Hopkins, acting as Deputy Prov. Grand Master; Bros. James Johnson and Grimmond, the Prov. Grand Wardens, &c. These having entered the Lodge and assumed their respective positions, the Masonic funeral rites used on such solemn occasions were proceeded with, being performed with much feeling by the Prov. Grand Master, to whom the W.M. of *Lodge La Césarée* had of course resigned his chair. In these he was assisted by many of the brethren, and the general effect was greatly enhanced and rendered more imposing, by the introduction of sacred music, which had been selected as appropriate to the occasion. The music was effectively performed by Bros. Lott, C. Johnson, Perrot

and Hoskins, under the direction of Bro. Bridgman, Prov. Grand Organist.

On the conclusion of the ceremony within the Lodge, the procession was formed, and proceeded along Belmont-road, Bath-street, Beresford-street, Upper Halkett-place, Burrard-street, New-street, Val-plaisant, Midvale-road, Rouge Bonillon, Queen's-road, to the cemetery behind Almorah-crescent.

A halt was made near to the gates of the cemetery, and the brethren here divided into two lines, forming a lane between them. Those of *Lodge La Césarée*, who were the most numerous, crossed their wands, forming a long line of arch. Through this the body and the friends passed first. Then the Prov. Grand Master and his Officers, and the rest afterwards closed up, thus inverting the order of the *cortège* on the way to the appointed spot. The body was lowered into the grave, the remainder of the funeral ceremony was performed, the brethren broke their wands and threw them into the grave, also the flowers, and the sacred scroll, and finally the Prov. Grand Master threw in a white glove, concluding the proceedings with the following address:—

"Brethren,—From time immemorial it has been the custom among the Fraternity of Free and Accepted Masons, at the request of a brother on his death bed, to accompany his corpse to the place of interment, and to deposit his remains with the usual formalities. In obedience to that custom, and at the request of our deceased brother, we are here assembled in the character of Masons, to resign his body to the earth from whence it came, and to offer up to his memory, before the world, the last sad tribute of our fraternal affection, thereby demonstrating the sincerity of our past esteem, and an inviolable attachment to the principles of the Order. With all proper respect to the established customs of the country in which we live; with due deference to our superiors in church and state; and with unlimited good will to all mankind; we appear clothed as Masons, and publicly express our submission to good order and government, and our wish to serve the general interests of mankind. Invested with the badge of eminence, we humbly bow to the Universal Parent, implore his blessing on all our zealous endeavours to extend peace and good will, and earnestly pray for his grace to enable us to persevere in the principles of piety and virtue. The Great Creator having been pleased out of his mercy to remove our brother from the cares and troubles of this transitory life to a scene of eternal duration, thereby to weaken the chain with which we are united, man to man, may we who survive him, anticipating our approaching dissolution, be now closely cemented in the ties of union and friendship; and, during the short space allotted for our present existence, usefully and wisely employ that time in the reciprocal intercourse of kind and friendly acts, and mutually promote the interests and welfare of each other. Unto the grave we resign the body of our deceased friend and brother, there to remain until the general resurrection, in favourable expectation that his immortal soul will then partake of the joys which have been prepared for the righteous from the commencement of the world. And may Almighty God, of his infinite goodness, extend his mercy towards him and all of us, and crown our hopes with everlasting bliss in the expanded realms of a boundless eternity. This we beg, for the honour of his name, to whom be honour and glory, now and for ever." "So mote it be."

The brethren, having again formed in procession, returned to the Masonic Hall, with the band playing a march. The doors being closed, the R.W. Prov. Grand Master inquired if any brother desired to offer an address before separating, when Bro. H. L. Manuel rose, and made a touching oration, which we regret is too long for insertion in our pages. In the course of the day, the W.M. Bro. Le Cras, also took advantage of the occasion to offer a few observations. The Prov. Grand Master resigned the chair to the W.M. of the Lodge, which was then closed in due form, and the brethren separated about five o'clock, evidently much impressed by the solemn scene in which they had borne a part.

The ceremony excited great interest among the inhabitants of the island, and a very large number of persons were present throughout.—H. H.

DERBYSHIRE.

DERBY.—*Arboretum Lodge* (No. 1033).—The anniversary of the opening of the *Arboretum Lodge* of Free and Accepted Masons was celebrated on Wednesday, March 14th, at Bro. Williamson's, *Arboretum Hotel*. The proceedings were peculiarly interesting, in consequence of the members making it a fitting opportunity to present to Bro. S. Collinson, the retiring Master of the Lodge, a testimonial as a slight acknowledgment of the valuable services he has rendered to the Lodge since its formation in March, 1858, he having served the office of Master from its opening up to the present time, during which period no less than thirty-five candidates have been initiated by him into the mysteries of Freemasonry. The Lodge was opened at five P.M. by Bro. S. Collinson. Bro. Joseph German, the Worshipful Master elect, addressing Bro. Collinson, said—Worshipful Sir, before we proceed to the business of the day I hope you will allow me to present you with an illuminated address, a Past Master's apron, collar, and jewel, as a slight acknowledgment of the valuable services you have rendered to Masonry in general, and to this Lodge in particular. The illuminated address is worded as follows:—"Presented to Brother Samuel Collinson, Esq., P.G.S.W., Derbyshire; M.E.Z., Chapter of Justice; P.M., 315 and 1033, &c., &c.; by the officers and members of the *Arboretum Lodge*, Derby, of ancient, free, and accepted Masons, on his retirement from the office of W.M., which he has worthily filled for the space of two years; in testi-

mony of their fraternal regard and esteem, and in grateful appreciation of the valuable services he has rendered to Masonry in general for many years past, accompanied by their best wishes for the welfare and happiness of himself and family. Dated this 14th day of March, A.D., 1860, A.D., 1860." With the sentiments embodied in that address I most heartily concur, and I sincerely join in the wish expressed in the testimonial with regard to the welfare and happiness of yourself and family. On behalf of the members of the Arboretum Lodge, I now ask your acceptance of these presents. Bro. Collinson made a most feeling reply, thanking the brethren for the handsome testimonial they had given him, and remarking that whatever he had done for Masonry was with perfect good will; he had no ulterior object, but simply the good of Masonry, and that Lodge in particular. He should be quite satisfied with a formal vote of thanks for his past services; but as they had thought well to present him with that beautiful testimonial, he could only thank them from the bottom of his heart, and assure them that as long as he lived he should gratefully remember the proceedings of that day. The illuminated address was painted by Bro. Wm. Cantrill, and was greatly admired, not only for the appropriateness of the design, but for the superior and artistic manner in which the work was executed. The whole was enclosed in a very handsome gilt frame. After the presentation, Bro. Collinson proceeded to install Bro. German as W.M. of the Lodge for the ensuing year, in antique and solemn form. Bro. German then appointed his officers as follows:—Bros. J. B. Coulson, S.W.; Wade, J.W.; J. Gamble, Treasurer; M. H. Bobart, Secretary; Clayton, S.D.; Fley, J.D.; Thorpe, I.G.; Faulkner, Tyler. Mr. G. W. Landor was initiated into the mysteries of Freemasonry in antique and solemn form, after which the Lodge adjourned. At seven o'clock the brethren dined together, under the presidency of Bro. German, W.M. The repast was a most admirable one, and served up in excellent style by Bro. Williamson. The usual Masonic toasts were given with the honours peculiar to the Order, and a most agreeable evening was spent. Amongst those present were—Bros. S. Collinson, J. Gamble, W. Brindley, J. Clayton, T. Frost, Wm. Faulkner, A. Blackner, G. T. Wright, M. H. Bobart, Alonzo Thorpe, James Jones, G. R. Fley, Geo. Spreckley, W. Cantrill, H. Cantrill, H. T. Wade, E. Williamson, Josh. German, H. Carson, W. Marsden, John Smith, G. W. Landor, Thomas Skevington, T. Mansfield, G. Hilton, T. H. Bobart (Ferreers and Ivanhoe), Alex. Butel, Felix Butel, W. Mayer (Royal Sussex), Richard Stone, Dean, Benj. Owen (Scotland), J. Bloor, Gifford (Scotland), &c.

LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 766).—This Lodge held its usual monthly meeting at the Freemasons' Hall, on Thursday, the 15th instant, which was attended by the following brethren:—W. Kelly, D. Prov. G.M., and P.M.; C. J. Willey, W.M.; E. Clephan, W. Hardy, F. Goodyer, W. Milligan, and G. Bankart, P.Ms.; Capt. Brewin, S.W.; T. Sheppard, J.W.; H. J. Davis, S.D.; Garner, I.G.; Bithrey, Sec., *pro tem.*; J. D. Paul, G. E. Lloyd, C. Bembridge. Visitors—Bros. E. Fenton, No. 786, Walsall; S. S. Stallard, Manchester, (late of this Lodge); and A. Cummings, W.M.; W. H. Marris, J.D.; and W. Jackson, I.G., St. John's Lodge, No. 348. The minutes of the last Lodge having been read and confirmed in due course, Mr. Thomas Smith, architect, who had been balloted for at the previous meeting, was initiated into the mysteries of Masonry in an efficient manner by the W.M. and officers; the lecture on the tracing board being delivered by Bro. Bithrey, and the charge by the W.M. The case of a poor brother, resident in the town, one of Nelson's veterans, and formerly a member of the Hinckley Lodge, No. 58, was brought under the notice of the brethren, and temporary relief was ordered to be afforded to him by the Treasurer until the next meeting of the Lodge, when the subject is to be more fully considered. The Lodge having been closed, the brethren adjourned to refreshment, and spent a few hours very pleasantly, some excellent songs and glees having been sung by Bros. Fenton, Gill, Stallard, Hardy, Jackson, Cummings, and others. Bro. Gill, P.M., No. 348, presiding at the pianoforte. In acknowledging the toast of Earl Howe, Prov. G.M., the D. Prov. G.M. reported to the brethren the satisfactory progress which was making towards completing the subscription list for the portrait of that respected and noble brother, and stated that the committee felt sanguine that they should be able to realize a sufficient amount to have the portrait engraved as had been suggested.

SOMERSETSHIRE.

HIGHBRIDGE.—*Rural Philanthropic Lodge* (No. 367).—The first regular meeting of this most excellent Lodge was held at the private Masonic Room, Railway Hotel, Highbridge, on Friday, the 2nd instant. Bro. Henry Bridges, P.M. and Secretary, presiding. The minute of Lodge held October 7th, 1859, and emergency Lodges, held November 25th, 1859, and February 3rd, 1860, were read and confirmed. The ballot was taken for Mr. S. A. Heal, who being approved, was initiated into the order. Several letters respecting various Lodge matters having been read and discussed, the Lodge was closed in due form, when the brethren adjourned to refreshment, after which they spent a very pleasant evening together, and separated at an early hour.

WALES (SOUTH).

CARDIFF.—*Glumorgan Lodge* (No. 43).—At a regular stated Lodge, held on Monday, the 12th inst., Bro. R. F. Langley, P.M., in the chair, Bro. Thomas Nixon, of Cardiff, was duly initiated into the mysteries of Freemasonry. The Lodge was visited by Bro. Elisha D. Cooke, of

Kentucky, United States, who, after the initiation, delivered an interesting lecture, explaining some of the differences between the system practised in England and that in use in the United States. Bro. Cooke stated that the ritual prevailing amongst our American brethren was received from England in 1795, and he appears to think that innovations have crept in here which have been avoided there, notwithstanding the multiplicity of countries from which the population of the new world is drawn. The lecturer concluded with a quotation from the Masonic rhymes of Bro. Rob Morris, of Louisville, Kentucky, "Lean on one another." Bro. Langley, P.M., proposed a vote of thanks to Bro. Cooke for his lecture, which was seconded by Bro. Hodge, P.M., and carried by acclamation.

YORKSHIRE (WEST).

BRADFORD.—*Lodge of Hope* (No. 379).—At an emergency Lodge held at half-past five on Saturday evening, March 17th, 1860, the W.M., Bro. J. F. Robinson, in the chair, Bros. W. Bollans, S.W.; James Lumb, as J.D.; Wm. Gath, as acting P.M.; Henry Smith, as Secretary; Bros. Hallowell, J. Berwick, and J. Burton, were separately examined in the second degree, when the brethren unanimously decided that they should be raised to the sublime degree of M.M., after so good a proof of their proficiency. The Lodge was then raised to the third degree, when the ceremony was performed by the W.M., Bro. W. Gath assisting; Bros. Thomas Hill, P.M., and J. Gaunt, acting as Deacons, and Bro. Henry Smith, P.M., explaining the working tools. Bros. J. Walker, P.M., and G. M. Wand, P.M., attended from the Airedale Lodge, Baildon, No. 543, attended to inquire what assistance the brethren could afford on behalf of their candidate for the Royal Benevolent Masonic Amnity Fund. Bro. W. Gath, P.M., by request of the W.M., explained the benefits of the various charities, and expatiated on the boundless liberality of the London brethren, and the satisfactory reports of the funds of the Royal Benevolent Institution, the committee being in a position to elect twenty male and twelve female amnuitants out of twenty-nine of the former and sixteen of the latter candidates. He also reported the cheering prospects of the Boys' School. The stewards list at the Anniversary Dinner, having shown upwards of sixteen hundred pounds, with several lists to come in. After an agreeable meeting, the Lodge was closed at eight o'clock, p.m., when the brethren retired to the refreshment room, where a frugal repast was served, and the brethren separated at ten o'clock.

ROYAL ARCH.

PROVINCIAL CHAPTER.

JERSEY.—*Chapter of Harmony* (No. 302).—A meeting was held on the evening of Monday, March 12th, which was but scantily attended by the members, the object being to install in the chair of First Principal, Comp. Schmitt, previously elected to that distinguished office. For some time there were only two First Principals present, and there appeared a probability that it would be necessary to postpone the installation. In order that the evening might not be altogether unprofitable, the work of exaltation was proceeded with for the sake of practice, the first chair being taken by Comp. Schmitt; the second by Comp. Adams, P.Z.; the third by Comp. Dr. Hopkins, M.E.Z. of No. 857; and that of Principal Sojourner by Comp. Benham. At a later hour, however, Comp. Baker, Past First Principal, arrived, and the ceremony of installation of Comp. Schmitt was performed by Comp. Adams. This being concluded, the following Companions were installed in their respective offices, with suitable remarks on their duties by the M.E. First Principal. Comps. Baker, Treasurer; Adams, Scribe E.; Donaldson, Scribe N.; Benham, P. Soj.; Henry Du Jardin, J. The Chapter was then closed in the accustomed manner, and the Companions proceeded to join in a light repast.

KNIGHTS TEMPLAR.

METROPOLITAN ENCAMPMENT.

WOOLWICH.—*Kemys' Lyric Encampment*.—An Encampment was held on Friday, March 16th, in the Masonic Hall; present—Fr. Lieut. Colonel Clerk, E.C.; J. How, as First Captain; Matthew Cooke, as Second Captain; W. Smith, Capt. Boyle, Dr. Margoliouth, and others. The First Capt. Alderson being stationed at a great distance, the E.C. was requested to take upon himself the duty of presiding over the Encampment another year, which being duly proposed by Fr. Cooke, and seconded, was carried unanimously. Other routine business being disposed of, the Encampment was closed. The Knights adjourned to Bro. De Grey's, and in social harmony and Masonic converse concluded the evening.

WEST INDIES.

SAINT THOMAS.

THE Provincial Grand Master for the Province of Trinidad, Grenada, and St. Vincent, the Right Worshipful Bro. Daniel Hart, in obedience to the instructions received from the Right Hon. the Earl of Zetland, M.W.G.M., arrived here on the 14th instant, in the steamer *Derwent*, accompanied by the Secretary, for the purpose of inquiring into

existing differences between the members of the Harmonic Lodge, No. 458. So soon as the steamer came to anchor, Bros. P. G. Vissup, W.M., D. Pretto, P.M., G. A. Feron, J.W., A. H. Maduro, S. Pereira, H. Victoria and R. E. Pretto, repaired on board to welcome the distinguished brother, who soon after landed at the King's Wharf, and was accompanied to his lodgings by the brethren. Several meetings of the Lodges were held, at which the Prov. G.M. presided, the objects of which were confined to the Right Worshipful Brother's mission; and on the 30th instant, the Prov. Grand Master took his leave of the brethren at a Lodge of emergency, on which occasion he addressed the brethren as follows:—

"My Brethren,—A Freemason must be a good man; one who duly fears, loves, and serves his heavenly Master, and, in imitation of the operative mason, who erects a temporal building according to the rules and designs marked out for him by the Master Mason on his tressel board—raises a spiritual building according to the laws and injunctions laid down by the supreme Architect of the universe in the Book of Life, which may justly be considered in this light as a spiritual tressel board. He must honour the king and be subordinate to his superiors, and ever ready to promote the deserving brother in all his lawful employments and concerns. These, my brethren, are the qualifications of a good Mason, therefore, they merit our particular attention; and as it is our duty, we should make it our pleasure, to practice them; for by so doing we shall let our light shine before men and prove ourselves worthy members of that institution which ennoble all who conform to its most glorious precepts.

"Let me advise you to be ever circumspect and guarded in the presence of those who are not of the household, and more particularly to men who are enemies of order, decency, and decorum, speaking and acting as rebels to the constitution of Freemasonry. Brethren, in reference to these, I would say in the words of Paul to the Thessalonians, 'Withdraw yourselves from every brother that walketh disorderly.' On the other hand let us live in strict amity and fraternal love with all just and upright men, and more particularly Masons.

"Let God's holy word be the guide of our faith; and justice, charity, love, and mercy, our characteristics; whereby we may reasonably hope to attain the celestial password and gain admittance into the Lodge of our Supreme Grand Master, 'where pleasures flow for evermore.'

"Masonry has a right to plead for the same tender caution, before those who, not being of its community, are inclined to censure it because of the conduct of its individual members. View it in its cautions, and it admits none, knowingly, but the virtuous and the good; view it in its nature, and it has nothing in its institution but what both the law of Moses and the old scriptures fully allow and universally sanction. Those who preside in the initiation of its candidates must either be deceived by others or most vilely betray their own most sacred trust, if any man, who is a bad father, an undutiful child, a bad neighbour, or a bad citizen, is ever admitted into the Order of Masonry, or, if already a Mason and unhappily possessed of these qualities, admitted into a Lodge. The recommendation of every candidate comes deliberately from some brother; and woe be to the betrayer of any family. The admission is afterwards put to the secret vote of the whole of the members present at the Lodge to which the candidate seeks to become a member, and woe be to any member who gives his consent through interest, caprice, or personal friendship, or who rejects a candidate from private pique and malice while his conscience reproaches him with treachery to his Lodge and unfaithfulness to the Masonic community.

"Further, Brethren, I must observe, the accidental admission of unfaithful or unworthy members of the Craft forms no good and sufficient reason for condemnation of the institution of Masonry.

"There may be in Masonry, as there have been amongst men of different persuasions, a falling off, or a fading away in the characteristic goodness of many of its members; many an one may have been admitted with the best proofs of a good, a faithful, and a well substantiated character; their names may have been held up as examples to others, and their actions as deserving all praise; the poor man may have blessed him in the gate of the city; he may have been a Job in the excellency of his charity; the nation may have boasted of him as a faithful citizen; in his person, in his heart, and in his property, he may have obeyed its laws; his children may have drawn good and pleasant nourishment from him, as the cluster of grapes draws sweetness from the vine; and he may have shone in garments, as the branch in its foliage, or the rose in its blossom; his wife may have been happy in the faithful tenderness of his union; his neighbours may have been pleasant in his cheerful and friendly society; and Masonry itself may have boasted the uprightness, the constancy, and the integrity of his brotherhood. But now, alas! perhaps all have reason to lament in the mournful language of the prophet, "how is the fine gold become dim; how are the mighty in virtue fallen;" the poor, perhaps, by his fall and defection from benevolence to covetousness, beg in vain the needy morsel. His country feels him as a public vulture, or a crawling snake, tearing out the vitals of its constitution, or poisoning with every evil principle its more ignorant and unworthy members. In his own family he may have exchanged the characters of husband and father for the unfaithful tyrant and unnatural deserter. In his neighbourhood, by his fall from virtue, he may be shunned as a disgraceful member and avoided as dangerous; and in his Lodge he may become a pest to the society, a disgrace to the Fraternity. Such changes you must all be sensible are not unfrequent in all societies and in all families of this changing and transitory world,

and Masonry has not been free from these mortifying wounds, these sore disgraces, which should serve us as beacons for our circumspection as to whom we admit into our Order; for we must not be carried away by riches, opulence, or high-sounding titles, but we must carefully sift the origin and character of the man. Better that he be poor with an undefiled character, than crowned with riches and titles and yet depraved and immoral. To be Masonic is, you all know, to be truly religious, whether ye be followers of the law of Moses, or of Christ. As Jews, I must remind those that are present, that the temple of Solomon was ever famed in all its ordinances for virtue and holiness; and he who in his religion as a Mason, honours not his calling, belongs not to Moses nor to Christ. The Masonic pillars of our temple are faith, hope, and charity, and to which I shall take the liberty of adding with an inspired apostle—the greatest of these is charity. Masonic charity is charity in the heart, he who practises it thinks no evil of his brother, he cherishes no designs against him. It is charity upon the tongue also, he speaks no evil, bears no false witness, defames no character, blasts no reputation, he knows that to take away a good name is to commit an evil the damage of which no wealth can repay. No! it is of more value than great riches, rubies cannot purchase it, the gold of Ophir cannot gild it again to its original beauty. It is charity in the hand also, he anticipates the wants of his poor brother, nor forces him to the pain of petition; he visits the cottage of the poor, and the house of sickness, and there he finds the back which he ought to clothe, the mouth which he ought to feed, the wound which he ought to heal, the sickness which he ought to cure, and, perhaps, the very mind which he ought to instruct, before it can be fitted for an eternal world. Not only then should this Masonic virtue be recognized as a principle of action, but be apparent, as an example to the uninitiated. It is the leading principle and the great end of Masonry to propagate the exercise of charity in these threefold operations, and he who does it not is yet destitute of the true Masonic heart, which is the heart of charity, benevolence, and love.

"Suffer not, my brethren, anything to be heard within the sacred walls of this Lodge, or any other of which you may hereafter become members, but the heavenly sounds of truth, peace, and concord, with a cheerful harmony of social and innocent mirth, and 'be ye likened, having the same love, being of one accord and of one mind; let nothing be done through strife or vain glory, but in lowliness of mind let each esteem the other better than himself.' Never give cause for it to be said that we, who are solemnly connected by the strictest laws of amity, should ever omit the practice of forbearance and allow our passions to control us, when one great end proposed by our meetings here is to subdue them—act up to the principle of the institution, and as it regards yourselves, your transfer hereafter will most assuredly be a transfer from the labours of this mortal life to the rest of an eternal glory; your faith and hope will abide to the praise of your memory, when the world sees your face no more; your charity and love will be your robes of purity and light through an unmeasurable eternity—your seat in the Lodge, whether local or provincial, will be changed for a seat near the G.A.O.T.U., where you will be decked with all the ornaments and honours of that order which heaven alone can make more perfect, and which eternity itself, in all its immeasurable duration, can never dissolve. My brethren, Freemasonry is a peculiar system of morality veiled in allegory and illustrated by symbols, and consequently may be embraced with all confidence by every right thinking man. Viewed dispassionately, it is one of the purest and most benevolent of institutions, and what is required of those who have the honour to claim association with it is—a kind and generous spirit between brother and brother, greater consideration for others, less reference to self, more unity of purpose than that which unfortunately existed among you, a greater disposition to forget differences, a more firm determination to uphold one another's characters, to defend one another in each other's absence, and the giving of timely notice of all approaching dangers and difficulties. These are, my brethren, lessons which our beautiful order inculcates most largely, but which have been totally disregarded by you, and which has caused not only scandal but disrespect to the order.

"Recall to your memories the sacred obligations you have taken, review the moral explanations of the working tools of the Lodge, and you will, I am sure, come to the conclusion that there is no society on earth which tends to instruct a man more, and which can better tend to make him happy, if he is only attentive to his duties, than the society of Free and Accepted Masons.

"My utmost wish is, that the remarks which I have had the honour this day to make, may be impressed on your minds, as emanating from one who desires to see the institution flourish, and more particularly in this island in which I have been a few days a sojourner. And may the Great Architect of the universe so bring your minds to unity of feeling, blessing all your undertakings, that past differences may be buried in oblivion and the bonds of fraternal affection be cemented between you to everlasting glory."

AMERICA.

GRAND LODGE OF SOUTH CAROLINA.

The annual communication of the Grand Lodge of Freemasons of South Carolina, was held in Charleston during the last month, commencing on Tuesday, November 15th, and adjourning on Friday, 18th.

Many important matters were transacted during the session. The discussion upon the revised constitution, as proposed by a committee appointed for that purpose, occupied much of the session, and was finally postponed until the next annual communication. The address of the G.M., was a lengthy, yet interesting document, containing much valuable information and many practical suggestions to the Craft. Among other suggestions was that of having the history of Masonry in South Carolina prepared and published. Dr. Albert G. Mackey, the present Grand Secretary, was elected historiographer of the Grand Lodge.

An application for the establishment of a Lodge in the island of Cuba was laid before the Grand Lodge and favourably considered. A charter for a Lodge was accordingly granted, to be under the jurisdiction of the Grand Lodge of South Carolina. This effort to revive Masonry in Cuba, will, no doubt, ultimately result in the formation of a Grand Lodge in that island. Masonry, in consequence of the restrictions of the Spanish Government, has been extinguished in Cuba for many years, and the reestablishment of the Order is an indication of an enlarged liberality upon the part of the government, as well as the advancement of the inhabitants of that island towards civilization and enlightenment. Masonry in all ages has been the patron of liberty, a friend to virtue, and the promoter of the arts and sciences.

Bros. Henry Buist, M.W.G.M.; B. R. Campbell, of Laurens, R.W. D.G.M.; A. Ramsay, of Edgefield, V.W.S.W.; Thos. P. Slider, of Newberry, V.W.J.W.; J. H. Honour, V.W. Grand Treasurer; Albert G. Mackey, M.D., V.W. Grand Secretary; Rev. B. Johnson, of Abbeville, Grand Chaplain; Z. W. Carwile, of Edgefield, C. Froneberger, of Charleston, S.G.Ds.; J. R. N. Tenhet, of Marion, T. S. Sistrunk, of St. George's, J.G.Ds.; P. K. Coburn, G. Marshal; R. S. Bruns, G. Purs.; W. T. Miller, of Charleston, W. P. Russell, of Charleston, G. Stewards; Samuel Burke, of Charleston, G. Tyler.

An amendment to the constitution was proposed permitting the sessions of the Grand Lodge to be held at such places as the Grand Lodge may from year to year determine. The amendment was adopted, and it was resolved that the next annual communication be held in Greenville, on the third Tuesday in November, 1860.

GRAND LODGE OF FLORIDA.

The Grand Lodge convened on the 9th of January, at eleven A.M., in the Masonic Hall, Tallahassee, and was opened by Thos. Hayward, M.W.G.M., in ample form. There was a very fair representation from the subordinate Lodges, and to give the representatives time to render in their returns, the Grand Lodge was called to refreshment until seven P.M. When again called to labour, the G.M. read his address. It was short, plain and able. The session closed on the 12th. There was during the sitting considerable discussion upon the adoption of a proposed new constitution for the Grand Lodge. There was also considerable discussion upon the raising of money sufficient to pay the expenses incurred in publishing, in book form, the proceedings of the Grand Lodge, from its organization in 1830 to 1859, inclusive. It is a valuable work to the Craft in this state.

The election for Grand Officers resulted as follows:—Bros. D. C. Dawkins, M.W.G.M.; F. C. Barrett, R.W.D.G.M.; Jno. L. McKennon, W.S.G.W.; Franklin Branch, W.J.G.W.; Jno. B. Taylor, W.G. Sec.; Thos. Hayward, W.G. Treas.; Rev. Jno. Penny, W.G. Chaplain.

The Committee on Foreign Correspondence made no report, as official business prevented the chairman, Bro. Ives, from completing it; it will appear, however, in the printed proceedings.

The Grand Lodge closed its labours on the 12th January after a session of four days. On the 13th Grand Master Dawkins received intelligence of the demise of Robert Butler, P.G.M., at his residence several miles from the city. A special session of the Grand Lodge was called for the purpose of paying the last sad rites to our deceased Brother, and passing suitable resolutions, &c. The Grand Officers, a large number of delegates and brethren, accompanied by the military, repaired to Bro. Butler's residence and buried him with Masonic honours. While at the grave Bro. R. K. Call made some very appropriate and feeling remarks concerning the life and virtues of the dead. While the eulogy was being pronounced, many tears were shed, and nature too seemed to participate in the solemn ceremonies. The drooping branches of a live oak which overhang his grave were heavily draped in long moss, and the fresh breeze from the lake sighed mournfully over the sad scene. The ceremonies over, all returned to the city and reassembled in the Lodge room, where the Grand Lodge was again closed in ample form. May it be seldom convened on such sad occasions.

Grand Chapter was opened on the 9th of January, at three P.M., in the Masonic Hall, where it held its sessions every afternoon at the same hour. Comp. D. P. Holland, the G.H.P., is a good and efficient officer, and a bright Mason. He is a native of the "Emerald Isle," and "a gentleman—one of the rare old stock." His address was an able paper—appropriate and forcible, though very short.

There was but little work before the Grand Chapter, and its session was short. The election for Grand Officers resulted in the choice of Companions T. Y. Henry, M.E.G.H. Priest; Geo. B. Baltzell, E.D.G.H. Priest; Geo. D. Fisher, E.G. King; Josiah Paine, E.G. Scribe; Jno. B. Taylor, E.G. Secretary; Thos. Hayward, E.G. Treasurer; Jno. Penny, E.G. Chaplain, and they were installed into their offices. The Grand Chapter then closed in ample form.

ILLINOIS.

The Committee on Foreign Correspondence of this Grand Lodge, have reported the following Resolution on the "North American Masonic Congress."

"Resolved, that we are opposed to any system of Confederation of the Grand Lodges, advisory or otherwise, that we are content with our old landmarks; that we are willing to listen to, consider and weigh all the opinions, discussions and arguments of sister Grand Lodges, but we are not willing to enter into any arrangement or system whereby we shall be morally or Masonically bound, directly or indirectly, to forego the settled judgment of the Craft in Illinois, when in Grand Lodge assembled."

ARKANSAS.

The following are the Grand Officers elect of this Grand Lodge for this year:—

Bros. E. H. English, G.M.; Henry K. Brown, G.S.W.; J. F. Hill, G.J.W.; W. F. Leake, G. Lecturer; C. B. Mitchell, G. Orator; T. D. Merrick, G. Secretary; R. L. Dodge, G. Treasurer.

Of the Grand Chapter:—

Companions T. D. Merrick, M.E.G.H.P., Little Rock; Harris Flanagan, R.E.G.H.P., Arkadelphia; H. K. Brown, E.G. King, Paraclifta; Alfred Mulline, E.G. Scribe, Clarendon; Granville McPherson, E. G. Treasurer, Little Rock; Jno. H. Newbern, E.G. Secretary, Little Rock; Rev. Peyton R. Smith, E.G. Chaplain, Monticello; J. C. Ewing, E.G.C. Host, Batesville; A. L. Witherington, E.G.R.A. Captain, Pigeon Hill, Union county.

AMERICAN MEMS.

BOSTON, MASS.—The birth-day of Brother Benjamin Franklin, was commemorated at the Music Hall, January 18, by the Franklin Typographical Society, before whom the Hon. Edward Everett delivered an oration on the early life of that distinguished printer.

MENASHA, WISCONSIN.—The Craft of Bryan Lodge, No. 98, at this place, celebrated the anniversary of St. John the Evangelist with a procession and address from Brother Hon. John A. Bryan, for whom the Lodge was originally named. The interesting occasion was united most heartily in by the brethren of several of the neighbouring Lodges, and the crowded church where the proceedings were held gave evidence of that deep impression upon all who witnessed them which must tend to promote the welfare and advance the interest of the fraternity.

KEWANEE, ILLINOIS.—The officers elect of Galva Lodge, No. 243, were publicly installed, Jan. 9th, last, by Bro. T. J. Pickett, P.G.M., who delivered an excellent discourse on the occasion. A large crowd of spectators was present.

MICHIGAN.—Last St. John's Day was duly celebrated at Lyons' Bro. Rev. F. A. Blades, of Detroit, delivered an address, which was listened to with breathless attention by a large audience.

VERMONT.—Union Lodge, at Middlebury, celebrated St. John's Day in an appropriate manner. The reunion at night was a fine affair, and will live long in the memories of the brethren and ladies who partook of the good cheer and mingled in the social exercises of the occasion.

NEW JERSEY.—A Convention of Knights Templar, to take the necessary preliminary action for the formation of a Grand Commandery of New Jersey, was held at Trenton, on Wednesday, Jan. 18th, 1860, under the sanction of a proxy from Comp. Sir Knight B. B. French, Grand Master of Knights Templar of the United States, held by Comp. Sir Knight Jeremiah L. Hutchinson, of St. John's Commandery at Philadelphia. Comp. Sir Edward C. Taylor, of St. Bernard Commandery No. 2, was called to the chair, and Comp. Sir Knight Thos. J. Corson, of Helena Commandery No. 3, was elected Recorder.

LOCKPORT, NEW YORK.—On the 13th of January, "Bruce Council of Royal and Select Masters" was instituted in this place by virtue of letters of dispensation issued by N. O. Benjamin, Most Puissant Grand Master of the Most Puissant Grand Council of Royal and Select Masters of the State of New York, wherein Rev. Comp. Charles H. Platt was named Th. Ill. Master, Comp. Charles Craig, R. Ill. Master, and Comp. Daniel A. Knapp III. P.C. of the Work. This Council is named in honour and memory of the martyr Eli Bruce, one of the victims of Anti-masonry. It opens under favourable auspices, and is destined to radiate cryptic light over this once benighted region.

WARREN, OHIO.—Rev. Bro. R. B. Bement lectured before old Eric Lodge, No. 3, at this place, Nov. 30th, last, and elicited the following expression of opinion:—

Resolved, "That the thanks of the Lodge and visiting brethren present be tendered to our Rev. brother, Robert B. Bement, for the very lucid, able, instructive, and interesting lecture delivered to us this evening on the subject of 'Masonry—Its Origin and General Good to Mankind.'"

LOUISVILLE, KENTUCKY.—The one hundred and first anniversary of the birth of Burns was celebrated here by some eighty gentlemen. Mr. Ainslie was President of the occasion, and five gentlemen, including Bro. Rob. Morris, Vice Presidents. In response to various sentiments, Bro. Morris spoke at some length of those great men and Masons, Burns and Scott.

MASONIC FESTIVITIES.

MASONIC BALL.

CAMDEN LODGE OF INSTRUCTION (No. 1006).—The rather remarkable instance of a Lodge of Instruction giving a ball, took place on the 1st instant, at the Assembly Rooms, Pentonville, which proved a triumphant success. The company numbered upwards of one hundred, and Bro. J. N. Frost, W.M., No. 276, proved a very efficient M.C. Bro. Jones, W.M., No. 1006, presided at the supper table, which was very liberally supplied. Dancing was kept up with great spirit almost beyond the small hours, and the company separated expressing their enjoyment of the evening, coupled with the satisfaction of aiding the Masonic charities.

THE WEEK.

THE COURT.—The Queen and the Royal Family have concluded their stay at Osborne, and returned to Buckingham Palace on Wednesday morning, where it is proposed they shall stay for a fortnight before Easter. The squadron ordered to assemble at Spithead for the purpose of conveying the Prince of Wales across the Atlantic, on his visit to Canada, will consist of the *Hero*, 91, screw, 600-horse power, Captain George H. Seymour, who will hoist his broad pendant as commodore of the squadron; the *Ariadne*, 26, screw, 800-horse power, Captain E. W. Vansittart; the *Flying-fish*, 6, screw, 350-horse power, Commander Charles W. Hope; and the Royal paddle yacht, *Osborne*, 430-horse power, nominal, Master-Commander, George H. K. Bower. The Prince will take his passage out and home in the *Hero*, one of the finest 91-gun ships in her Majesty's navy. The *Osborne* will be retained for services on the coasts and rivers of Canada during the stay of his Royal Highness in that colony.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Monday, Lord Lyndhurst called attention to the state of business in the Divorce Court. The difficulty arose from the necessity of the presence of three judges for the constitution of a full court, and the common law judges were so occupied that they could only attend at rare intervals. Lord Lyndhurst proposed that the Judge Ordinary should be able to pass judgment himself. Lord Teynham then moved his resolution affirming the expediency of the vote by ballot. His lordship supported his motion by an array of well-known arguments. The Duke of Newcastle replied, of course, in a hostile sense. No discussion whatever took place, and the vote exhibited the following result:—Contents, 4; non-contents, 39. Lord de Gray and Ripon was not in the House at the moment the vote was taken, so that his name was omitted from the eyes. On Tuesday the House sat only half an hour, and was occupied in nothing more important than a conversation on the artillery militia. Four out of thirteen regiments are to disembodied; and the Government will not ask next year for a renewal of the Act which embodies the militia in time of peace. On Monday in the HOUSE OF COMMONS, Mr. Kinglake informed the Commons he had learned by telegram that the municipality of Nice had declared, by resolution, its preference of independence to annexation; and its thanks to those members of the House of Commons who had opposed the annexation. He also invited an opinion from Lord John Russell as to the last despatch from M. Thouvenel to Count Cavour; but the Foreign Secretary declined to express his opinion at present. Lord John Russell moved the second reading of the reform bill. Mr. Disraeli at once rose, and in a speech of an hour and a half reviewed the measure unfavourably; but stated that he should not oppose it. He called upon Lord John Russell to withdraw it. He described it as a bill of a mediæval character, but without any inspiration of the feudal system or the genius of the middle ages. He drew a contrast between the reform bill of this year and that brought in last year by Lord Derby's government. The proposed method of increasing the franchise in towns could be justified neither upon the principles of political justice nor of political expediency; and as for the county franchise, it would greatly reduce the influence of the landed proprietors. The measure had been universally condemned. The right hon. gentleman trusted that the house would not be asked to go into committee upon it, but would learn from the noble lord that this unnecessary, uncalled for, and mischievous proposal would be at once withdrawn. He was followed by Mr. Leatham, the member for Huddersfield, in a brilliant speech—which gives undeniable promise of his future eminence as a debater. The debate was continued by Mr. Baillie, Mr. Baxter, and Mr. Rolt. On Tuesday, contrary to expectation, the adjourned debate on the reform bill was not resumed. In the first place, Mr. Berkeley's motion in favour of the ballot occupied the House for a few hours, and when that was disposed of, some other matters turned up. At length the opinion became prevalent that the debate on the reform bill could not be resumed at a reasonable hour, owing to the business that preceded it on the paper, and the honourable gentlemen went to their dinners or to their clubs. After an unsuccessful attempt to count out, Lord Palmerston and Lord J. Russell retired, and shortly after their departure the house was counted out at half-past eight o'clock. The ballot debate was raised by Mr. Berkeley on a motion for leave to introduce a bill. The hon. gentleman delivered a lively speech, and kept the House in good humour. But there was no disposition to hear any one else. Even the seconder, Lord Henley, was greeted with cries for a division. Mr. Mar-

and Mr. C. S. Fortescue, both from the liberal benches, opposed the motion. Mr. Lawson, the new member for Carlisle, made an appeal to hon. gentlemen to stay from their dinners a little longer; and advocated the ballot in a style of good-humoured earnestness. Lord Palmerston then rose, and inserted, between jests at the beginning and end of his speech, a grave argument, to the effect that the franchise is a trust, not a right, and that the ballot is demoralising. Loud applause rewarded this. Mr. Berkeley said a few words in reply; and the division was taken. The numbers showed a falling off among the supporters of the ballot to the extent of nearly one hundred. Instead of 238 votes it obtained but 147, while its opponents numbered 254. Mr. T. Duncombe obtained leave to bring in a bill for the further removal of Jewish Disabilities. General Upton, in moving for a select committee on certain Irish harbours, was interrupted by the count out.—On Wednesday Mr. Dillwyn moved the second reading of his bill to alter the law with respect to endowed schools. The bill proposes to give to dissenters a share in the management, and the children of dissenters a share of the benefits of these schools, which are at present monopolised by the church party. Mr. Lowe, on the part of the government, strongly opposed the measure in a speech of great length, which was characterised by Lord Fernoy as jesuitical. Mr. Lowe advised the withdrawal of the bill, but did not move its rejection. That was done by Mr. Selwyn. After considerable debate the house divided, and the bill was thrown out by a majority of 190 against 120 votes. The House then proceeded to settle the relations between bleaching and dyeing manufacturers and their workpeople. The bill for this purpose is in the care of Mr. Crook, and its object is protection of the operatives against abuses from which they are alleged to suffer in their employment. The bill is a measure of coercion against the employers, and is framed on the principle of the Factory Acts. Mr. A. Turner opposed it, maintaining that no case was made out for interference, and contending that a very strong and plain case ought to be established to warrant anomalous legislation like this. He moved the rejection of the bill, which however was supported by Mr. Roebuck, Mr. Cobbett, and Lord John Manners, and on a division was carried by the large majority of 226 against 39. Sir H. Cairns and Mr. Richardson, on behalf of the Irish manufacturers, protested warmly against Ireland being included in the measure. Amongst other business disposed of was the passing of the usual Mutiny Bills.

GENERAL HOME NEWS.—We regret to learn that Miss Florence Nightingale is seriously ill; last Sunday prayers were publicly offered for her in every garrison chapel in the kingdom.—The Lords' Committee on Church-rates have agreed upon their report, and it is published among the Parliamentary papers. Their lordships deny that total abolition is desired even by dissenters, as a body; and they recommended a scheme which consists mainly in the exemption of those who are willing also to resign their parochial rights in connexion with the Church. It is also proposed to give legal facilities for enforcing the collection of the rate from those who do not claim exemption.—The *Weekly Register* announces the receipt of a donation of £1,000 from the Dowager Duchess of Leeds, in aid of the necessities of the Pope. The same paper announces the inauguration of a general collection in England, similar to that in Ireland, and states that a pastoral from Cardinal Wiseman is about to be issued in aid of the movement.—Lady Dover, the widow of the first Lord Dover, expired on Saturday at her residence, Dover House, Whitehall. Her ladyship was the sister of the Earl of Carlisle and the Duchess of Sutherland.—On the same day died the celebrated Mrs. Jameson after a very short illness; this lady's valuable works upon art and social science are well known and highly esteemed.—The annual festival of the Society of St. Patrick was held on Saturday at the Freemasons' Tavern. The company was more numerous than it has been for several years. Many of the Irish volunteers appeared in their uniform.—The first private telegram between India and England, via the Red Sea route, was received at Lloyd's on Saturday, dated Calcutta, March 10th, thus reducing the communication between the chief Presidency of India and the capital of England to a period of six days. When the entire line of telegraph wire has been laid, the period of communication will be reduced to two days.—The Westminster Reformers Union have adopted two resolutions—the one urging the desirability of adding a lodger suffrage to the Reform Bill, and calling attention to the fact that the contemplated extension of the franchise will only add seven hundred to the electoral roll in that city; while the other condemned the rate paying clauses.—A deputation representing several hundreds of temperance societies in England and Wales had an interview with Mr. Gladstone on Tuesday, for the purpose of presenting a memorial against the Wine Licenses Bill. Mr. Gladstone expressed his conviction that the provisions of his bill would prevent the evils of which the deputation apprehended. The deputation then brought before the right hon. gentleman certain facts tending to show that public opinion was favourable to a Permissive Prohibitory Liquor Law. At night, a great meeting of the Alliance was held in Exeter Hall.—The total sum realized by subscription for Sir James Brooke amounted to £9,000. His health is still very bad, and Captain Brooke has proceeded to Borneo as chief of the Sarawak government, and representative of Sir James. All efforts to induce the British government to purchase the settlement are now relinquished.—It has been settled between the parliamentary agents for the gas companies and the vestries of the metropolis, to secure legislation during the present session, by

withholding all opposition to the Metropolis Gas Regulation Bill until it arrives in committee, all disputed points to be argued and settled when before that tribunal. It is of the greatest importance to the interest of the gas consumers that this course should be persevered in. Sir John Shelley will introduce the bill early in the ensuing week.—The ship, *Great Tasmanian*, has just arrived at Liverpool from India with a large number of the disbanded troops; but a frightful amount of mortality took place during the voyage, no fewer than sixty of the soldiers having died from scurvy and dysentery—diseases which were induced by insufficient food and accommodation. A large number of the survivors have been transferred to the workhouse, and upwards of a hundred to the hospital, where nine have since died. There were as fine young men as any in the army when they were despatched from India in this floating coffin. An inquest on the unhappy victims is proceeding at Liverpool. It was also a subject of inquiry in the House of Commons on Tuesday night, and Sir C. Wood stated that a searching inquiry would be instituted by the Indian authorities.—Another of those extraordinary meetings, in connection with the important question of prostitution was held on Tuesday at the Lecture-hall, Newington-causeway, and the circumstances attending the proceedings were even of a more peculiar character than those which have taken place at the West-end; it was thought desirable to call this meeting for an early hour. Ten o'clock was fixed upon, and a large number attended. Two long rows of tables were ranged down the hall, and these were bountifully supplied with different sorts of food and drink, which were, indeed, a boon to the wretched starving street walkers who were present. The Rev. Hugh Allen, M.A. (the newly appointed rector of the parish of St. George-the-Martyr) presided, and about thirty more clergymen and others were present. They got together about a hundred miserable women, the lowest and most destitute of the class; of these twenty were received into a reformatory—induced, no doubt, by the prospect of a warm lodging and food to eat. Among these poor starving outcasts it will be always easy to reclaim many when a good meal and shelter is offered; but the fine ladies of Regent-street and Piccadilly, who do not feel the pressure of starvation, are not likely to be attracted by the prospect of becoming washerwomen and servants of all work. The Rev. Mr. Allen, in the course of the evening, piously remarked that if in his power he would punish the seducer more severely than a murderer.

FOREIGN NEWS.—In Paris a rumour spread on Monday, of a demand made by the Pope for the withdrawal of the French troops from Rome, and even of the commencement of the march of a part of the Neapolitan forces destined to replace them. A telegram has since been received from Rome, denying the truth of this report. Another version is to the effect that the French Government itself is making preparations for having the garrison of Rome removed to France by degrees, intending to leave Sardinia and Naples to fight out between them who is to occupy Rome. The acquittal of the Bishop of Orleans on the charge of libel preferred against him by the editor of the *Siccle*, has proved, we are glad to see, that the French tribunals are not always to be intimidated by political influences. The gunboats of new construction, which were to leave Toulon to join the Chinese expedition, have been ordered to remain, and it is believed that this has been resolved upon on account of their impracticability, which has at last been found out. Some transport ships destined for Algeria have likewise been retained. The measures in preparation of the formation of a camp at Chalons—a step indicating a feeling of uneasiness in the French Government on the side of the north-eastern frontier of France—are going on noiselessly, but very actively. The protest of Switzerland against the projected annexation of Savoy to France is now before the public. It ends with an appeal to the powers of Europe, to which the Imperial Government has itself declared that it would submit this question. The demonstration made by the municipal council of Nice against the annexation to France, is confirmed. The wish of the people of Nice is, like that of the Savoyards, that if they are not to remain under the King of Sardinia's rule, Europe may permit them to establish themselves as an independent state.—The official act of the annexation of the *Emilian* provinces to Sardinia took place on Sunday at Turin, when Signor Farini handed over to the king, in public audience, the legal document, containing the returns of the votes by universal suffrage of the people of the *Emilia*; and the king, in receiving it, delivered a speech to the effect that he henceforward would feel proud to call the people of the *Emilia* his people. The king reserved the assent of his parliament to the step taken by him, but this did not prevent the decree of annexation being published at once in the *Official Gazette*. It is expected that the annexation of Tuscany will follow in a few days. The city of Turin was illuminated on Sunday evening, and so was Florence, where, on that day, the publication of the result of the vote had been celebrated by a solemn religious ceremony, the Archbishop himself intoning the *Te Deum*.—A note from the Government of Tuscany, addressed to Europe, explains the reasons why the vote by universal suffrage, rendered annexation to Piedmont a necessity.—The Emperor of Austria, considering the annexation of Central Italy to Piedmont as a flagrant violation of the treaty of Zurich, has resolved to adjourn the renewal of official relations with the Court of Turin.—On Friday a most decided manifestation in favour of the Pope took place at the Vatican.—From Naples, where our squadron has arrived, to back, it is said, demands of reform once more put upon the King of Naples by our own government, in conjunction with that of France, the latest news

is, that six Neapolitans have been sent into exile, that the Court of Vienna and the ambassadors of England and France have exhorted the king not to have recourse to such measures, that an Austrian General, on a special mission had arrived. Fermentation seems now particularly to prevail in the northern provinces, bordering on the Papal States, which, in former times, were considered as more loyal. A demonstration in favour of Victor Emmanuel's reign all over Italy was suppressed by the police at Atri, in Naples, from whence the eighty individuals who took part in it made their escape into the Papal States, and probably into the Romagna.—The Madrid *Correspondencia Autografa* contains the following:—"As the Moors will only consent to pecuniary sacrifices as the conditions of peace, war must be continued." On Monday there was a full council of ministers. It is asserted that Generals Prim, Rios, and Labola have been raised to the dignity of grandees of Spain of the first class.—Captain Lionel Lambert, of her Majesty's ship *Viceroy*, was barbarously murdered on the 9th of February, at Lima. The unfortunate gentleman left his hotel at three o'clock in the afternoon to take a bath. His friends were waiting for him to dine, but he never returned. His body was afterwards found, and a despatch, addressed to Captain Millar, was still on his person, but his ring and watch were stolen. The back of his head was fractured, and his forehead fearfully cut. His wrists bore signs of a terrible struggle with his murderers.—The death of the Shah of Persia is mentioned, but the rumour, for it is nothing more, seems to require confirmation.—By the steamer *Edinburgh*, which arrived at Queenstown on Wednesday, we have later news from the United States. The Indians are reported to be making frightful ravages in Texas. The commercial intelligence from New York is to the 9th inst. The markets were brisk and advancing.—The Emperor Napoleon has made a speech to a Savoy deputation on the question of the annexation of that province. The annexation is settled on principle—if the Emperor's word be correctly reported; the consent of Piedmont and the populations has been obtained; and if the people of Savoy had not been opposed to any dismemberment, by the union of the neutralised districts to Switzerland, France would have been willing to assent to that union. He is said to have added that the concurrence of the greater part of the Powers to this annexation is probable.

INDIA; AND COLONIES.—The latest telegrams from Bombay inform us that the loans are all closed. An income tax of two and four per cent, and a state paper currency is announced. Important alterations are to be made in the tariff. The income tax will be two per cent. on incomes of twenty to fifty pounds, and above that four per cent. No class will be exempt. The licence bill has been modified, and the scale reduced to one rupee, four rupees, and ten rupees. Twenty per cent. duties are to be lowered to ten per cent. An invasion of Kokees has taken place in Tipporah; 1,000 persons were murdered. A report is current of treason at Indoor, the capital of Holkar. A large and valuable portion of the city of Barbadoes has been laid in ruins. A destructive fire passed over it on the morning of the 14th ult., sweeping away the principal business establishments, and in many instances entire districts. The cathedral was much injured from the explosions around. The fire was said to be the work of an incendiary. The loss of property is estimated at upwards of half a million sterling. Only £30,000 is said to be insured.

COMMERCIAL; AND PUBLIC COMPANIES.—The traffic returns of the railways in the United Kingdom for the week amounted to £456,480, and for the corresponding week of 1859 to £418,220, showing an increase of £38,260. The gross receipts of the eight railways having their termini in the metropolis amounted to £189,118, and for the corresponding week of last year to £178,461, showing an increase of £10,657. The receipts on the other lines in the United Kingdom amounted to £267,362, and for the corresponding week of last year to £239,759, showing an increase of £27,603; which, added to the increase on the metropolitan lines, makes the total increase £38,260, as compared with the corresponding week of last year.—The first ordinary meeting of the Red Sea and India Telegraph Company was held this week. The report stated that the Government had granted an unconditional guarantee of 4½ per cent. for fifty years on the capital of £800,000, to be extended to £1,000,000 if necessary. The guarantee of the Government involved an annual payment of £36,000.

TO CORRESPONDENTS.

"G. C."—It is not necessary for a brother to be an installed Master prior to filling the chair in a Lodge of Instruction. The great use of such a Lodge is to familiarize brethren with the Lodge duties prior to their being called upon to fill offices in a regular Lodge. One part of the installation, can, of course, only be performed by an installed Master.

"BAUHTER."—Many thanks to Bro. G. Bär for his kind offer, which we willingly accept.

"AMERICAN & IRISH FREEMASONRY."—We have received a communication on this subject from "Builder." He is not, perhaps, aware of our rule requiring (in confidence) the real name and address of every correspondent before we insert a communication.