

LONDON, SATURDAY, APRIL 9, 1864.

GRAND LODGE.

At length it will be seen, from the subjoined circular of the Grand Secretary, that a start is about to be made in providing a proper home for the members of the Craft, and rendering available to the brethren that portion of the property in Great Queen Street, which for the last few years has been alike a disgrace to the neighbourhood and the Order.

The foundation-stone of the new buildings is to be laid with all befitting ceremonial by the Most Worshipful Grand Master on the occasion of his reinstatement, or perhaps we should rather say his reproclamation, on the 27th instant, when it may be expected there will be such an assemblage of the brethren as has rarely been seen in London, or perhaps in England, notwithstanding that these matters are much better managed in the provinces than in the metropolis. This step having been taken, we hope the works may be so pressed forward that the new buildings (we speak of those for the Craft only) may be duly consecrated to the purposes of Masonry prior to the Grand Festival of 1865.

It will be seen that a reply to the circular is required at once, and we trust that no Master will subject the brethren of his lodge to exclusion from this interesting ceremony through not making the necessary return in time:—

Freemasons' Hall, London, W.C.,
March 24, 1864.

WORSHIPFUL BROTHER,—I have the honour to inform you that the Most Worshipful the Grand Master has been pleased to signify his intention to lay, with Masonic rites and ceremonies, the foundation-stone of the new buildings in connection with Freemasons' Hall.

The ceremony will take place on Wednesday, the 27th April, the day of the Grand Festival, and I have to beg the favour of your informing me on or before Wednesday, the 13th proximo, if it is your intention to be present on the occasion.

As the space at the disposal of the Committee is limited, I am to remind you that no provision can be made for your accommodation unless you give notice of your intention to be present by or before the time named.

I have the honour to be, Worshipful Sir,

Your faithful Servant and Brother,

WM. GRAY CLARKE, G.S.

VANDYCK IN ENGLAND.

"Rare artisan, whose pencil moves,
Not our delights alone, but loves!
From thy shop of Beauty we
Slaves return that enter'd free."

Waller to Vandyck, circ. 1638.

"Painters of history make the dead live, but do not live themselves till they are dead: I paint the living and they make me live."—*Sir Godfrey Kneller, circ. 1712.*

We now quit men in armour and garter robes, equerries, and pages, for white, blue, and yellow satins, pearl necklaces, vases of flowers, and fountains of water. We are now in the land of ringlets, fair faces, delicate hands, and delicious eyes. We have seen King Charles and his court as Vandyck saw them in the Blackfriars; we have now to take the court of Henrietta Maria to the easel of the king's favourite painter,—to that "shop of Beauty," as Waller calls it, where immortality of face was to be obtained as long as colours and canvas will endure.

It has been well observed by one of our earliest writers upon art,* that Vandyck was the first painter who put ladies' dresses into careless romances:—

"Hair loosely flowing, robes as free."

He certainly took the buckram and starch out of female costume; scorning to paint embroidery like Vansomer and Mytens, he gave up matted floors and thick variegated carpets, introduced silks and satins, and laid the foundation of a new school of female portrait painting.

Critics seem to agree that his female portraits are inferior to his male. This is not altogether true. In some cases he is fully up to every excellence he has caught in his male portraits. Two at least of his Henrietta Marias are perfection of beauty most perfectly rendered.

One duchess certainly sat to him, for dukes and duchesses were rare in England when Vandyck was with us. Vandyck's sitter was Mary Villiers, Duchess of Richmond and Lenox, wife of James Stuart, Duke of Richmond and Lenox. The duke was her second husband; her first was Charles Lord Herbert (died 1635), of the Pembroke and Montgomery blood. In the Vandyck room at Windsor is an exquisite full-length of her in white satin, with the attributes of St. Agnes, for she was gentler than Queen Christina, and did not want a canvas lion by her side. There is another portrait of her from the same inimitable hand at Hamilton Palace, in Scotland—a full-length in white, attended by a Cupid, with an arrow in his hand. There is a third at Blenheim—a female page presenting her gloves; and (marvellous workman was Sir Anthony) a fourth with Mrs. Gibson, the dwarf, by her side, at Lord Pembroke's, at Wilton. The picture at Burleigh (the Marquis of Exeter's), is "a good copy," by Ashfield.† The Windsor and Hamilton Palace pictures

* Sanderson, "Graphicæ," fol. 1659, p. 39.

† Granger, ed. 1775, vol. ii., p. 372.

are in Sir Anthony's best manner, of great elegance, and carefully executed in a clear tone. Of this handsome woman read the pleasant prattling account which her mother—a Manners-Rutland—gives of her when a child:—

"She is very well, I thank God; and when she is set to her feet, and held by her sleeves, she will go sortly, but stamp and set one foot afore another very fast, but I think she will run before she can go. She loves dancing extremely; and when the saraband is played she will get her thumb and finger together, offering to snap; and then, when 'Tom Duff' is sung, then she will shake her apron; and when she hears the tune of the clapping dance my Lady Frances Herbert taught the Prince, she will clap both her hands together and on her breast; and she can tell the tunes as well as any of us can, and as they change the tunes she will change her dancing. I would you were here but to see her, for you would take much delight in her. Now she is so full of pretty play and tricks; and she has gotten a trick that, when they dance her, she will cry 'Hah! hah!' and Nicholas will dance with his legs, and she will imitate him as well as she can. She will be excellent at a heat, for if one lay her down she will kick her legs over her head; but when she is older I hope she will be more modest. Everybody says she grows every day more like you."*

This pleasant girl lived to wed a third husband, the Hon. Thomas Howard (died 1678), brother of the first Earl of Carlisle, of the Howard family. Vandyck's Duchess, as St. Agnes, survived three husbands and an only son, and died in 1685.

Horace Walpole had at Strawberry Hill a full length of Frances Brydges, second wife of Thomas Cecil, first Earl of Exeter. Our great letter-writer bought it at Richardson the painter's sale. This lady was a daughter of Brydges, Baron Chandos of Sudeley, and was first married to Sir Thomas Smith, Master of the Requests, and Latin Secretary to James I. At the Strawberry Hill sale, in 1842, this full-length brought a sum that marked it for an indifferent example of Vandyck. In the British Museum is a clever and animated sketch of this lady in black chalk on green paper, seated. The countess died in 1663, aged 83, and is buried with the *Exeter* Cecils in Westminster Abbey.

Earl de Grey and Ripon has in London (as Lord Hardwicke has at Wimpole) a very fine full-length of Rachel de Rouvigny, Countess of Southampton, wife of the Lord Treasurer Southampton, the son of Shakspeare's patron. Walpole and Granger call Lord Hardwicke's the original. The picture has been well engraved in mezzotinto by M^r. Ardell.

At Apethorpe (Lord Westmoreland's, in Northamptonshire) is a full-length in white of Rachel Fane, Countess of Bath, daughter of Francis, first Earl of Westmoreland. She was twice married,—first to Henry Bouchier, Earl of Bath, and secondly to Lionel Cranfield, Earl of Middlesex. Waagen calls it "an elegant picture in his latest silvery tones." Mr. Fane De Salis, of Dawley Court, near Uxbridge, has a duplicate of the same

* The Duchess of Buckingham to the Duke, York House, the 16th of July.

lady, painted in 1636; and a full-length in black (still finer) of her first husband, the Earl of Bath.

At Lord Radnor's (Longford Castle, in Wiltshire) is a fine full-length in white satin of Catherine Wotton, Lady Stanhope and Countess of Chesterfield, mother of the handsome Earl of Chesterfield of De Grammont's Memoirs. Another at Blenheim. There was one in white among the Wharton-Walpole pictures.

"Such killing looks, so thick the arrows fly,
That 'tis unsafe to be a stander by."

Waller ("The Triple Combat")

This lady was a wit; had three husbands, and was Countess of Chesterfield in her own right. Vandyck looked at her with more than pictorial eyes. Read what follows:—

"It was thought that the Lord Cottingham should have married my Lady Stanhope. I believe there were intentions in him, but the lady is, they say, in love with Carey Raleigh. You were so often with Sir Anthony Vandyck, that you could not but know his gallantries for the love of that lady; but he is [has] come off with a *coglioneria*, for he disputed with her about the price of her picture, and sent her word that if she would not give the price he demanded he could sell it to another that would give more."

This was Carey Raleigh, Sir Walter's son, born during his father's imprisonment in the Tower. The king appears to have obtained it for a time; for in his last letter from Hampton Court he thus writes:—"There are three pictures here which are not mine, that I desire you to restore; to wit, my wife's picture in blue, sitting in a chair, you must send to Mistress Kirke; my eldest daughter's picture, copied by Belcamp, to the Countess of Anglesey; and my Lady Stanhope's picture to Cary Rawley."

Anne Villiers, Countess of Morton (d. 1654), daughter of Sir Edward Villiers (half-brother of Villiers, first Duke of Buckingham) and wife of Robert Douglas, eighth earl of Morton (d. 1649), may be seen, not to Vandyck's advantage, at Althorp and Petworth. Waller's New Year's Day verses to her at Paris are as fresh as ever. Lord Grandison, of whom we have a fine full-length by Vandyck, was her brother. The far-famed Duchess of Cleveland was her niece.

The Longford collection includes a full-length in yellow satin, with roses in one hand, of the Countess of Monmouth, wife of Robert Cary, Baron Carey of Leppington and Earl of Monmouth,—the Carey who carried so quickly to Scotland the news that Queen Elizabeth was dead, and King James VI. of Scotland had become King James I. of England.

The Countess of Worcester, in blue, was among the Wharton and Walpole pictures. This was Anne, only child of John Lord Russell, who died in the lifetime of his father Francis, Earl of Bedford.

At Knowle, in Kent, is a full-length, in white satin, of Mary Curzon (died 1645) wife of Edward Sackville, fourth Earl of Dorset, whose portrait

by Vandyck I have already catalogued,—a rocky landscape in the background.

At Dunham-Massey is a good portrait to the waist, in black, holding a rose, of Lady Diana Cecil, Countess of Oxford and Elgin.

In the dining-room at Chatsworth is a full-length of Elizabeth Cecil, Countess of Devonshire, daughter of William Cecil, Earl of Salisbury, and wife of William Cavendish, third Earl of Devonshire; and at Petworth, a three-quarter, in white, standing, of the same countess, holding a red rose, with pearl necklace and ringlets. This lady was the mother of the first Duke of Devonshire,—King William's duke, Lord Macaulay's duke.

At Petworth is a three-quarter portrait of Dorothy Percy, Countess of Leicester, in white, with blue cloak, grey scarf, pearl necklace, and ringlets. This celebrated lady, with true Percy and Devereux blood in her veins, was the mother of Algernon Sydney, the patriot,—of Waller's "Sacharissa," Dorothy, Countess of Sunderland, and of Henry, Earl of Romney, the "handsome Sydney" of De Grammont's Memoirs. This suggestive portrait is engraved in Lodge.

The same rich collection contains a companion portrait of her younger sister Lucy Percy, Countess of Carlisle, in crimson and orange, standing, and dipping her right hand in a fountain; pearl necklace and ringlets. A repetition, equally good, is at Windsor. What Granger calls "the original,"—the Wharton picture,—passed into the hands of James West, Esq., of the Treasury, a great and not forgotten dealer among men who know in what way and at what prices property has changed hands in England.

A very fine three-quarter portrait of Anne Carr, Countess of Bedford, is another Petworth treasure. This lady—the daughter of the infamous Earl of Rochester and Countess of Essex, and, stranger still, mother of William Lord Russell, the patriot,—is in blue silk (standing), glove in right hand, grey scarf over left shoulder, pearl necklace and ringlets. Repetitions may be seen at Woburn (in white), and at Althorp. Copies exist at Hagley and at Dunham-Massey.

Still another Petworth prize, a three-quarter in black, standing, of Dorothy Sidney, Countess of Sunderland. (Waller's "Sacharissa"), red scarf, left hand resting on a large vase, his right pointing to a rose-bush with red roses upon it, pearl necklace, and ringlets. A repetition at Althorp. Montague Lord Halifax has a copy of verses on this picture. At Hall-Barn, near Beaconsfield, there was when Granger wrote (1775),* a portrait of the Countess, which Sacharissa herself, it is said, presented to Waller.

At Althorp is a full-length of Penelope Wriothesley, Baroness Spencer, in a blue silk dress and pearl necklace. The action of walking, and the gambols of a little dog, those easily

found conditions of all portraiture, give life to the work of a doubtful Vandyck.

At Windsor (part of King James II.'s collection) is one of his finest and most ambitious works—a full-length, seated, of Lady Venetia Digby, treading on Envy and Malice, while her arm remains unhurt by a serpent that twines around it. This lovely woman, with the true Stanley and Percy blood in her veins, was the mistress of Richard, third Earl of Dorset (died 1624), and afterwards the wife of Sir Kenelm Digby. Ben Johnson calls her his "Muse," and had her leave, he tells us, "to call her so."

"She had a mind as calm as she was fair,
Not toss'd or troubled with the light lady-air,
But kept an even gait, as some straight tree
Moved by the wind, so comely mov'd she.
And by the awful manage of her eye,
She sway'd all business in the family.
To one she said, 'Do this'—he did it; so
To another 'Move,' he went; to a third, 'Go,'
He ran; and all did strive with diligence
To obey, and serve her sweet commandments."

Ben Jonson.

There was scandal about her to the last; but of the particular nature of the gossip and whisper nothing certain is known. Jonson sings her "fair fame" in some of the last runnings of his pen, and his verses on her sudden death suggested (I see reason to think) this very picture to the fanciful head of Sir Kenelm and the fertile pencil of Vandyck. Lord Clarendon, in his autobiography, alludes to the "extraordinary beauty, and as extraordinary fame," of Lady Venetia. By Sir Kenelm she had three sons,—Kenelm, John, and George.

Walpole mentions a fine little picture or model, exquisitely finished, of this noble work.* It passed from the hands of Mr. Walker and Mr. Skinner, and thence to Sir Eliab Harvey; but who has it now I know not.†

At Bothwell Castle, in Scotland, is a full-length portrait, in white satin, standing, of Lady Paulet, part of the Clarendon Collection; a rose in her right hand, the left holding her dress; "on the right a curtain of very powerful red; on the left a ground of one colour."‡ Waagen, whose words I have copied, calls it "a charming picture, carefully executed in a clear silvery tone."

In the Marquis of Breadalbane's apartments, at Holyrood, I saw in 1859, a very fine full-length (in white satin and blue scarf, holding a lute; the landscape bold and glowing) of Lady Isabella Rich, daughter of Henry Earl of Holland, married to Sir James Thynn, of Longleat. This is the lady made immortal in verse by the Muse of Waller. The neatly-turned poem "Of my Lady

* Walpole, ii., 202.

† Mrs. Jameson's "Handbook to the Public Galleries," p. 228.

‡ Waagen Supplement. 8vo, 1857, p. 463.

* Granger, ii., 383, ed. 1775.

Isabella playing on the Lute" is addressed to her:—

"What moving sounds from such a careless touch!
So unconcern'd herself, and we so much!
What art is this, that with so little pains
Transports us thus, and o'er our spirits reigns?"

To this I will add, what Waller's commentators do not tell us, that the poem "Of a Tree cut in Paper," and the poem that follows in all editions of Waller's works "To a Lady from whom he received the copy of a poem, entitled 'Of a Tree cut in Paper,' which for many years had been lost," are both addressed to Vandyck's lovely sitter.*

In the dining room at Chatsworth, is the Wharton and Houghton full-length, in white, of Philadelphia Cary, daughter of Robert Cary, Earl of Monmouth, Queen Elizabeth's "Robin," and in Broxbourne Church (Herts) is the following epitaph:—"Here lieth the Body of the Right Honourable Lady Philadelphia Cary, one of the Daughters of Henry Cary [Earl] of Dover, who departed this Life the 30th day of March, Anno Domini, 1689."† I suspect that I have in this epitaph clearly identified the Chatsworth lady.

At the same place and in the same room is a full-length, in black, of Anne Cavendish Lady Rich. This lady died, 1638, at Lees, in Essex, at the early age of twenty-seven, leaving an only son, married to the youngest daughter of Oliver Cromwell. Waller has a fine poem on his death, and his tomb at Felsted, in Essex, is inscribed with verses by Godolphin and prose by King Charles's Bishop Gauden. The Wharton full-length is at Wimpole, Lord Hardwicke's.

A very charming three-quarter piece of Mrs. Olivia Porter, wife of Endymion Porter, of the bedchamber of Charles I., hangs at Petworth; in brown and blue, roses in right hand on table, and a profusion of fair ringlets.

At Earl de Grey's in London, is a full-length of Mrs. Kirk, of the bedchamber of Queen Henrietta Maria. Duplicate at The Grove. A repetition (I presume) was exhibited at the British Institution in 1815.‡

At Hampton Court is a fine three-quarter portrait of Mrs. Margaret Lemon, the mistress, it is said, of Sir Anthony. Another portrait of the same lady as "Judith with the Sword," was sold at the Strawberry Hill sale for 75 guineas; Earl Spencer has a repetition of it at Althorp.

A picture, called in the catalogue "Vandyck's Mistress, by himself," was sold in the six days'

* Oldys's "Life of Raleigh." Fol., 1736, p. liv. Oldys has preserved four additional lines from memory, which the next editor of Waller will do well to turn to. Among Charles Cotton's poems, p. 436 (Walton's associate), is a poem to Lely, "On his Picture of Lady Isabella Thynn."

† Clutterbuck's "Herts," ii., 66.

‡ At Burleigh (Lord Exeter's) is a fine miniature of Mrs. Anne Kirk (the same person, I believe) by Hoskins.

sale (March 1741-2) of some of the effects of Edward Harley, Earl of Oxford; the price £57 15s.; the purchaser, Mr. Hanbury Williams.

At Warwick Castle is Lady Brooke, seated in an arm chair, in a black silk dress richly adorned with jewels: at her side her young son, in a red silk flowered dress; at her feet a greyhound. This is the wife of Robert Lord Brooke, "fanatic Brooke," who lost his life at Lichfield.

In the drawing-room at Houghton hung the three-quarter portrait of Jane, daughter of Lord Wenman. "The hands," says Walpole, "in which Vandyck excelled, are remarkably fine in this picture." Lady Wenman's portrait is now at St. Petersburg. This Jane Wenman was the wife, I see reason to believe, of Arthur Goodwin.

The Walpole full-length (in blue) of Margaret Smith, wife of Thomas Cary, of the Bedchamber, brought, at the Strawberry Hill sale, £78 15s. Bought for Colonel Tynte. Walpole calls it "a fine picture of a lovely woman." In the marriage register of St. Andrew's, Holborn, I found this entry: "Thomas Cary and Margaret Smith weare married the 18 day July 1626 licens facult."

The last I have to name is Lord Lyttelton's so-called portrait of Lady Vandyck herself, a poor picture of spurious parentage and name.

PETER CUNNINGHAM, in the *Builder*.

THE SPIRIT OF GOTHIC ART.

(Concluded from page 201.)

All art is symbolic, and symbolism is the life of all art. In true art, symbolism never detracts from the reality, nor sets aside the end in view. Thus a Christian church is reared for the worship of God, and no symbolism can set aside that end; the great truths of Christianity are conveyed to us in symbols, its praises are sung in symbolic language by the lisping infant, as well as the hoary saint; much of its prayer is uttered in symbolic phraseology; the most beautiful and soul-stirring portion of modern preaching is indebted to allegory for much of its charm and fire. Turn we to the Bible, and we find it full of symbolic language.

What allegory is there in the world of letters equal to the Song of Songs? That learned German, Schlegel, says, that "the prevailing spirit of types and symbols so conspicuous in the Scriptures,—not alone in the poetical, but even in the didactic portions,—has deeply implanted and widely extended its influence over the whole thoughts and imagination of the Christian peoples, and not alone these, but also over their imitative arts." What Homer did for the ancients and Pagans the Bible has done for us, that is, is become a fountain from whence we draw the model of our images and figures. "It is true, that in cases where the deeper sense of symbolical mysteries was mistaken, or where the purpose which the figure had been intended to serve was of a nature less serious and sacred, this spirit has not seldom displayed itself in the corrupted form of idle and fastastical allegory; for loaded ornament is at all times of easier attainment than native grace; and the most brilliant display of art is a thing more common place than the deep gravity of truth."

Now it must be distinctly understood that Christianity is a thing which can never of itself be allegory, philosophy, or poetry, or art of any kind, but rather the groundwork of all these. Apart from Christianity, these

would represent the forms and shadows of that antiquity whose spirit and life are gone, for the deep philosophy of Paganism, as well as of Jewism, had ceased to pulsate ere the founder of Christianity appeared.

True art was becoming effete, and required some new directions for its impulses: this it found in Christianity, and its influence upon art has been the surest and most successful; therefore it is, that in Christian or Gothic art symbolism attained a luxuriance and pliability never before acquired. Symbolism was not an after-thought of the artists, but it appears to have arisen synchronously with the art itself in the minds of the artists, as will appear from the "Apostolical Constitutions:"—

"When thou callest an assembly of the church, as one that is the commander of a great ship, appoint the assemblies to be made with all possible skill; charging the deacons as mariners, to prepare places for the brethren as for passengers, with all care and decency. And first, let the church be long, like a ship, looking towards the east, with its vestries on either side, at the east end. In the centre, let the bishop be placed and let the presbyters be seated on each side of him, and let the deacons stand near at hand, in close and small garments, for they are like the mariners and managers of a ship." I am afraid these "Apostolical Constitutions" smell rather fusty, nevertheless there is a very beautiful figure employed, for the reference is to Noah's Ark, in which a remnant of the old world was saved.

We may find symbolical allusions in many other patristic writings. St. Ambrose tells us why baptisteries should be octagonal, and Clement of Alexandria gives rules by which the selection of sacred emblems should be guided. Eusebius informs us that Constantine surrounded the apses of the church of St. Cross with twelve pillars symbolical of the twelve founders of the Christian religion; and Hermas, in his visions, represents the building of the spiritual temple under figures wholly taken from the material fabric. Thus the symbolism of art is not, as some have termed it, a new-fangled idea, borrowed from the papacy. Now, suppose were so, is that a good reason for rejecting any good idea because, forsooth, it comes from the papacy? If a thing be of itself good, it certainly can be none the worse for enamating from that sanctum.

Mr. Poole says "that ecclesiastical art is a language; that it has always, so long as it has deserved the name, aimed at expression, and not at mere accommodation without splendour, or even at splendour without a spirit and a meaning; that from the first it was rational; that it had a soul and a sense which it laboured to embody and convey to the beholder; that its language was not only expressive, but appropriate; that it aimed not only at accommodating a congregation, but at elevating their devotions and informing their minds."

It is a fact beyond dispute, that the greater mysteries of our religion are not only capable of, but are in very deed symbolised in the fundamental design of the structure; and not only these, but other Christian verities are set forth in the minor arrangements and in the ornamental details. Thus, we may safely conclude that from the first there has been a sufficient degree of uniformity in Christian temples to indicate a unity of design which could not be accidental. A Gothic temple, in its perfection, is an exposition of the distinctive doctrines of Christianity clothed upon in a material form. It is, as Coleridge happily expresses it,—

"A petrification of our religion."

We have already shown that all allegory is an instinctive portion of our being, and that symbolism was not invented by the Gothic artists, but that it has in the matter of religious art existed in all time among men; and that it is also found strongly exhibited in the history of creation.

In the old world men were very fond of expressing not only great ideas, but also lesser ideas, by means of

symbols, and these symbols had a universal meaning, known and read by all men: it would then have been strange indeed if these had been ignored in proportion as the Hebraic ideas of the Infinite shone forth. How often are truths or ideas spoken of in holy writ under the forms of the lion, the bull, the eagle, and man. Yet these figures are very common on the Assyrian marbles, and were used by the Assyrians as symbols, and signified the same ideas,—omnipotence, creative power, omniscience, and wisdom. In Gothic art we find the same symbols employed, not only with the same signification, but with a wide scope: thus St. Mark is typified by the lion, because his Gospel begins with the roaring of a lion in the desert; St. Matthew, by the angel or winged man, because he begins his Gospel with the genealogy of Christ; St. Luke, by the ox or bull, because such was one of the victims in the Jewish sacrifices, and he begins his Gospel with an account of the priest Zecharias; St. John, by the eagle, because he took a bolder flight than the other Evangelists.

In the catacombs of Rome there are, as we all know, numerous symbolic representations, which the poor prisoners in the early days of Christianity carved upon the walls, before Gothic art, or what we denominate the Papacy, had any existence,—in the halcyon days of the early and pure Christianity.

We have already referred to some of these, as gotten from Pagan mysteries; but great numbers of them are gotten from the Bible. How natural is it, then, that the same symbols should be found in Gothic art, obtained from the same source, and certainly not from the catacombs?

Christ is often represented by the first two letters of the word in Greek, XP, or by the first and last letters of the Greek alphabet,—alpha and omega, A. Ω. The palm is very common, being significant of the martyr's victory. The dove carrying the olive-branch—the emblem of salvation. The palm and the dove and olive-branch were common amongst the Pagans, and signified almost the same,—Victory and Peace. The fish, too, is very common, being emblematic of the Christian, from Christ's words to Peter and Andrew,—“I will make you fishers of men,” and for other reasons.

The anchor, too, is often used, and is a very significant symbol, being emblematic of Hope and of Christ. The vine is also a very common symbol, for what reason, and of what emblematic, must be evident to all. Very singularly the Pagans took no offence at this emblem, because it was common among themselves, and fancied they saw in it the worship of Bacchus. The lamb became also the symbol of Christ, taken from the words, “He was led like a lamb to the slaughter.”

The earliest human figure employed in Christian art is very appropriate, being that of a shepherd, typical also of Christ. Sometimes in Gothic art, he is represented as carrying a lamb on his shoulders.

It was not until the eighth century that the greater mysteries,—The Passion and Death of Christ,—began to be represented. One of the earliest of these is very beautiful in idea: it shows a cross, at the foot of which are seated two Roman soldiers; one asleep, leaning on his shield; the other watching, with eyes raised towards the cross, in devout emotion. The monogram XP, the symbol of Christ, is placed above the cross, surmounted with a crown of laurel-leaves, at which a dove is pecking. Anything more beautiful than this, as a Christian allegory, it would, I think, be impossible to imagine.

It does not appear that any attempt was made to depict the Deity in a work of art, under a human form, for the first eight or nine centuries; the honour of that wretched idea belongs to more modern times than the carvings in the catacombs. The earliest symbol of the Deity dates about the sixth or seventh century, and then the symbol was nothing more than a hand issuing from a cloud.

Passing from the catacombs to the temple sacred to Christian art—

"Where through the long-drawn aisle and fretted vault,

The pealing anthem swells the note of praise,"—

we may observe that in the plan, Christ was figured in various ways; the choir was inclined to the south, to signify that He bowed His head and gave up the ghost. The nave represents the body and the sides which one of the soldiers pierced, considered to be the south, and is constantly the pulpit from which the faithful were reminded to look on Him whom they have pierced.

For the same reason the south was considered the most holy. The Old Testament was represented on that side, while the New Testament and the local or national Hagiology were placed on the north.

The same opinions still give value to the south side of the churchyard for burial.

At the head of the cross was the chapel of the Virgin, at the fountain of intercession with the Son. At the foot—the west end—was the parvis, supposed to be a corruption of Paradise,—that happy station from which the devout might contemplate the glory of the fabric, which was chiefly illustrated in this front, and whence they might scan the great sculptured picture, the calendar of the history of the church, illustrative, too, of Christian doctrine. Three large porticos leading into the church were adorned with statues of the Apostles and holy men who marshal us the way we should go. In front is seen the genealogy of Christ, the history of the patriarchal fathers, and the final judgment.

We are all pretty well acquainted with the aureola or nimbus, so commonly shown around the heads of saints. It denotes rest under the shield of God. This symbol was used by Pagans around the heads of their gods and heroes. The Trinity has its special nimbus. For God the Father it is triangular, or sometimes square, denoting the four elements, earth, air, fire, water. Sometimes the triangle is united to the hexagon, this hexagon denoting among the ancients the four elements. The nimbus for God the Son and the Lamb has three rays, and there are also three rays for the Dove of the Holy Spirit.

The upward aspiring tendency of Christianity is beautifully signified in the tower and steeple shooting up into the clouds. The progressive life of the Christian is shown as the eye ascends from pinnacle to pinnacle, on to the spire which conducts it heavenward. This steeple or spire is one of the most characteristic features of Gothic art. Towers as addenda to temples for worship may date back to Babel. The propylea of Solomon's temple was nearly 200 feet in height. They were common to most Eastern nations, but they were for the most part unseemly affairs, calculated to awe, rather than inspire with hope, as does the aspiring spire that forms the crown of Gothic art.

What can be more appropriate than the cock of Peter surmounting the vane, reminding the beholder with every breath of heaven the necessity of truthfulness? The zephyrs waft down to us every morning the weakness of humanity, and gently whisper in our ears, Be true! There is also something peculiarly charming in the voices that usually issue from these spires. Who would be without the bell, which ever says,—

"To call the folks to church in time,—

I chime;

When mirth and joy are on the wing,—

I ring;

When from the body parts the soul,—

I toll?"

It is thus we must read our Gothic art, and such or similar thoughts must arise at the bidding of those who really care to awaken them; and so

—"Shall memory often in dreams sublime

Catch a glimpse of the days that are over,

And, sighing, look through the waves of Time

For the long-faded glories they cover."

I have been induced to enter somewhat largely into the question of symbolism, not only because it is the life and soul of Gothic art, but because many erroneous ideas are very prevalent respecting it; many well-meaning people, for instance, cannot detach it from what they call "Popery;" whereas, though *in* it, it is not *of* it; all history declares that it did *not* give birth to it, but that it found it in being, and naturally adopted it; for the very nature of all religion will compel men, in some shape or other, if not in stone, in words, to use symbolism in their worship: and where is the difference? It must solve itself into a distinction without a difference.

It is philosophically and æsthetically right that the temple should be a Bible in stone—a lasting witness of the Christian religion; that the walls should eloquently express to the mind, through the eye, the living ideas of the resplendent beauty and perfections of Him whom we worship; for the eye is as sacred a channel to the soul as the ear, and ought to be accustomed to the same exalted usage. The ancients, both Jews and Pagans, felt that the gods should neither be hymned in the common language of life, nor worshipped *in a hut: could Jove* thunder from a hovel, or would the Shekinah illuminate a barn? No! Should we not rather—

"Make the house where gods may dwell
Beautiful, entire, and clean?"

Should not the walls blush with lessons deep and profound for the beholder, without the stigma of idolatry being gratuitously attached? There is a great distinction between that which *withdraws* the mind from devotion, and that which turns thought inwards and upwards, and "Excelsior for ever!" and that art can have such an influence on the mind cannot be denied.

Let it not for a moment be supposed that we wish to make an apology for the unblushing Paganism and naked prostitution of art so often seen in continental and peninsular temples—paintings which must fill every rightly-constituted mind with disgust and horror! and when not these, often with the most deep-felt pity. It is not true, as is often asserted, that "art is admirable, however it is represented," for whenever art becomes a vehicle of torture, either to the feelings or the mind, then it is art no longer, but an abortion; and any body politic which makes use of such to impress the minds of the unlearned and ignorant ought to be denounced as degenerators of the human race. It is on this ground, chiefly, and not so much on religious grounds, that we consider the fustiness of Catholicism of Rome to have been a ban, not only upon true art, but upon the progress of the peoples; for prostituted art can only act as a blight upon any people. The greatest of painters, such as Giotto, Paul Veronese, and others, have been employed in puerilities and the grossest absurdities. Let us notice a few of them. At Milan, we have a sibyl teaching the Emperor Augustus the mystery of the Incarnation; in a church in Venice, the host, attracted by the fervent faith of St. Theresa, is shown as flying of its own accord into the open mouth of the saint; in the Louvre, is a painting representing St. Francis of Assisi preaching to birds; at Rome, St. Anthony is shown preaching to fishes; at Padua, the patron saint of the town is shown convincing an atheist of his error by a little bit of legerdemain, such as throwing a glass from the roof top, and instead of breaking it splits the marble pavement. Such are some of the puerilities. In the Romish Vatican is a painting by Poussin, representing the martyrdom of St. Erasmus, with his body cut open, and the executioner pulling out the intestines and winding them on a windlass; moreover, the clergy have had this exquisite piece of torture done in mosaic, to display it to public view in St. Peter's! Another painting represents St. Lucy as offering to God, upon a trencher, her own eyes torn from their sockets; and St. Agatha as offering unto Him her severed breasts. In the Church of San Stefano Rotondo, one of the most interesting in the Christian world, as it

is supposed to have been erected so early as 467 A.D., the compartments formed by the intercolumniations are filled with representations of martyrdoms, the most hideous imaginable. Indeed, to recount them is too sickly. The most recondite study of horrors must have been necessary, in order to cover the walls of the church with such ghastly spectacles—an outrage against humanity—a stinging disgrace to art!

The French poet Lemierre has nobly denounced this prostitution of art, where he says,—

“In these temples of peace
What do I see upon the walls? The most fearful objects;
The rage of tyrants, the ingenuity of crime,
The rack, the pile, the blood of victims,
And everywhere twenty executioners for one Christian hero!
Oh! had Heaven this day
Joined the palette to the lyre in my hands!
I would go this moment, I would go into the sacred places,
And wipe out from their walls the blood with which they are
stained,

Those arenas of horror, those barbarous scenes
Made for the eyes of Neros, yet displayed in our churches.
Blind painter! while you offer me those savage pictures,
What virtue can your pencil inspire?”

Very often every kind of positive indecency is seen, such as the martyrdom of St. Agatha, paintings of the Last Judgment, disclosing scenes of the most disgusting character, calculated to debase rather than raise. Michel Angelo did very much of this kind of thing. An anecdote is related of him, to the effect that in order to punish some dignitary who had remonstrated with him, and to the Pope, he represented him naked in hell, furnished with those peculiar long ears known as *Midas's*, and encircled with a serpent. Of course this irritated the dignitary still more, who again complained bitterly to the Pope; but Angelo remarked, “His Holiness cannot interfere; for his right to rescue sinners from purgatory does not extend to hell!” Now it is evident such art as this withdraws the mind from devotion. Gothic art does not call for such unseemly exhibitions; they are only evidences of a very debased and Paganistic Christianity. True art clothes herself in suitable drapery, and makes her symbolic representations such that they shall educate and refine, and therefore attract. But it is said,—“Is there not danger of running into the extreme? And if there is such danger, would it not be better to leave it alone?” To which it might be answered,—Is there not danger in eating and drinking, seeing that so many run into extremes? No; depend upon it, the instincts of art are implanted in man to be used,—used as all other good gifts are, not for unlawful, unhallowed purposes, but for the highest good and pleasure of the recipients,—used in such manner that the Giver of all Good shall alone be glorified.

It is also said that the Christian system is of a purely spiritual nature, and does not require such aids. True: religion, *per se*, does not require any human aid at all; but the recipients of it are none the worse for such aid. Although forms were enjoined under the old dispensation, these forms were not religion, but only the aids to it; whilst the religion itself had to do with the same Being as now, and was no less spiritual in its nature than that religion which we profess. Only one temple in the history of the world can claim divine instruction for its construction and decoration, and this latter was of the most gorgeous and costly description, in which the art-spirit, as far as then known, may be said to have exhausted itself. The plan, the elevation, and the details were all symbolical of some truth: in fact, the whole seems to have been the most perfect symbolic poem in a material form ever reared.

Surely if there is anything at all in the force of example, here is enough to silence the most stolid anti-symbolists for ever. If the introduction of the art-spirit into the temple was pleasing to the Deity then, surely it cannot be otherwise now, seeing that God knoweth no change.

Now, there can be no question that the application of these symbolic principles is as possible with the Classic as with the Gothic art; but the effect produced is different. In the latter the scope is greater and more elastic, and the spirit of the art is in rich union with the new religious principles from whence it sprang; therefore it is but natural that Christian symbolism should find a more congenial home in the Christian art,—in the Christian temple,—

“There! within the holy walls,
—Look up and unto thee
The stones shall soothly speak,
In voices low and meek,
As murmurs of the sea;
Everlastingly and deep,
To thy inmost soul they creep,
Beguiling thee in tears to weep
For thy sin and for thy sorrow,
Making holier the morrow,
And teaching thee in stones to find
Purity and peace of mind.”

Thus we are obliged to admit the fact that, in Christian art, symbolism attained a luxuriance never before acquired. Planned upon the cross, and reared towards heaven, emblematic of the hopes and aspirations of the human race; its triangular details typical of the mysterious Trinity; its vertical lines reminding us of the resurrection; the windows symbolical of the Light that has come into the world; the various sculptures all pregnant with symbolic truth, have all a deep and solemn meaning. We see the mathematics of art giving way to the poetry of nature; we look upward where before the eye glided earthward. The spirit of beauty, which had before given life to the recumbent, now soars in the erect. Instead of the spreading dome of the Pantheon, making

“The base earth proud”

with bearing it, we have the “cloud-capp'd towers” and soaring pinnacles seeking communion with the skies. Indeed, I

—“Love the high embowed roof,
With antique pillars massy proof,
And storied windows, richly light,
Casting a dim religious light,”

for the rich associations they call up. Yet I do not love a dim religious light. Oh, no; for the pleasant sunlight is all revivifying in its tendencies, and lightens up the soul as well as the body. Let us, then, have light! beautiful light!

“Holy Light! offspring of heaven first-born!

Light

Ethereal—first of things—quintessence pure.”

Gloom is not fit for man, or beast, or vegetable. Why, then, should we have in our temples the murky, reeky, steamy atmosphere of the carboniferous age, when there was deep gloom in the recesses of the thick woods, and thick fog winded its way up and athwart the valleys of the period? Let us remember that in proportion as the full blaze of the sun's rays penetrated the darker recesses of the dense woods, and danced upon the sparkling wave, so came progress in all life. Out upon the mawkish sentimentality that would raise melancholy feelings of repose by the sombre gloom, and “dim religious light” forcing us to dream instead of think! Let us have light, to lighten the gloom, for God saw in the beginning that it was good. Gothic art does not call for “dim religious light,” nor for devils in stone and paint, nor mythical monsters,

“Gorgons, and hydras, and chimeras dire;”

but rather for pure majestic beauty, chastity of design—a sacred elegance, a holy grandeur; and these are emphatically characteristic of Gothic art. How excellent the feeling that was concerned in bestowing life on the otherwise barren and gloomy walls! There is an ethereal chord—a golden link between the human heart

and the beauty of the art-spirit; there is a magical power to enchain the mind in the web of enchantment, in beautiful forms and colours, the more especially when these are expressive of some great truths, for Beauty dwells on earth, the heaven-sent mistress of Truth and Good, and under its influence we are attracted towards the Deity, as the loftiest symbol of unchanging and imperishable Beauty; and art is only great and excellent when it glorifies the Almighty Architect of the Universe—of the innumerable systems of the infinite deep of heaven.

A very unsavoury impression is prevalent in certain quarters—that Gothic art is something akin to Popery! I do not think it is possible for anything to be more absurd, seeing that it is contrary to authenticated history. The papacy has always nourished with great preference Pagan art, which perpetuated human feelings rather than the divine, which last is the chief peculiarity of Gothic art. Although it may be perfectly right to say that there is a difference between the sky mirrored in the Cephissus and darkened in the Thames, and therefore to assert the great appropriateness of Gothic art in northern climates, especially for ecclesiastical purposes, yet it is *not* right æsthetically to call Christian art superior to the Classic, or the Classic to the Christian, for in many respects each is superior to the other. Both are embodiments of chaste intellectual majesty, of beauty, sublimity, and grandeur! The one is a grand epic poem, the other equally grand in its poetic imagery, rythmical consonance, and a good deal besides. Expression is one of the grandest features in art; for ecclesiastical purposes, nothing is so apt and expressive as the Gothic. For festive purposes, what so expressive as Roman Classic? What can be more expressive for legal or municipal purposes than the chaste Grecian Classic? For military or punitive purposes, what so apt and expressive as the Tudor?

Strictly speaking, there are but two classes of art,—Classic and Pagan, or Gothic and Christian. This brings to mind a circumstance which occurred in Scotland, as related by Dr. Payne. A church being about to be built in the Gothic style, occasioned one of the congregation to say to the minister, "Sir, I am sorry our new church is to be built in the Papist style of art," drawing at the same time a tremendously long face. "Why," replied the minister, "what are we to do? We *must* either have the Papist or the Pagan style, for really there is no other in the realms of art." The objector was thereupon readily reconciled.

It is of no service using the art of rhetoric to destroy the singular and beautiful appropriateness of Gothic art, for every word will become a weapon that must slay the wielder; for the spirit of truth which breathed itself over the divine creations of pure Gothic art is of a nature calculated to kindle the loftiest emotions and to instil itself into every generous mind. It requires no vague tradition nor dreamy hypothesis to give it enchantment. Sufficient it is, that its tiara of proud towers, its lofty pinnacles, soaring spires, and gilded vanes, looking only grander and bolder amid the surrounding vapour of our climate, seeming to wave simultaneously like fire-flags in the breeze, and flashing over the mist in the first tide of the upper sunlight, and, as it were, lighting its way adown the dark perspective, produce a fairy and magical effect; and under the influences of the varied and matchless splendour of Gothic art we cannot but be attracted towards Him who is the perfection of all beauty, and the source whence flows in uninterrupted succession all those varied gifts which enlighten and sanctify the soul.

"For Him, ye pillars, rear your brows on high!
Lift up your heads, great portals of the sky!
What fairer dome, save that which heaven expands,
What worthier seat of temples made with hands,
Have builders sage her pillar'd for His throne!
For nature's God a work like nature's own?"

Or where unlike the forms her hands produce,
Still like the grace, magnificence, and use?
In new designs her fair proportions shown,
Her likeness traced in structures not her own;
Her measures follow'd, harmonies bestowed,
On strange materials in an unknown mode;
And half her influence o'er the mind imprest,
By different means, and thence with livelier zest.
To raise up columns from the marble mines,
Embower the boughs, and interlace with vines;
Rise higher still, and arch a vault on high,
To shield the storms, and emulate the sky;
Cross aisles to vistas of her sylvan bower;
Rear for the sun on earth a lantern tower:
Adapt each limb with various height and length,
And build the whole in unity and strength;
Copying abstracted, in a different plan,
The grace and order of the world and man.
And scarce with rapture less, and awe confound,
And lift to God the wight who gazes round,
Than who beneath a cliff sees capes and bays,
Far tinged with sunset's red and yellow rays,
Or nightly wandering hears the hills accord,
And heavens declare the glory of the Lord."

FRANCIS DRAKE, in the *Builder*.

MASONIC NOTES AND QUERIES.

JERUSALEM.

Everything that concerns the holy city must have special attractions for Freemasons, and M. Pierotti, who was appointed honorary government architect and engineer, has lately published the result of his seven years labours in exploring the holy city, and a few extracts from his work may not be deemed out of place here, as notes on a subject with which all our rites and ceremonies are more or less connected. His manner of proceeding, he states thus:—

"In endeavouring to identify the spots mentioned by Josephus, in a place which has undergone such frequent alterations, I have not imitated the example of most writers, in ancient and modern times, who have copied one from another, and based their arguments on mere hypotheses; but, during a period of eight years, have devoted myself to a thorough examination of every part of Jerusalem; have carefully studied the *terrain*, the rocks, the stones, which I have sought under the accumulated ruins of centuries; have made deep excavations to trace the course of the ancient walls, underground passages, and conduits; have watched the digging of numbers of foundations, from day to day, within and without the city; have collected information from persons worthy of credit and experience in building, about the most important works which had been carried out before my arrival; have descended into and examined cisterns, clean and dirty; and after working like a labourer during the day, have read Josephus instead of going to sleep, and tested his statements for myself. I did not use any other authors except Livy and Cæsar, whose writings I studied in order to understand thoroughly the Roman art of war, and the siege operations of Titus against the city; and after I had done all this I made plans and sections on the spot. This being well-known to all the inhabitants of Jerusalem, I fearlessly present the result of my labours to all who take an interest in the reconstruction of the city of the Herods. I may, indeed, sometimes be mistaken in my arguments or wrong in my conclusions: if so, I shall be glad to be corrected; thankful

if, even by this means, I have created an interest in the subject, and given rise to new ideas and a better knowledge of the archæology of Jerusalem."

M. Pierotti's investigations in the vaults and sewers with which Jerusalem and the Temple Mount are honeycombed brought to light a variety of curious points; but much is still needed to connect one point with another into a consistent and intelligible whole. In Jerusalem itself, his most remarkable discovery was of a great underground gallery, running from the city into the north-west angle of the Haram, not far from the point where Antonia must have stood. Along it, but made long after the gallery, ran one of the numerous sewers of the city, and connected with it, M. Pierotti considers that he found what is a rarity in Jerusalem, a spring of water. But this discovery remains for the present a fragment; it would have been important to follow this gallery to where it ended in the Haram, but this M. Pierotti could not do. In his views of the topography of the Temple Mount, he coincides on the whole with Mr. Williams against Dr. Robinson and later writers like Mr. Fergusson and Mr. Lewin. He supposes that the Mosque of Omar stands over the site of the Altar of Burnt-Offering, and that the famous Rock is the threshing-floor of Araunah. We naturally look to what light he throws on the architecture of the mosque on which Mr. Fergusson lays so much stress. He does not notice Mr. Fergusson's statements: but the following are his remarks on the architectural character of the columns of the mosque. He states that he follows on the whole, with additions and omissions, M. de Vogüé's account:—

"It is divided into three concentric spaces by two arcades, the inner circular, the outer octagonal in plan. The first, which supports the drum of the dome, is formed by four large quadrangular piers and twelve columns; the second, by eight piers and sixteen columns. . . . The shafts of the columns are made of valuable marbles, the majority of verd antique. I think that they have been taken from Constantine's Church of the Resurrection, when it was lying in ruins, after its destruction by Chosroes, for many of them have been broken, and are united again by iron hoops; other show chips and bruises, apparently produced by a fall; besides they do not correspond one with another, either in diameter or in height. The history of the other Christian edifices in Jerusalem supplies us with not a few instances of a similar spoliation; while we have no record in the Mohammedan chronicles that valuable foreign marbles were brought by them to the city, as was done by Constantine according to Eusebius. The bases of the columns in the inner range are Attic, those in the second are different and of a debased style: very frequently the shaft rests on a cubical plinth of white marble without any base moulding. Their capitals are Byzantine, that is, resemble more or less closely an order which is a coarse copy of the Corinthian. The arches of the inner arcade spring directly from the capitals of the columns, but the arrangement of the outer one is very peculiar. On the capitals is placed a large block, resembling a truncated pyramid (base square) supporting a horizontal entablature, from which springs a series of slightly pointed arches; their form and ornamentation are thoroughly Saracenic, as is the mosaic work over the arches. The

quasi capitals of the piers are formed by an arcade in low relief, enclosing a series of palm trees, rudely executed. The drum is inlaid with mosaic and various leaf patterns. The upper part of the dome is profusely adorned with gilded arabesques on different coloured grounds. The shape of the building, its ornamentation in carved wood, mosaic, pictures, and gilding, in a word, its whole appearance bears a Turco-Arabian character of various periods, more especially from that of Saladin to that of Solymán."

The most curious part of the book is his account of his explorations of the conduits and reservoirs of the Temple Mount. It was neither safe nor easy work; and it seems to have been pursued with indefatigable perseverance. We may not feel convinced that M. Pierotti is always right in his identifications; and he ignores too summarily what was done and known before his investigations. But his additions to our knowledge of the underground arrangements of the Temple platform are of the highest interest. The cave beneath the "Rock" in the Mosque of Omar has been visited by various travellers, who have been shown the stone in its floor, covering another cavity, the "Well of Souls" of the Moslems. Into this lower cavity M. Pierotti made his way by an underground passage, and found that it was connected with other cisterns to the north and south by conduits. This cistern he supposes to have received the blood of the victims offered on the altar above, and to have been flushed by a stream of water running from a great reservoir in the south-east of the Haram, of which he traced the supply to a source outside the Temple, the aqueduct from the Pools of Solomon. He followed the conduits, and was able to make out with the greatest probability the line of their course to a channel outside the Temple wall, leading down to the "Fountain of the Virgin" at Siloam, to which he also traced a conduit from the great south-east reservoir, and from whence the flow of water from the Temple found its way into the Kidron. We will give in his own words his account of his finding his way into the cistern beneath the "Rock":—

"The water in the *Birket-es-Sultan* (Prince's Pool) was, at the time of my visit, a foot deep; the sides and vaulting, with the piers supporting it, have been hewn with great pains out of the rock. It is thirty-two feet in height. In the wall near the opening from the fountain are notches cut in the rock, obviously to be used as steps. . . . On the south is another opening (now closed with Arab masonry), three feet above the floor, $3\frac{1}{2}$ feet wide, and $3\frac{3}{4}$ feet high; the beginning of a conduit mainly excavated and vaulted in the rock, but traced with difficulty and labour along its whole course quite close to the Fountain of the Virgin. At certain points it is five feet wide and $3\frac{3}{4}$ high. It bears the mark of a very remote antiquity, and is, in my opinion, contemporaneous with the building of the first Temple. After discovering this, I found out the Bedouin peasant who had on a former occasion told me of its existence, and he now did not refuse to be my guide along it, and, to tell the truth, I should not have been able to get on without him at some places, either from the accumulation of rubbish, or the earth, which threatened every moment to fall in, besides the great number of rats, reptiles, insects, and a thousand other nuisances which I encountered. I have traversed

this passage three times and carefully examined it, and regret to say that from its age and tottering condition, parts of it will soon fall into ruins. It is a great misfortune that a country possessing so much that deserves to be studied and preserved should be governed by a nation so unwilling to partake of European civilisation.

"We will now examine the cisterns to the north of the mosque *es-Sakharah*. On entering the northern one (29½ feet deep), I found the floor covered with wet mud to the depth of about 1½ feet. At the first glance I saw an opening on the south side, 3 feet wide and 4½ high, half built up with Arab masonry, and after clearing away some of the stones, earth, and mud that blocked it up, I passed through it into another cistern in the same direction, 32 feet deep. These are both very ancient, and are wholly excavated in the rock; and I have no doubt that they belonged to the threshing-floor of Araunah the Jebusite. On the south and on the east of the deeper cistern are the openings to two passages; the first leads to a conduit (3 feet wide and 3½ high), descending from the west; but after going a few feet along the passage we find another conduit of the same size as the above, coming from the south, and leading upwards into a double cistern, as I had always expected. The form of the lower chamber is an irregular sphere, about 22 or 23 feet in diameter; its floor is covered deep with dry mud with a few stones (but rather too many for me to remove). On a careful examination I saw, at a height of 12½ feet, the mouth of the hole leading to the upper chamber, about 6½ feet in diameter and 4 feet long, and the marble slab, which we have already mentioned as covering it. This it was that the Santon struck with his foot or stick to prove the existence of the 'Well of the Souls' below! There is a conduit on the south, into which I entered through an aperture (now walled up) and by a very gradual ascent reached the other extremity at the fountain opposite to the mosque *el-Aksa*. The whole depth of the double cistern is 28½ feet below the top of the rock, and 23½ below the pavement of the mosque. The reader may imagine my joy at this result of my labours, so long desired and so anxiously sought, and the gratitude I felt to God for granting me this boon of ascertaining the position of the altar of burnt-offerings, and the cisterns and conduits for blood belonging to the ancient Temple: an ample recompense for all my toil. It is true, indeed, that after a most careful search I have not been able to find any opening on the south-west, in accordance with the statement of the Rabbinical writers; but for this time I trust my own eyes, and that suffices me. . . .

"On entering the cistern excavated in the rock on the west of the Golden Gate, I found that it was 20 feet deep, and that on the west side was the mouth of the conduit, which I partially examined from the cistern north of the mosque *es-Sakharah*. I was able to pass along it for some distance on this side also, and found it to be 3¼ feet wide and 3 high. The only thing that now remained to be done was to find the conduit leading out of the cistern towards the east; and after a long search I had begun to despair, when a labourer, who was working at the south side of the chamber, told me that there were signs of an opening there; in a few minutes it was uncovered, and through it I entered into another cistern, whose

floor was 4 feet below the level of the former; and on the east side of this was a conduit 3½ feet wide and 3 high, running towards the *Haram* wall, which must have communicated with that the ruins of which I had found outside the east wall. I had thus completed a chain of evidence, which established the course of the conduit for blood, as laid down by me, at every point."

M. Pierotti's accounts are illustrated by a folio volume of views, plans, and sections, showing, among other things, the system of underground passages and watercourses of which he has made out so much. The plates of views are lithographed from photographs or drawings which bear M. Pierotti's name, and many of them are of great interest.

MOZART A FREEMASON.

In your "Sayings and Doings Abroad," I see you give credence to the report that Mozart was a Freemason. Is there any proof of this assertion?—A PROV. G. ORGANIST.—[In the year 1785, Mozart was at Vienna, where his father visited him, and, as Edward Holmes in his *Life of Mozart* says (p. 256), the latter was "in declining health, much afflicted with gout, and during his whole stay almost constantly indisposed. However, what could be done to make the time pass cheerfully was done; he heard music at home and abroad, and was carried by his son to the lodge of Freemasons, and initiated into the mysteries of that fraternity." At page 261 of the same work, Mr. Holmes adds:—"In the middle of this year [1785] he composed several songs, an orchestral dirge for the Freemasons' lodge, on occasion of the death of a distinguished brother of the house of Meeklenburgh and Esterhazy, and the pianoforte quartett in G minor." We have never yet seen this music, but most anxiously desire to do so. If our brother, the Prov. G. Organist, should meet with it—now he is satisfied that Mozart was not only himself a brother but actually introduced his father to the Craft—we sincerely hope he will take our trouble, to settle his doubt, into consideration, and allow us the opportunity to copy it.]

ORIGIN OF THE ORDER OF TEMPLARS.

In what year did the Order of Knights Templar take its origin?—MILETES.—[The received history is that the "poor fellow soldiers of Jesus Christ" was a military and religious brotherhood formed to protect poor pilgrims, and founded about A.D. 1118, and after they had a house assigned to them they were called, and assumed the title of, "Poor fellow-soldiers of Christ, and of the Temple of Solomon." This, however, is only a part of the truth. Centuries before Christianity the Order was in existence. At its suppression, certain curious charges were made against the Templars which have, in the majority of inquiries, been either accepted or dismissed without instituting any real sifting process to come at their obvious meaning. All sorts of accusations were made against them, but few, very few indeed, of the writers on the subject seem to have taken into consideration what those accusations were. No doubt the Pope and his legates knew the mystery, and resolved it should remain one for them, but it has gradually been cleared up, and now we know from whence it comes, to what it alludes, and can prove that it was the guiding principle of a large section of Freemasons, from the

earliest ages of the world, scattered over every land and being confined at last but to a few in Europe, took root again with the "poor soldiers," in their intercourse with the natives of the East, and they grafted on the old stock their Christian profession, and became a revived order at the time of the Crusades. To imagine that the Knights Templar were banded together to preserve the Temple of Solomon, every stone of which had, according to our Lord's prophecy, been cast down, is simply ridiculous. Nor is it one whit more probable that Christian knights should assume the badge of the Temple, *i.e.*, the name of the sacred edifice of the Jews—a people held in horror by the most enlightened Christians of those days. The origin of Knights Templar—known as such by title—long before the common era generally assigned to them is patent to all who inquire for themselves. The mystery attached to their revival, their sudden suppression, their perpetuation in our own day in different lands under different names, all point to one common origin, and the very acts of accusation against them betray that the mystery was known, but was cunningly secreted from popular gaze, by the Pope and his myrmidons. Knight Templary is not thoroughly understood by us, but a day will come when it will be cleared up, and we shall see how futile have been the objects of those who have written on it when they have endeavoured to trace a mystery of which they knew nothing or were interested in suppressing. This is a subject which we cannot enter into further here, but when we meet "Miletes," we can offer him what the Knight Templars of old were so careful of, more light.]

THE TWO PARALLEL LINES.

How is it that Moses and Solomon are the two parallel lines, and what makes them so?—BIRKENHEAD.—[Neither Moses or King Solomon ever set themselves up for such distinction. The only two parallel lines in Freemasonry were the two Saints John, and they were displaced by the Masonic Pope, of 1813, Dr. Hemming, whose absurdities have done more to weaken the traditions of Freemasonry than all the errors that had crept into it from its origin. Preston knew better, but Preston is too sensible for the modern, would-be, Masonic lights, and so we are taught nonsense because it pleases some people, and gratifies others who know no better.]

GEOMETRIC MASTER MASONS.

A brother tells me he is a Geometric Master Mason. What does he mean?—C. K.—[Encircle him; square him; reduce him to right angles, if you can; make a proposition to him that he shall tell you, if he will; and you will easily solve the problem.]

NUMBER OF MASONS TO FORM A GRAND LODGE.

How many Freemasons is required to form a Grand Lodge?—ENUMERATOR.—[Fifteen. Five Masters and the ten Wardens of five lodges.]

LAWFUL ADMISSION TEST.

An acknowledgment of the existence of God, as the moral Governor of the universe, is the profession by the candidate for Masonry. An unequivocal assent, and professed belief therein, is the only condition by which any person can lawfully and regularly gain admission.—*Rev. Salem Town.*

B. I. C. E.

Wanted the key to the enigma B. I. C. E. by—W. T. H.—[Beatrice, or the female male; J. C.; Henry; Light; Philosophy the daughter of the Universe.]

KNIGHTS OF THE RED CROSS.

Have the Red Cross Knights any song peculiar to their degree?—R. C. K.—[Yes; one beginning, "The King was on his Throne."]

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE MEDINA LODGE.

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

DEAR SIR AND BROTHER,—I cannot allow the letter of "Proposer" and "Secunder" to pass unnoticed, therefore I have again to ask you the favour of inserting my reply. In the first place, I must most distinctly affirm that my letter is a plain matter of fact which cannot be denied, although attempted by a garbled statement to refute that which is patent to most of the fraternity here. With regard to the animus of the writer, which is well known here, &c., I again most emphatically deny such an assertion. I opposed the jewel being paid for from reasons stated in my last, and it did not show an animus when I guaranteed £10 10s., part for a jewel, and the remainder for charitable purposes. I shall not certainly enter into personalities, as "Proposer" and "Secunder" have done, but I will say this, that I leave it entirely in the hands of the brethren of my mother lodge, with, I must say, a *very few exceptions*—so few, that they are numbered; therefore, I have little to say on the matter, only that these exceptions are MASONS of two or three years *old*, who finding themselves placed in a position little expected by them, are quite amazed; and we know that when persons unused to being placed in such a position, are apt to assume. I am quite aware of the state of the lodge some years since, and at present having been a subscribing member for fifteen years, can therefore speak on the matter (although accused of being a deserter); but it is really too bad to find that those who speak so largely on the point, are but newly-fledged birds? What have they done for the lodge I would respectfully enquire?—anything for its benefit or Masonry? Had it not been for much older brothers, the "Proposer" and "Secunder" would not have had the pleasure of being initiated in our lodge. And lastly, as "Proposer" and "Secunder" justly state, the lodge is composed of over fifty members, let them be canvassed on the point of this said jewel, and see how many dissentients. I venture to state two-thirds are opposed to it, and consider that the worthy and distinguished brother is wearing a jewel paid for out of their funds, and against their consent; when, had it been carried by subscription, as proposed at the meeting where I certainly did not *see double*, as there were two dissentients, both P.M.'s, one of whom was much interrupted by the "Proposer," everything would have passed off harmoniously.

I remain, dear Sir,

Yours very fraternally,

1st April, 1864.

ANTI TOADY.

THE MASONIC MIRROR.

MASONIC MEM.

On the 28th instant, the United Mariners' Lodge of Instruction (No. 30), proposes to work the ceremonies of Consecration and Installation, under the direction of Bro. Bradley, P.M. 933.

METROPOLITAN.

INSTRUCTION.

UNITED MARINERS' LODGE (No. 30).—At the usual weekly meeting of this Lodge of Instruction, held on Thursday, the 31st ultimo, at Bro. Scurr's, Three Cranes, Mile-end, in the fifteen sections were worked by the following brethren, in the presence of a very numerous meeting of members of this now very flourishing lodge, Bro. E. Gottheil presiding. The sections of the first lecture by Bros. Bowron, Gaskell, Scurr, Barnes, Potts, and Saqui; the second by Bros. Parker, Saqui, Bradley, and Potts; and the third by Bros. Scurr, Saqui, and Bradley. It was a source of congratulation to hear the sections so ably worked by the younger learning members of the lodge, as it proved their earnest desire and intention to make further progress in the Masonic art—more particularly the replies of Bros. Scurr, Harris, Bowron, and Parker which were most ably worked. At the conclusion of this working Bro. Bradley proposed, in eulogistic terms, a complimentary vote of thanks to be recorded on the minutes for the very efficient manner in which the W.M. had performed his arduous duties in working, for the first time, the whole of the lectures, affording, as it did, a practical illustration of the necessity and usefulness of a regular and punctual attendance at lodges of instruction. The proposition was carried by acclamation, and Bro. Gottheil returned his grateful thanks in a very feeling and eloquent speech—thanking the brethren for their kind instruction and support on all occasions, more particularising Bros. Bradley, and Saqui for the great attention they had bestowed in instructing him. It was then proposed that the interesting ceremonies of consecration and installation should be worked on the last Thursday of the ensuing month (28th inst). Bro. Bradley, upon request, with his usual kindness at once acquiesced to preside on the occasion, and a numerous attendance is expected. It was then announced that on Monday, the 11th inst., a meeting of members would be held to hear Bro. Stevens give a reading of the story of "Richard Doubledick," and the "Trial of Pickwick"—brethren to meet at seven o'clock precisely—in aid of the charitable funds of the Lodge of Instruction. To those who have previously heard Bro. Stevens, it is only necessary to state that any "poor traveller" who attends will have an intellectual treat. The brethren adjourned at ten o'clock highly pleased with the evening's proceedings.

PROVINCIAL.

DEVONSHIRE.

PLYMOUTH.—*Lodge Harmony* (No. 156).—On Monday, the 4th inst., the regular monthly meeting of this lodge was held at the White Swan Tavern, St. Andrew-street. The lodge was opened by the W.M., Bro. E. T. Arnold, at half-past seven o'clock, who, after transacting some ordinary business, vacated the chair in favour of Bro. Michell, P.M., who passed the lodge to the second degree, and, eliciting satisfactory evidence from two craftsmen that they were sufficiently skilled in the science, raised them to the sublime degree of M.M. A notice was read from the Treasurer of the Portescue Annuity Fund, calling the attention of the subscribers to the fact that their annual subscriptions were due. After some further business, the brethren withdrew to the banquet. On the cloth being withdrawn, the W.M. gave the usual toasts, that of the visitors being responded to by three visiting brethren.

HERTFORDSHIRE.

WATFORD.—*Watford Lodge* (No. 404).—Friday, April 1st, being the day appointed for the installation of the W.M. and appointment of officers for the ensuing year, the lodge was very numerously attended, though the brethren were disappointed in the attendance of Bro. W. Stuart, Prov. G.M., P.M. of the lodge, from whom a letter was read expressive of his regret at his inability to be present on that occasion. Bro. A. Brett, M.D., W.M., in the chair. Bro. Rumball was passed to the second degree. Bro. Cottam, of the Pythagorean Lodge, Corfu, was elected a joining member, and the Rev. Oswald Smith proposed for initiation. The W.M. elect, Bro. Martin, was then, in ancient form, duly obligated, installed, and saluted in the three degrees. He appointed the following brethren officers:—Bros. W. A. Russell, S.W.; Wilson Iles, J.W.; Burehel Sterne, P.M., Sec.; Rev. G. Finch, Chap.; Camp, S.D.; Halsey, J.D., A. J. Copeland, Dir. of Cers.; Hill, I.G.; Schroder, Org.; and Bros. Miles, P.M., and Dr. Rogers, Stewards. Bros. Thos. Rogers, P.M., having at the previous lodge been for the 16th time elected Treasurer, was invested with the jewel of his office. The lodge was then closed and the brethren adjourned to the banquet, at which about thirty were present. After the customary loyal and Masonic toasts had been drunk, the D. Prov. G.M., Bro. Francis, in eulogistic and merited terms proposed "The Health of the W.M.," who, he said, having worked his way through all the offices below the chair had, by the regularity of his attendance and the efficiency with which he had performed his respective duties, been that day rewarded by being elevated to the distinguished office of W.M. From the manner in which he was supported on that occasion, he augured a prosperous year to the lodge. The W.M., in reply, trusted that the prognostications of the D. Prov. G.M. would be realised. He promised the lodge his zealous exertions in furthering its welfare, and with the aid of the P.M.'s, of whom he was happy to observe no less than ten were present, he had little doubt but that the working of the lodge would be kept up to its present high standard, and its prestige be maintained during his year of office. "The Health of the P.M.'s" was then drunk with great demonstrations of respect, and duly responded to by Bro. Brett, the immediate P.M. On the Visitors' healths being proposed, Bro. Herne, jun., of the Isaac Newton Lodge, Cambridge, being called upon to respond, said that he had had the pleasure of being present last year when Bro. Brett was installed W.M., and was glad to learn that the lodge had been so flourishing under his rule. He hoped and believed it would continue equally so under the present W.M. He spoke feelingly in saying so, as he trusted ere long to be permitted to become a joining member of the Watford Lodge. During the evening the brethren were much gratified by the admirable singing of those professional brothers, Buckland and Tedder. A happier evening has seldom been spent at the Watford Lodge.

LANCASHIRE (WEST).

GARSTON.—*Lodge of Harmony* (No. 220).—This lodge was opened on the 4th inst. by Bro. Charles Leedham, W.M., assisted by the officers of the lodge. Messrs. John W. Baker and Joseph Gregory were initiated into the mysteries of the Order by Bro. Edward Pierpoint, P.M. Bros. W. S. Vines, John Kitson, and G. R. Thompson were passed to the second degree by Bro. J. Hamer, P.M., Prov. G. Treas. Bro. T. S. Pownall and Oliver Roylance were raised to the sublime degree of Master Masons by Bro. C. Leedham, W.M., Bro. Thomas Marsh, S.W., explaining the working tools. A gentleman was proposed for initiation, and one brother as joining member to the lodge. Business over, the lodge was closed in solemn form. At refreshments the usual loyal and Masonic toasts were proposed and responded to. Bro. C. J. Banister, G.S.B., responded to the toast of the Grand Officers, and proposed the health of the W.M.; Bro. Hamer, P.M., for the Provincial Grand Officers; Bro. Pierpoint for the P.M.'s of the lodge. Bros. Baker and Longden, the newly initiated, expressing their great pleasure in being received into the Order. Bro. Laidlaw, P.M., responded for the visitors; and the last toast brought a very delightful evening to a close at nine o'clock.

YORKSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge was holden in the Masonic-hall, South Parade, Huddersfield, on Wednesday, the 30th March. There was a large gathering of

brethren, amongst whom were:—The Right Hon. Bros. the Earl de Grey and Ripon, Prov. G.M.; R. R. Nelson, D. Prov. G.M.; W. Rothwell, Prov. S.G.W. Halifax; T. Robinson, P. Prov. S.G.W. Huddersfield, acting as Prov. J.G.W., in the unavoidable absence of Capt. John Pepper, Prov. J.G.W.; Bentley Shaw, James Peace, and Joseph Ratley, P. Prov. G. Wardens; T. S. Bradley, P. Prov. G. Reg.; B. Taylor, W. Smith, and D. Doscovitz, P. Prov. G. Deacons; W. Cocking, P. Pro. S.G.W.; W. G. Dyson, Prov. G. Dir. of Cers.; J. Brook, P. Prov. G. Dir. of Cers.; John Kirk, Prov. G. Purst. Huddersfield; Lt. Col. H. Edwards, *M.P.*, P. Prov. G.W.; Isaac Booth, and Thomas Perkington, P. Prov. G. Supt. of Works Halifax; John Lee and the Rev. A. F. A. Woodford, G. Chap., P. Prov. G. Wardens; Thomas England and John Batley, P. Prov. G. Registrars; Dr. Spark, Prov. G. Org.; Samuel Freeman, Prov. G. Steward Leeds; Rev. J. Senior, *LL.D.*, P. Prov. G.W.; J. Gill, P. Prov. G. Dir. of Cers.; R. Child, Prov. G. Supt. of Works Wakefield; W. W. Widdof, P. Prov. G.W. Brighouse; W. Gath, P. Prov. G.W.; Rev. W. Fearnsides, *B.A.*, Prov. G. Chap.; Thomas Senior, Prov. G. Reg.; Thomas Hill, Prov. G.D.; Henry Smith, John Ward, and A. Engelmann, P. Prov. G. Deacons, Bradford; R. H. Goldthorp, P. Prov. G.W.; James Atkinson, P. Prov. G.S.B.; John Siddall, P. Prov. G. Purst., Cleckheaton; Rev. J. Fearon, *B.A.*, Prov. G. Chap., Holmfirth; William Dixon, Prov. G. Treas., Morley; Charles Oldroyd, P. Prov. G. Reg., acting as Prov. G. Sec.; J. O. Gill, P. Prov. G. Supt. of Works; James Clay, Prov. G. Assis. Dir. of Cers.; A. Wilson, Prov. G. Standard Bearer, Dewsbury; Thos. Allatt, Prov. J.G.D.; John Booth, P. Prov. S.G.D., Heckmondwike; T. Robertshaw, P. Prov. G.D., Sowerby Bridge; T. A. Haigh, P. Prov. G.D., Meltham; W. White, jun., P. Prov. G. Dir. of Cers.; Henry Webster, Prov. G. Steward, Sheffield; T. W. Tew, Prov. G. Steward, Pontefract; John Freeman, W.M. 275, Huddersfield; W. Foster, W.M. 974; Manoah Rhodes, P.M. 302, Bradford; W. Roberts, P. Prov. G. Purst., East Lancashire; Captain Williams, W.M. 495, Wakefield, &c., and W. Masters, Past Masters, Acting Wardens, and brethren from the various lodges in the province, also visiting Bros. Evans, 18, London; and Sheard, 181, America."

The minutes of the Provincial Grand Lodge, holden at Rotherham, on Wednesday, the 6th January, and of the Provincial Grand Lodge of Emergency, holden at Dewsbury, on Friday, the 15th January, having been read and confirmed, the By-law Committee, appointed to revise the by-laws of the province, brought up their report, which was received, adopted, and ordered to be entered on the minutes.

The Charities Committee of the province also brought up their report for the past year, which was received and ordered to be entered on the minutes. This report briefly alluded to the exertions made during the past year on behalf of the Boys' School, and to the necessity of similar efforts being used on behalf of the other Masonic Charities, and recommended that the Provincial Grand Lodge do vote from its funds £100 to the Widows' Annuity Fund, to be presented with the donations from the province at the Festival in January, 1865, and also announced that the Provincial Grand Master had kindly consented to take the chair on that occasion, and that a large number of the brethren had already announced their intention of acting as Stewards.

The Prov. G. TREASURER read the cash account for the past year, and announced a handsome surplus.

The Prov. G. MASTER said that he had now to call upon Provincial Grand Lodge to elect a Provincial Grand Treasurer, in the room of their highly esteemed Bro. W. Dixon, who had intimated his wish to retire from that responsible post, having held it for a period of fifteen years. He would take that opportunity of thanking Bro. Dixon for the valuable services he had rendered to the Craft in general, but to this Provincial Grand Lodge in particular, and, as a mark of his appreciation of those services, he intended to appoint him to one of the highest positions it was in his power, namely, that of Provincial Senior Grand Warden.

Bros. J. G. Berry, P.M. Lodge of Harmony (No. 275), Huddersfield; John Fisher, P.M. Lodge of Probity (No. 61), Halifax; J. M. Smith, Philanthropic Lodge (No. 304), Leeds; and John Ward, P.M. Lodge of Harmony (No. 600), Bradford, were nominated, when the voting resulted in the election of Bro. Berry, who polled 75 votes; Bro. Fisher, 47 votes; Bro. J. M. Smith, 30 votes, and Bro. J. Ward, 4 votes.

Bro. R. R. Nelson, D. Prov. G.M., then tendered the resignation of his office and surrendered his patent, which the R.W.

Prov. G.M. was pleased to accept, and thanked Bro. Nelson for the services he had rendered, and invested him with the badge of Provincial Grand Secretary.

The following brethren were then severally presented to the Prov. G.M. by the retiring D. Prov. G.M., and were appointed and invested as Provincial Grand Officers:—

- | | |
|------------------------------|---------------------------|
| Bros. Bentley Shaw, P.M..... | D. Prov. G. Master. |
| " William Dixon, P.M. ... | Prov. S.G. Warden. |
| " Thomas England, P.M.... | Prov. J.G. Warden. |
| " Rev. James Hope..... | Prov. G. Chaplain. |
| " Rev. Thomas Kelley ... | Prov. G. Chaplain. |
| " Henry Webster, P.M. ... | Prov. G. Registrar. |
| " Samuel Freeman P.M.... | Prov. S.G. Deacon. |
| " Wm. Longden, P.M. ... | Prov. J.G. Deacon. |
| " John Kirk, P.M. | Prov. G. Supt. of Works. |
| " James Clay, P.M..... | Prov. G. Dir. of Cers. |
| " T. W. Tew, P.M. | Prov. G. A. Dir. of Cers. |
| " J. Anderton, P.M. | Prov. G. Sword Bearer. |
| " Jereh. Rhodes, W.M. ... | Prov. G. Organist. |
| " A. Wilson, P.M. | Prov. G. Purst. |
| " John Wilson, P.M. | Prov. G. Assis. Purst. |
| " J. C. Woodhead, P.M.... | Prov. G. Standard Bearer. |
| " John Freeman, W.M. ... | } Prov. G. Stewards. |
| " William Foster, W.M.... | |
| " Theophilus Smith, W.M. | |
| " Manoah Rhodes, P.M.... | |
| " William Patman, P.M. | |
| " John Wordsworth, P.M. | } Prov. G. Tyler. |
| " Frank Abed | |
| " Joshua Lee, P.M..... | Prov. G. Tyler. |

Resolved that the Prov. G.M. be requested to hold the next Provincial Grand Lodge in July, at Pontefract.

The Provincial Grand Lodge was then closed in due form, and with solemn prayer, until farther summoned.

CAPE OF GOOD HOPE.

FORT BEAUFORT, 14TH OCT., A.L. 5863.

DEDICATION OF THE MASONIC HALL FOR THE ZETLAND LODGE, No. 608 LATE 884.

How proud we feel to say that we have this day dedicated our Masonic Hall, the foundation-stone of which was laid by our esteemed and worthy Brother Com.-General Drake, C.B. Long may the building stand, and long may he live to say I laid the foundation of the Zetland Lodge, on the 27th August, A.L. 5862, and dedicated it on the 14th October, A. L. 5863. It is a Gothic building, and reflects the greatest credit on Bro. Castledine, *R.E.*, who drew out the plans, &c. All who have seen it say that there is not a building on the frontier to equal it, either in strength or beauty. The hall is very commodious, and the preparing rooms, &c., admirably suited for our purposes; and if Masonry progresses in the same ratio as it has done for the last few years, we hope soon to build Tyler's quarters, banqueting rooms, &c. Nine years ago we were £200 in debt, and now are enabled to build a lodge for £1,600. Beaufort was quite alive at nine a.m., hundreds of people having come from a distance to witness the opening at ten. Seventy-two members of the Craft assembled at our old lodge rooms, and the following ceremonial observed:—

Brother Ward, W.M.

The B.B. assembled at the Zetland Lodge (No. 884) at ten o'clock, a.m., when the lodge was opened in due form, and the procession formed as follows:—

- Band Cape Mounted Rifles,
- Tyler,
- Two Stewards with Banners,
- Visiting Brethren (two and two),
- Apprentices,
- Fellow Crafts,
- M. Masons,
- R. A. Masons.—
- Officers of different Lodges,—(Junior 1st),
- Vase with Wine, Cornucopia, Vase with Oil,
- THE LODGE,
- Borne by Four Brothers,
- Steward with Plans,
- Secretary with Book of Constitutions.
- Treasurer with Warrant,

S.W. with Column, J.W. with Column,
 Large Light, Large Light,
 Large Light, Large Light,
 S.D. with Wand, J.D. with Wand,
 Holy Bible, Square and Compass,
 Chaplain,
 Two Stewards with Banners,
 Brethren of Lodge No. 884, (two and two,)
 Apprentices,
 Fellow Crafts,
 M. Masons,
 R.A. Masons,
 P.M., P.M.,
 W.M. No. 884,
 Inner Guard.

The procession marched to St. John's Church in the above order. On arriving at the Church, the procession opened up to the right and left, allowing the rear of the procession to enter first. After service the procession marched to the new building, in the first order, and on arriving at the entrance to the Hall, again opened up to the right and left, allowing the rear to enter first; during which time solemn music was played.

The ladies who attend were then introduced.

The Lodge was then placed in the centre of the hall, on which was placed the vessels containing the Corn, Wine, and Oil; the three Lights being arranged round the Lodge in proper form, and at the head stood the Pedestal with the Bible open and the Square and Compasses laid thereon, and the Constitution Roll; B.B. standing around.

The Chaplain then offered up a prayer, and read the following passages from the Holy Scriptures:—(1 Kings viii. 1 to 6 v., or Psalm xcv. 1 to 7 v.), at the conclusion of which the choir sung,

"When Earth's foundation first was laid."

Bro. Steward then addressed the W.M. as follows:—

Worshipful Sir,—Having been entrusted with the superintendence and Management of the workmen employed in the construction of this edifice, and having according to the best of my ability accomplished the task assigned to me, I now beg leave to surrender my charge, humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation and that of the B.B. present.

The W.M. then replied,—Brother, the skill and fidelity displayed in the execution of the trust reposed in you, have secured our entire approbation, and we sincerely pray that this edifice may continue a lasting monument of the spirit and liberality of its founders.

The Secretary then said,—Worshipful Sir, the hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the fraternity that it should now be dedicated according to ancient form and usage.

A procession was then formed as follows:—

Tyler,
 Master with Oil,
 Master with Wine,
 Master with Corn,
 The Worshipful Master,
 S. D. with Wand, J. D. with Wand,

The remaining Brethren following in the procession.

A hymn was sung while the procession marched round the hall, except only at the intervals of dedication.

1st verse of Faith, Hope and Charity.

The Master having reached the East, the Brother presented the Corn to the W.M., who poured it upon the Lodge, saying: In the name of the Great Architect of the Universe, to whom be all honour and glory, I solemnly dedicate this hall to Freemasonry; when the honours were given by all once. The procession then moved round a second time, when was sung,

Verse the 2nd.

The Brother then presented the Wine to the W.M., who sprinkled it upon the Lodge, saying: In the name of the Holy St. John, I solemnly dedicate this hall to virtue. The honours were then given twice by all. The procession then moved round a third time, when was sung,

Verse the 3rd.

The third procession having then moved round the hall, the Brother then presented the Oil to the W.M., who sprinkled it upon the Lodge, saying: In the name of the whole Fraternity,

I solemnly dedicate this Hall to Universal Benevolence. The honours were then given by all thrice, when was sung

Verse the 4th.

The Chaplain then pronounced the following benediction:—

May this Freemasons' Hall, now dedicated to Masonry, be ever the sanctuary of Virtue, Universal Charity, and Benevolence; May those who are invested with the government of this lodge, be endued with Wisdom, to instruct their brethren in all duties, may brotherly love and charity always prevail among the members of this lodge; and may this band of union continue to strengthen the lodges throughout the world.

May the Great Architect of the Universe, bless all here assembled, and all brethren throughout the world, wheresoever dispersed; and grant speedy relief to all who are either oppressed or distressed. We humbly commend to Thee all the members of Thy whole family; may they increase in the knowledge of Thee, and the love of each other. Finally, may we finish all our works here below, with Thine approbation; and then, have our transition from this earthly abode to Thy holy Temple above; there to enjoy Light, Glory, and Bliss ineffable.

Glory be to God on high.

As it was in the beginning, is now, and ever shall be, World without end. Amen.

The ceremony then concluded with a hymn and the "National Anthem."

At the close of the ceremony a neat and pretty silver trowel was presented by the B.B. of Zetland Lodge to Bro. Commissary-General Drake, C.B.

The Rev. Bro. Syree preached a clever and appropriate sermon for the occasion. The ladies kindly formed a choir and sang our anthems beautifully. The fair ones were not forgotten on the occasion, and for their sakes the B.B. gave a splendid ball in the evening. The room was crowded, 250 persons being present, and it was very tastefully decorated with flags, flowers, evergreens, and transparencies, with Masonic emblems, &c., made by amateurs. The beauty of the ladies dresses, and, above all, their fair forms, gave a splendour to the occasion not easily forgotten. The supper was also very good, and during the evening the Stewards did all that could possibly be done to make every one happy and pleased. The splendid band of the C.M. Rifles, under the superintendence of Bro. Rowland, played with spirit the whole evening. Our thanks are due to the Colonel and Officers for allowing the same.

INDIA.

(From our own Correspondent.)

ROMBAY.

LODGE TRUTH (No. 914).—This young lodge continues to flourish under the excellent guidance of Bro. G. S. Judge, W.M., who has been elected to fill the chair for a second year. The offices appointed, are Bros. J. C. V. Johnson, S.W.; C. E. Mitchell, J.W.; Rev. J. J. Faruham, P.M., Chap., Treas., and Sec.; R. Roberts, S.D.; A. Cumming, J.D.; John Key, I.G.; and John Roddle, Tyler. At the first meeting in the year, held on the 4th January, it was shown that, notwithstanding the heavy expenses incident to the first year of the lodge's existence, there was only a very small balance against the lodge on the general account, while the charity fund, owing to the excellent by-law, which provides that one-tenth of the gross income of the lodge shall be devoted to charity, showed a balance in hand of nearly £20. At this meeting, Messrs. Kieley and Warter were initiated into Freemasonry. At the meeting on the 1st February, which was very numerously attended, Mr. H. N. Bond was initiated, Bro. Warter passed, and Bros. Binks, R. C. Stoom, and R. Newton were raised to the third degree. Four gentlemen were proposed for initiation at the next meeting; and at nine o'clock, the brethren having had a fair share of labour, adjourned to refreshment, where they enjoyed two hours of social harmony, which was greatly contributed to by the excellent singing of Bros. Johnson, Mitchell, Farnham, Roberts, Burnaby, Kieley, Collett, Koper, and last, though by no means least, Bro. J. R. Black, who has been endeavouring to break the monotony of Bombay life, by giving a series of capital entertainments, entitled "Evenings at Home."

CONCORD LODGE (No. 757).—This large and very flourishing lodge continues to prosper. The brethren having conferred

the honour of W.M. for the present year on Bro. Thomas Diver, *M. D.*, of Royal Naval Lodge (No. 59), and J.W. of St. George's Lodge (No. 549), a meeting was called on the 9th January for his installation; among the Past Masters present there were Bros. George Taylor, Prov. G.M. of Bombay; Alfred King, P.M. 757; A. N. Moore, P.M. 263; Joseph Anderson, P.M. At the request of the retiring W.M., Bro. A. King, the installation ceremony was performed by Bro. the Rev. J. J. Farnham, 201, P.M. 757. At the close of the ceremony, Bro. Farnham having taken his place on the dais, thus addressed the newly-installed W.M., "Worshipful Sir,—Having installed you in that chair, and having, by placing that gavel in your hand, entrusted you with the power of ruling this lodge, I am now about to call upon you to exercise your power, not exactly by expelling a brother from the lodge, but by requesting our P.M., Bro. Alfred King, to retire from the lodge for a time, as I have something to lay to his charge." Bro. A. King having retired, Bro. Farnham proceeded,—“W. Sir, when I installed Bro. King in that chair a year ago, I had the privilege of tendering to him certain good advice. I exhorted him, and he pledged himself faithfully, zealously, and impartially to perform the duties of his high office, and now, his year of office having expired, I have to come before the lodge, and the only charge I can lay to him is that he has done, and done well, all that I then exhorted him, and he then promised to do. If you will allow me, W. Sir, I will appeal to the brethren whether he is guilty or not guilty?” The brethren having laughingly pronounced him decidedly guilty, Bro. Farnham went on to say, “And now, W. Sir, the brethren having given in their verdict—the only verdict they could possibly give—I beg to propose that his sentence be that he be branded and hung. (Laughter.) That is, that he be branded by having suspended to his breast a handsome Past Master's jewel, value ten guineas, as soon as it can be procured; and that he be requested to sit for his portrait, to be hung in the lodge.” The brethren having unanimously agreed to this, the culprit was called in, and informed of the charge, the verdict, and the sentence, when he boldly denied his guilt, but at the same time acknowledged that, if he had not succeeded in doing all that had been laid to his charge, it was not his fault, as he had certainly tried very hard to do it. About fifty brethren sat down to a very excellent banquet; and the evening was spent in joy and good humour. “The Health of the new W.M.” was proposed by Bro. the Rev. J. J. Farnham, who spoke in the highest terms of Bro. Diver, whose merits, both as a Mason and as a private gentleman, are well-known in Bombay. He said he hardly knew which most to congratulate, the W.M. for having had the honour conferred upon him of having been exalted to that degree, or the lodge in having secured the services of one who would he felt sure make an excellent Master. In proposing the health of the retiring Master, Bro. Alfred King, the W.M. spoke in the most flattering terms of his great ability, and his uniform kind and courteous manner to all the brethren; he then said he had no doubt but all knew that, in a few days, Bro. King intended taking an important step in life, by taking to himself a wife. He was sure that all the brethren would join with him in expressing a hope that Bro. King would be as successful as master of a household as he had been as Master of a lodge, and that he and his bride would spend together many long and happy years. The toast was responded to by long and loud applause. The Prov. G.M. of Bombay, in proposing the health of the Past Masters of the lodge, paid a high compliment to Bro. Farnham, for the able manner in which he had performed the ceremony of installation. The proceedings of the evening were greatly enhanced by the excellent singing of many of the brethren, and all were highly gratified. Two meetings have since been held, at which there have been several initiations, passings, and raisings; and the working of the new Master has proved that the confidence of the brethren was not misplaced when they elected Bro. Diver to the chair of their lodge.

LODGE ST. GEORGE (No. 549).—Bro. John Macfarlane has been elected to the chair of this lodge, which has been labouring under serious difficulties during the past year, from the fact of its W.M. having been compelled to be in England during a great part of the year. The lodge met for the purpose of installing its Master, on Tuesday, the 16th February, when Bro. the Rev. J. J. Farnham, although not a member of the lodge, performed the ceremony of installation, having been requested to do so by the Prov. G.M. The board of Installed Masters consisted of Bros. George Taylor, Prov. G.M.; J. J. Farnham; and T. Diver. After the ceremony, the brethren sat down to a

truly sumptuous banquet. Two or three hours were most pleasantly and harmoniously spent under the rule of the new W.M.

ROYAL ARCH.

CHAPTER KEystone OF WESTERN INDIA (No. 757).—A meeting of this chapter was held on the 8th February, 1864. Present:—M. E. Comp. G. S. Judge, Z.; V. E. Comp. J. Anderson, H.; V. E. Comp. Alfred King, J.; Ex. Comp. the Rev. J. J. Farnham, Scribe E.; Comp. A. N. Moore, as Scribe N.; Ex. Comp. W. H. Walker; and Comps. J. H. Reading, and J. C. V. Johnson, Sojourners; Comp. J. Roddle, Janitor; and several other members and visiting companions. The first business proceeded with was the election of principals for the ensuing year. There were eligible for the chair of Z. Comp. G. S. Judge and J. Anderson. Comp. G. S. Judge having declined to stand for re-election, Comp. Anderson was unanimously elected. For the second chair, there were Comps. H. Wickham and Alfred King, both of whom had served in the third chair, Comp. Wickham having withdrawn, Comp. A. King was unanimously elected. There were three companions eligible for the chair of J., viz., H. Wickham, J. J. Farnham, and A. N. Moore. Comp. A. N. Moore withdrew his name, but Comps. Wickham and Farnham not having withdrawn, a ballot was taken, and there appeared for V. Ex. Comp. Wickham, two votes, for Ex. Comp. J. J. Farnham, ten, whereupon Comp. Farnham was declared duly elected. Comp. A. Cumming was then elected Scribe E.; Comp. A. N. Moore, Scribe N.; Ex. Comp. W. H. Walker, Principal Sojourner; and Comp. J. Roddle, Janitor. The ballot was then taken for Bro. H. B. Burnaby, of Lodge Truth (No. 944), and for Bro. John A. Collett, of Lodge Zetland (No. 768). In both cases the ballot was clear, and the brethren being present were enaltd to the degree of the Holy Royal Arch, the working of the chapter being as near perfect as possible. After settling some routine business, the companions adjourned to banquet at nine p.m.

THE ENGLISH AND SCOTCH AT BOMBAY.

(From the *Indian Freemasons' Friend*.)

The following correspondence has reference to the proceedings already published:—

From G. A. Summers, Esq., Prov. G. Secretary of Scotch Masonry at Bombay, to G. Taylor, Esq., Prov. G.M. of English Masonry, dated 22nd June, 1863.

I am directed by the acting R.W. the Prov. G.M. of Scotch Masonry in Western India to forward a copy of a resolution passed at a meeting of the Provincial Grand Lodge, on Saturday, the 30th ult.

“R.W. Bro. G. R. Ballingall proposed, and R.W. Bro. R. B. Barton, the Prov. G.M. elect, seconded the proposition, which was unanimously carried: that, with reference to the R.W. Secretary's motion, the Prov. G.M. of English Masonry be informed of the conduct of Bro. Judge, who appears to be a member of the Provincial Grand Lodge of English Masonry, with a view that a stop be put to his receiving letters he has no right to, and that some notice be taken of his conduct in having misrepresented to the Secretary of Lodge Hope, Kurra- chee, that the Provincial Grand Lodge of Scotch Masonry in Western India was not in existence.”

To place the circumstances of the above resolution clearly before you, I am directed to state that, on the non-receipt of some of the half-yearly returns due to the Provincial Grand Lodge from its subordinate lodges, circulars were addressed requiring transmission of the returns overdue, requesting at the same time explanation for the cause of the delay. In reply to this reference, the Secretary of Lodge Hope, Kurra- chee, stated that the returns had been forwarded in due time, and were returned. He explains the circumstance in the following terms:—“Bro. Judge, in his letter to me of the 27th January, 1863, says,—‘The enclosed letter having been brought to me, I (who am the Prov. G. Secretary of the District Grand Lodge of Bombay, under the Grand Lodge of England) opened it, under the mistaken idea that it was intended for me, and as I do not know to whom to hand it, I am compelled to return it to you. On looking at the enclosures, it occurs to me that your letter was intended for the Prov. G. Secretary [of the Provincial Grand Lodge of Western India under the Grand Lodge of Scotland, and if there were such a Provincial Grand Lodge, I would ascertain from the Prov. G.M. who the Prov. G. Secretary was, and would hand over your letter to him; but as the Grand Master of

Scotland has not appointed any Prov. G.M. for Bombay since R.W. Bro. Cartwright's resignation two or three years ago, of course no Provincial Grand Lodge exists, and, as a natural consequence, no such person as Prov. G. Secretary of such Provincial Grand Lodge exists."

I am further directed to add, that the above is not the only instance in which Bro. Judge has received a letter to which he had no right; for just about the time that he appears to have sent the letter which the Secretary of Lodge Hope, Kurra- chee, quotes, a registered letter to the address of the Prov. G. Secretary of Provincial Grand Lodge of Scotch Masonry in Western India was received by Bro. Judge, detained for a fortnight, and then reposted, after having added to the address the Secretary's name. Such unwarrantable conduct on the part of Bro. Judge, if it only ended with receiving letters which he well knew were not intended for him,—they having been clearly addressed to the Prov. G. "Secretary" of the Provincial Grand Lodge of Scotch Masonry (with which Bro. Judge had no connection whatever)—would, the acting Prov. G.M. feels assured, have been marked with your very serious displeasure; but looking more gravely into the tenor of Bro. Judge's reply to the Kurra- chee Lodge, it is much to be regretted that a most studied desire to mislead one of the daughter lodges working under the banner of the Grand Lodge of Scotland is apparent, and that, no doubt, dictated too by the influence of a spirit of opposition to the interests of Scotch Masonry in Western India, Bro. Judge was led on to state what, it is assumed, he must have been well aware was not the case, and that therefore you will take such serious notice of the conduct of Bro. G. S. Judge as it seems to deserve.

From G. S. Judge, Esq., D. Prov. G.M., to G. Taylor, Esq., Prov. G.M., dated Bombay, the 13th July, 1863.

I have read the letter signed "G. A. Summers, Prov. G. Secretary Provincial Grand Lodge of Scotch Masonry in Western India," dated the 22nd ult., handed to me by you on the 16th instant, and I cannot sufficiently express my surprise and regret that any body of Masons could assume a brother to be guilty of such disgraceful conduct as Bro. Summers states that they who directed him to write the letter under notice have assumed me to be guilty of, without hearing him in his defence, or even asking him for an explanation. This, however, shall not deter me from replying to the charges with such courtesy and forbearance as one Mason ought to use towards another, even though that other may have erred.

2. With reference to the registered letter, it is a pity I was not asked for an explanation six months ago, when the matter was fresh in my memory; but, if I remember rightly, that letter was left at my house during my absence from home, and mislaid, so that it did not in fact reach my hands until the day on which I returned it to the post office.

3. With regard to the letter from the Secretary of Lodge Hope (No. 350), of Scotland, I found it on my office table on the day on which I returned it to the sender, and I opened it in the hurry of business, under the idea that it was intended for me. It certainly was not directed to any one by name, but to the Prov. G. Secretary, which office I then held in your District Grand Lodge. Neither, to the best of my recollection, was there a word about "Scotch Masonry" on the envelope; and, if the remainder of the direction was "Provincial Grand Lodge of Western India," and not "District Grand Lodge of Bombay," which, at this distance of time, I cannot recollect, I certainly did not observe it before I opened the letter: nor would it have made any deep impression upon me if I had, because I had already received other letters really intended for me so misdirected.

4. In addition to the reason hereinafter given for returning the last mentioned letter to the sender, I beg to say that, if I remember rightly, that letter contained money, and as I should have been personally liable if I had paid it to a person not entitled to it, I thought it best to return it to the person who had sent it.

5. With reference to both of these letters, it was no fault of mine that I received them, because they were left at my house and office respectively during my absence, and I can only say that I sincerely regret the detention of the one and the opening of the other, though the former was an accident over which I had no control, and the latter was a mistake which any one is liable to make in the hurry of business.

6. In reply to the charge of having wilfully misrepresented

to the said Secretary of Lodge Hope, in my letter of the 27th January last, that no Provincial Grand Lodge of Western India under Scotland then existed, well knowing the contrary to be the case, I beg to say that, so far from that being the fact, it was my firm conviction that no such Provincial Grand Lodge was then in existence. My reason for entertaining that opinion was, that Article X., Cap. XIII., of the laws of the Grand Lodge of Scotland enacts, that "their (Provincial Grand Lodge's) meetings shall not be interrupted by the death or retirement of the Prov. G.M., unless the Grand Lodge shall not deem it expedient within the space of one year to appoint another;" and I was under the impression that R.W. Bro. H. D. Cartwright had resigned the appointment of Prov. G.M. of Western India under Scotland upwards of a year before the date of my letter (I might say upwards of two years before it), and that the Grand Lodge of Scotland had not deemed it expedient to appoint another; so that, in accordance with the law above quoted, the Provincial Grand Lodge of Western India under Scotland had ceased to exist.

7. I presume, however, from the tenor of Bro. Summers' letter, that I must have been mistaken upon one of those two points, and that either R.W. Bro. Cartwright had not resigned upwards of a year before the 27th of January last, or that the Grand Lodge of Scotland had appointed a brother to succeed him. I shall therefore feel obliged if you will have the goodness to send a copy of this letter to Bro. Summers through your Prov. G. Secretary, with a request to be informed upon which of these two points I erred, and, if upon the latter, then with a request to be told the name of the brother who had received a commission from the Grand Lodge of Scotland to succeed R.W. Bro. Cartwright, the date of his commission, and the date on which he had read the same in a Provincial Grand Lodge convened for the purpose, in accordance with the laws of the Grand Lodge of Scotland, to enable me to tender ample apologies to that brother and the rest of the brethren whom I, in that case, unintentionally wronged.

8. In reply to the allegation that I am hostile to what my accusers call "Scotch Masonry," I beg to say that they have imputed to me sentiments I have never felt; for I have always regarded Masonry as *universal*, and I have never drawn any distinction in Masonry between men of different countries or different creeds, so long as they have believed in the Glorious Architect of Heaven and Earth, and have practised the sacred duties of morality.

9. As a further proof that I am not only not inimical but positively friendly to the interests of the so-designated "Scotch Masonry," I beg to remind my accusers that I rule Royal Arch Masonry in Western India as Prov. Grand Superintendent under Scotland, having been appointed to that office by the Grand Chapter of Scotland at the unanimous recommendation of all the chapters then working in the province; that I was the first to introduce into those chapters the correct mode of working according to the Scotch method; that I have promoted the interests and extended the influence of the so-designated "Scotch Masonry," by aiding in the establishment of a new chapter under Scotland; and that my exertions on behalf of the so-designated "Scotch Masonry" have been recognised and acknowledged by the presentation to me of a handsome jewel by the Scotch Chapter Perseverance, of Bombay, and by my re-appointment by the Grand Chapter of Scotland for a second term of five years.

10. In conclusion, I beg to say that I believe I have now replied to every charge brought against me in the letter under notice, and I sincerely hope you will consider that I have answered them fully and satisfactorily, and in such a Masonic manner as befits one whom you have thought fit to appoint to the high and honourable office of D. Prov. G.M. of Bombay and its territories under yourself.

From A. King, Esq., the English Prov. G. Secretary, to G. A. Summers, Esq., the Scotch Prov. G. Secretary at Bombay, dated 15th July, 1863.

I am directed by the R.W. the Prov. G.M. of Bombay and its Territories under England, to acknowledge the receipt of your letter of the 22nd ult., and to send herewith a copy of R.W. Bro. G. S. Judge's reply to the charges therein contained, which the R.W. the Prov. G.M. desires me to inform you, he considers full and satisfactory; and he is therefore of opinion that R.W. Bro. Judge is entirely blameless with respect to the charges contained in your letter under reply.

I am further directed to request that you will lay this, and R.W. Bro. Judge's letter, before your Provincial Grand Lodge, with a request that the information asked for in the 7th paragraph of R.W. Bro. Judge's letter may be furnished to me, to enable him to make such apologies as he desires to make to the brother who, on the 27th January last, held a commission from the Grand Lodge of Scotland, appointing him Prov. G.M. of Western India, and the members of his Provincial Grand Lodge, for the wrong which, in his ignorance of any such commission being in existence, he unintentionally did them.

If, however, a brother has received a commission from the Grand Lodge of Scotland, appointing him Prov. G.M. of Western India since the 27th January last, I am directed to ask you to favour me with the name of that brother, the date of his commission, and the date on which he read the same in a Provincial Grand Lodge convened for that purpose, in conformity with the laws of the Grand Lodge of Scotland, to enable the Prov. G.M. of Bombay under England to order all the lodges in his province to pay that brother the respect which is due to his exalted rank.

An early answer will oblige.

From G. A. Summers, Esq., to A. King, Esq., dated 24th July, 1863.

With reference to your letter of the 15th inst., I am directed by the R.W. Bro. R. B. Barton, the Prov. G.M. of Western India, to communicate, for the information of the Prov. G.M. of Bombay and its Territories under England, that Bro. Judge's letter has been received, and will be laid before the Provincial Grand Lodge of Western India under Scotland at the next meeting.

From A. King, Esq., to G. A. Summers, Esq., dated 3rd August, 1863.

I have the honour to acknowledge the receipt of your favour of the 24th ult., and to thank you for the promise therein to lay before your next meeting of the Provincial Grand Lodge of Western India under Scotland the letter of R.W. Bro. Judge, and may I beg that you will at the same time accompany it with my letter of the 15th ult. handing it to you.

With reference to mine of the 15th, I have not yet received a communication from you in respect of the questions asked in the 2nd and 3rd paragraphs, and as the R.W. the Prov. G.M. of Bombay and its Territories is anxious to obtain the information, to enable him to act upon it without further loss of time, will you kindly let me have it at your earliest convenience.

Your favour under reference has not noticed these questions; but I can hardly believe there is anything in them to render it necessary to obtain a Provincial Grand Lodge resolution before replying.

From A. King, Esq., to G. A. Summers, Esq., dated 10th October, 1863.

Permit me again to beg your reference to my letters, dated respectively 15th July and 3rd August last, and to request a reply to the questions therein at your earliest convenience, as I am given to understand you have recently had a meeting of the Provincial Grand Lodge of Western India under Scotland.

TURKEY.

CONSTANTINOPLE.

PROVINCIAL GRAND LODGE.

A District Grand Lodge of Emergency was held at the Masonic Temple, Rue Asnali Mejid, Pera, Constantinople, on the 15th March. In the unavoidable absence of the R.W. and Right Hon. Bro. Sir Henry L. Bulwer, G.C.B., Prov. G.M., the V.W. Bro. Hyde Clarke, D. Prov. G.M., presided; Geo. Lawrie, P. Prov. S.G.W., acting as D. Prov. G.M. The business for which the lodge was called was the investing of officers. The following are the Prov. G. Officers for the present year:—Bros. S. Azneavour, P.M. Oriental Lodge (No. 687), Prov. S.G.W.; Edwin Joly, Homer Lodge, Prov. S.G.W.; Rev. H. J. Knapp, Bulwer Lodge, Prov. G. Chap.; T. Junor, Oriental Lodge, Prov. G. Treas.; W. E. Tinney, Oriental Lodge, Prov. G. Reg.;

R. A. Carleton, Oriental Lodge, Prov. G. Sec.; J. Reppen, J.W. Deutscher Bund Lodge, Prov. G. German Sec.; F. Spiegelthal, Sec. to La Victoire and St. John's Lodges, Prov. G. Oriental Sec.; T. Bolland, S.W. Deutscher Bund, Prov. G.S.D.; Green, S.W. La Victoire, Prov. G.J.D.; Stab, S.W. St. John's Lodge, Prov. G. Supt. of Works; Langdon, W.M. Eleusinian Lodge (Ephesus), Prov. G. Dir. of Cers.; F. Nuller, S.W. Eleusinian Lodge, Prov. G. Assist. Dir. of Cers.; R. A. Allan, Bulwer Lodge, Prov. G. Sword Bearer; J. O'Connor, Oriental Lodge, Assist. Sec.; R. Warren, Oriental Lodge, Prov. G. Purst.; T. Cipsiotti, Oriental Lodge, Prov. G. Tyler; Eckerlein, Homer Lodge, Prov. G. Assist. Tyler; Jones, Homer Lodge, F. Heald, Bulwer Lodge, Pertwee, Sec. La Victorie Lodge, Perrond, St. John's Lodge, Gardner, Eleusinian Lodge, and T. Jago, Deutscher Bund Lodge, Prov. G. Stewards.

The Provincial Grand Lodge having been opened in form and with solemn prayer, after the discharge of the usual business, a vote of congratulation was passed to the R.W. Prov. G.M. Sir H. L. Bulwer on the occasion of his return after a lengthened absence, and on his complete restoration to health. A warm vote of thanks was then given to Bro. Hyde Clarke, D. Prov. G.M., for his untiring zeal and great ability with which he has discharged the arduous duties of his office, and for the many signal services he has rendered the cause of Masonry in the province. The D. Prov. G.M., in acknowledging the vote, expressed his confidence that Masonry would continue to progress in the most satisfactory manner in the East. A valuable P. Prov. G. Sec's. jewel was voted to Bro. W. W. Evans, who has ably discharged the duties of the Prov. G. Sec. for two years since the formation of the Provincial Grand Lodge. After the discharge of the remaining business, the Provincial Grand Lodge was closed in form and with prayer.

DEUTSCHER BUND LODGE.—At a meeting of this lodge held at the Masonic Temple, Rue Asnali Mejid, Pera, on the 15th March, Bro. E. Brackett, W.M., presiding, Bro. W. W. Evans was elected W.M. for the ensuing year; Bro. George Laurie re-elected Treasurer; and Bro. T. Cipsiotti, Tyler.

Poetry.

THE DYING KID.

SIENSTONE.

A tear bedews my Delia's eye,
To think you playful kid must die;
From crystal spring, and flowery mead,
Must, in his prime of life, recede!

Erewhile, is sportive circles round,
She saw him wheel, and frisk, and bound;
From rock to rock pursue his way,
And on the fearful margin play,

Pleased on his various freaks to dwell,
She saw him climb my rustic cell:
Thence eye my lands with verdure bright,
And seem all ravished at the sight.

She tells, with what delight he stood,
To trace his features in the flood;
Then skipped aloof with quaint amaze,
And then drew near again to gaze.

She tells me how with eager speed
He flew, to hear my vocal reed;
And how with critic face profound,
And stedfast ear, devoured the sound.

His every frolic, light as air,
Deserves the gentle Delia's care;
And tears bedew her tender eye,
To think the playful kid must die.

But knows my Delia, timely wise,
How soon this blameless era flies?
While violence and craft succeed;
Unfair design, and ruthless deed!

Soon would the vine his wounds deplore,
And yield her purple gifts no more;
Ah soon, erased from every grove
Were Delia's name and Strepheon's love.

No more those bowers might Strepheon see,
Where first he fondly gazed on thee;
No more those beds of flowerets find,
Which for thy charming brows he twined.

Each wayward passion soon would tear
His bosom, now so void of care;
And, when they left his ebbing vein,
What, but insipid age, remain?

Then mourn not the decrees of fate,
That gave his life so short a date;
And I will join thy tenderest sighs,
To think that youth so swiftly flies!

FOR A BUST OF SHAKESPEARE.

AKENSIDE.

O youths and virgins! O declining eld!
O pale misfortune's slaves! O ye, who dwell
Unknown with humble quite; ye, who wait
In courts, or fill the golden seat of kings!
O sons of sport and pleasure! O thou wretch,
That weep'st for jealous love, or the sore wounds
Of conscious guilt, or death's rapacious hand,
Which left thee void of hope! O ye, who roam
In exile! ye who thought the embattled field
Seek bright renown; or who for nobler palms
Contend, the leaders of a public cause!
Approach: behold this marble. Know ye not
The features? Hath not oft his faithful tongue
Told you the fashion of your own estate,
The secrets of your bosom? Here then, round
His monument with reverence while ye stand,
Say to each other: "This was Shakespeare's form;
"Who walk'd in every path of human life,
Felt every passion; and to all mankind
Doth now, will ever, that experience yield,
Which his own genius only could acquire."

THE WEEK.

THE COURT.—The Queen and junior members of the Royal Family continue at Windsor. Her Majesty in some measure quitted her seclusion last week by visiting the Horticultural Gardens, whilst the fellows and their friends were present, but it is announced that her Majesty is not yet equal to public displays and receptions. The first Court of her Majesty was adjourned until to-day. The Prince and Princess of Wales are at Sandringham.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Tuesday Lord Donoughmore, alluding to the enlistment of several men at Cork for service on board the Federal corvette *Kearsage*, said the explanation offered by the captain of the ship was flatly contradicted by the depositions of the men themselves. Lord Russell explained the steps he had taken in the matter, and, after some observations from Lord Derby and Clanricarde, the subject dropped.—In the course of a reply to some remarks made by Lord Clanricarde on the subject of the removal of British Consuls from the Confederate States, Lord Russell said he had endeavoured to devise some plan of supplying the place of the Consuls for the protection of British subjects and their interests in the Confederate States, and had entered into communication with Mr. Mason for that purpose, but, as yet, there had been no result.—On Wednesday the House gave judgment in the very important case of the *Alexandra*, and that

judgment is conclusive against the Crown. There were six law lords present, and who took part in the judgment. Of these, four were against the Crown, and only two in its favour. The Lord Chancellor himself headed the majority, and moved that the appeal be dismissed with costs. Lords Chelmsford, Kingsdown, and St. Leonards took the same view. The minority was composed of Lord Cranworth and Lord Wensleydale. The appeal was dismissed with costs accordingly, and the owners of the *Alexandra* are now at liberty to proceed with the construction or to dispose of her in her present state.—The HOUSE OF COMMONS re-assembled on Monday night after the recess. Some business of no great importance having been transacted, Lord Palmerston, in reply to a question from Mr. Bernal Osborne, stated that all the Powers who were parties to the Treaty of London, had accepted the proposal of a Conference on the affairs of the Danish Duchies, but that no reply had yet been received from the Germanic Diet. Mr. Stansfeld then rose from the seat usually occupied by Mr. Bright, and announced that he had resigned the office of Junior Lord of the Admiralty. He defended his conduct at considerable length, and declared, upon his honour and conscience, that he never supplied money to Italians, except for charitable purposes; but he felt that his presence on the Treasury benches was a source of embarrassment to the Government, and he had, therefore, taken the course "which any honourable man would take." Lord Palmerston expressed his own regret and that of his colleagues at losing the "efficient assistance" of Mr. Stansfeld, whose "great ability, untiring industry, perfect truthfulness, and unswerving integrity had," he said, "endeared him to all who had come in contact with him." He "repudiated with disdain" the charges which had been "basely" thrown out against the gentleman, who attached as high an importance to the life of the Emperor of the French as anyone could do.—Several votes for the naval service were agreed to; and the Union Relief Aid Acts Continuance Bill was passed through Committee.—On Tuesday Mr. Ferrand gave notice of his intention to introduce a bill "to compensate the families of persons who are killed by boiler explosions in which there had been carelessness or neglect on the part of the owners."—In reply to a question from Col. Sykes, Mr. Layard confirmed the announcement which has already been made public through the press, that one of the Federal Courts had ordered the release of the ship *Saxon* which was seized by the *Vanderbilt*, near the Cape of Good Hope.—Lord R. Cecil asked Mr. Lowe whether he would "state the grounds upon which Mr. Morell has been dismissed from the office of her Majesty's Inspector;" but no reply appears to have been given to the question.—A resolution moved by Mr. Salomons, that all lands and buildings used and occupied for public purposes should be assessed to local rates, was rejected by a majority of 22.—On Wednesday, Mr. Dillwyn gave notice of his intention to put a question to the Government in reference to the bombardment of Sonderburg by the Prussians.—Mr. Black withdrew his Copyright Bill, and obtained leave to bring in another bill for the consolidation and amendment of the acts relating to this subject.—Mr. Laird's bill for the more efficient testing of the chain cables and anchors used in the merchant service passed through Committee with several amendments.—The measure introduced by Mr. Locke for amending the course of produce in the Jersey Courts was read a second time; but Sir George Grey having announced that the local Parliament intended to deal with the subject, the committal of the bill was postponed for a month.

GENERAL HOME NEWS.—The mortality of the metropolis is again on the increase. The total number of deaths last week rose to 1679, which is 152 more than the registered average of

the last ten years. The deaths were chiefly among children; there were 813 deaths of persons under 20 years of age, which is a higher figure than has occurred in any week but one since the year began. The births were as nearly as possible on a level with the average, the former being 2,153, the latter 2,161.—The reports read at the last meeting of the Central Executive Relief Committee show that a marked improvement has taken place in the condition of the cotton manufacturing districts. There has been a considerable increase of employment in the mills, and consequently a decrease in the number of persons in receipt of relief. Mr. Ashton, a member of the Committee, made a statement—based on the information of persons “upon whose testimony he could rely”—which, if correct, cannot obtain too much publicity in this country. It is to the effect that persons, representing themselves as agents from mills in America, are doing in Lancashire what the Finneys have already done in Ireland, *i.e.*, enlisting troops for the Federal cause.—In his financial statement last year Mr. Gladstone estimated that the expenditure for the twelve months just expired would be £67,749,000, and that if the outlay could be limited to that amount there would be a surplus on the year of rather more than half a million. The Revenue Returns, just published, show that the right hon. gentlemen erred on the safe side in his calculations. The revenue for the year ending on Thursday is £70,208,963, or about two millions and a half in excess of the estimated expenditure. As compared with the income of 1862-63, the tables just issued exhibit a decrease of about £400,000, caused by the reductions made in the tea duty and the income tax. These two items together produced £2,850,000 less than in the previous year; but this falling off, which is considerably smaller in amount than was anticipated, is reduced in round numbers, to £400,000, by the increased productiveness of all the other sources of revenue.—There seems to be a facility attending all the proceedings connected with the attempts to celebrate the Shakspeare tercentenary. The Stratford committee do not fare better than their London brethren. After driving Mr. Phelps away from their celebration, they have so managed as to offend Mr. Fechter too; and that gentleman has at the eleventh hour declined to play Hamlet as he had engaged, and as the committee held forth to the world he would. The reasons which have induced Mr. Fechter to recede from his engagement are doubtless all satisfactory to his own mind, but, as stated in his friend's letter to the committee, are not very intelligible to those on the outside of the little schemes and intrigues that whirl about the Shakspeare committees. And as the Stratford committee say they are as unable to understand them as the most ignorant outsider of us all, we can only wait for further explanations.—The great trial between the Whitworth and Armstrong guns was commenced at Shoeburyness on Monday. The experiments are continued daily. The guns were tried at ranges successively of 200, 300, and 400 yards. In the nearer ranges the Whitworth gun appeared to the bystanders to have an advantage, which was recovered by the Armstrong muzzle-loading gun in distant firing. Garibaldi arrived at Southampton on Sunday; and the cheers with which he was greeted by the thousands who welcomed him when he stepped from the deck of the *Ripon* will find an echo in every corner of free England. The *Ripon* was intercepted off Calshot Castle by a steamer conveying the Duke of Sutherland, Mr. Seely, M.P., and other friends of the brave Liberator of the Two Sicilies. It was originally understood that the General would proceed direct to Mr. Seely's house in the Isle of Wight, but this arrangement was departed from, and Garibaldi landed at Southampton, where he was to remain for the day with the Mayor of that borough. On Monday he went to

the Isle of Wight; and it is arranged that he will “enter” London on Monday next. Most considerable cities and towns in the country are candidates for the honour of a visit from Garibaldi, and if he should accept the invitations which have been, or are to be, addressed to him from Manchester, Liverpool, Glasgow, Edinburgh, Bristol, and other places, he will have a long, and, in some respects, trying campaign before him. On Monday, Garibaldi was presented with an address from the Corporation of Southampton, to which he returned a brief reply, expressing his warm thanks to the people of England for the support they had given to the cause of Italian unity and independence. Soon after the civic “reception” he left for the Isle of Wight, where he will remain for some days the guest of Mr. Seely, M.P. It is worthy of notice that before leaving the deck of the *Ripon*, on Sunday, he handed a note (of which the following is a translation) to one of his Italian friends who has been actively employed in preparing for his entry into London:—“Dear friends,—I do not desire a political demonstration; above all, not to excite any agitation.” Lord Palmerston has declined to accede to a request that a body of volunteers should be permitted to act as a guard of honour to the General, on the ground that “it is essential that the volunteers should not assume a political character, nor become the instruments of political demonstrations.”—An influential meeting held at Driffield, under the presidency of Lord Hotham, it was resolved to raise a fitting memorial of the late Sir Tatton Sykes, on or near the Sledmere estate.—A meeting was also held at Chester, for the purpose of deciding upon the form which the county tribute to Lord Combermere shall assume. After a good deal of discussion, it was resolved to erect an equestrian statue of the gallant veteran in Chester, and to request Baron Marochetti to send in a design for the work.—About 4,000 miners in the South Yorkshire coal district have been “locked out,” the coalowners having adopted this course in consequence of the movement among the men for an advance of wages. It is stated that only about one third of the number thus thrown out of employment belonging to the Miners' Union.—A melancholy case of suicide took place a short time ago in Pentonville prison. A soldier named Valentine was found guilty of having stolen a comrade's Victoria Cross and other medals. In addition to the ordinary punishment of the sentence the deceased forfeited a Victoria Cross he had himself earned and a pension of £10 a year. These matters preyed on his mind, and in addition he protested to the last that he was innocent of the crime. He managed to hang himself in his cell. The inquest has been held, when the jury returned a verdict of suicide through insanity.—A dreadful outrage was committed at the Calder Vale Reformatory, at Mirfield on Saturday night. A lad of seventeen, named Broadhead, who afterwards stated that he had for several days meditated the crime, attempted to murder Mrs. and Miss Johnston, the wife and sister of the schoolmaster of the Institution. Mrs. Johnson evaded a blow aimed at her with a knife, but her sister-in-law was less fortunate, and received two wounds. The unfortunate lady lies in a precarious state. Broadhead, who admits that he was kindly treated by the Johnstons, is in custody.—A highly suggestive action has been tried at Kingston. A firm of advertising agents sued Mr. Marshall, who was a director in some South Australian engineering scheme for which a joint-stock company was attempted to be formed, but not with much success, for the sum of £1,378, which the firm had expended in advertising it. It was not disputed that the expenses had been incurred, but the defence set up was that by arrangement the directors were to be relieved from all these preliminary expenses, which were to be borne by Mr. Payne, the proprietor of the company,

and Mr. Allen, to whom the land belonged. But as it was not proved that the advertising firm were aware of this arrangement, the jury returned a verdict in their favour for the whole amount.—One of the accidents which unfortunately marred the Easter Monday volunteer review at Guildford, has proved fatal. The Rev. Cuthbert Earle—a minister of the Irvingite Communion—who was shot in the abdomen by the accidental discharge of a ramrod, died on Wednesday week.—Another heath—that at Barning, near Maidstone—is threatened by the rapacious and remorseless Enclosure Commissioners. The inhabitants of the district are energetically remonstrating against the destruction of the health-preserving resort.—At the annual general session for Lancashire, on Thursday, it was decided, by large majorities, to appoint Roman Catholic chaplains for the gaols of Preston and Kirkdale, under the Prison Ministers Act of last session.—Thomas Watkins, who was found guilty of the murder of his wife at Leominster a short time since, has been executed.—A verdict of not guilty, on the ground of insanity, has been returned in the case of Bryan Terry, charged with the murder of his wife at Keighley.

FOREIGN INTELLIGENCE.—If we may trust the authority of the *Pays*, an active organisation of the revolutionary party in Hungary has recently been in progress. A national military force is said to have been in forward preparation, on the basis of the organisation of the Hungarian forces in 1848; but it is added that the principal officers of that army have been arrested.—Count Rechberg has telegraphed to the Austrian Ambassador in London instructing him to give the most unqualified denial to the statement in the *Siècle* that the Hungarian troops before Fredericia had mutinied.—A telegram from Bucharest states that a motion expressing want of confidence in the Ministry has been rejected by a large majority.—In his speech at the closing of the *Storting*, the King of Sweden said that while, in concert with other Powers, his Government would endeavour to secure the restoration of peace between Denmark and Germany, they must, nevertheless, be prepared to render assistance to their Scandinavian brethren “against overpowering force.”—Letters received from Copenhagen intimate that Denmark remains determined to enter into no negotiations on the Schleswig-Holstein question unless on the basis of the Treaties of 1851 and 1852. The Governments of Austria and Prussia have addressed despatches, “which are identical in their essential points,” to the Minor States of Germany, urging that it is “most important” that the Federal Diet should send a representative to the Conference on the affairs of the Danish Duchies. The two Great Powers seek to overcome the fears and scruples of the smaller courts by assuring them that the “Conference is to be held without any basis being previously fixed,” and that there “has been no question of the decision of the majority being conclusive.”—The bombardment of Sonderborg was continued for forty-eight hours without intermission. No previous intimation was given, and many of the inoffensive inhabitants—men, women, and children—were killed and wounded. Nearly a third part of the town has been burnt down. The cannonade, which ceased on Monday morning was resumed in the afternoon. A telegram from Copenhagen states that the Danish vedettes were driven back by the enemy on the night of Tuesday. An infantry engagement ensued, at the close of which the Danish troops occupied their former position. The loss was trifling.—From Dresden a rumour comes that the Austrian Government is about at once to impose a state of siege on the Venetian Provinces, and to take precautionary measures in the Southern Tyrol.—Advices from Rome state that the health of the Pope is so far restored that

he was able to assist at the religious services held in one of the churches recently in celebration of the feast of the Annunciation.—The *Moniteur* announces that the Archduke Maximilian will receive the Mexican deputation on Saturday, and that he will leave for Mexico on Sunday.—Advices from Rio de Janeiro, states that the Brazilian Government has accepted the proposal of Portugal to mediate between England and Brazil, with the view of bringing the disputes between the two countries to a close.

AMERICA.—The *Australasian*, brings New York advices to the 23d of March. The rumour that General Lee had started for the Shenandoah Valley in not confirmed, but it is asserted that he has received reinforcements, and “is preparing for a vigorous spring campaign.” General Longstreet, according to one report, was moving towards Virginia, with the view of joining his old leader, but a second account states that he was in the vicinity of Bull’s Gap, threatening a raid into Kentucky. The remaining “war news” is made up of announcements of actual or apprehended raids, and a report that a Federal force had left Vicksburg for Red river.

CHINA, INDIA, &c.—By telegram from Suez we have a few items of the commercial and general news conveyed by the incoming Calcutta, China, and Australian mails. The Bank of Bengal was about to double its capital. Major Gordon had returned to active service at Shanghai, from which we may presume that he had received a satisfactory answer from the Peking Government in reference to the conduct of the Fatai at the capture of Sowchow.—The Australian mail has arrived, with intelligence from New Zealand that the war with the natives continued; but as it is added that the Maori forces had been concentrated, we are permitted to hope that a final encounter was at hand.

THE CAPE.—Subsequent advices, we trust, will confirm the statement contained in a Cape letter of the 26th of January, to the effect that one of her Majesty’s ships on that station had brought intelligence that Dr. Livingstone was “all well.” The letter is several days later in date than the Cape newspapers in which the distinguished explorer’s death was announced.

TO CORRESPONDENTS.

UNION LODGE OF YORK.—Our learned Bros. the Rev. A. F. A. Woodford, G. Chap., and E. S. Shaw, have been making an examination of the archives of this ancient lodge, the result of which, from the pen of our reverend brother, we shall have the pleasure of publishing next week.

EBORIENSIS.—It is a question for the Grand Secretary, not for us. With all his faults you may rely on a prompt reply to any communication addressed to that officer.

Z.—We do not know who edited the last edition of the “Calendar;” but, as there is a Committee for the purpose, we suppose every member will be ready to take his share of the obliquy justly levelled against the abortion.

R.R.—We shall not travel out of our course for any such purpose. We speak boldly when we think necessary, but we are not going to seek for imaginary abuses.

THE LADIES’ GALLERY.—We have received some letters relative to what took place at the recent Festival of the Boys’ School, which, after what we have already stated, we do not think it desirable to publish, but we perfectly agree with one who asks, “Can it be true?” that, if things are not amended, it will become the duty of the Stewards of the various festivals to hold each member of the body responsible for his own conduct and that of those he introduces, and, if necessary, publish his name—just as a caution.