

LONDON, SATURDAY, MAY 14, 1864.

NEWSPAPER PRESS FUND.

The Newspaper Press every day urges the claims and promotes the interests of some sacred cause of charity, but is a singular anomaly that whilst the Church, the Army and Navy, the medical profession, literature, the law, the drama, artists, the mercantile marine, publishers, booksellers, stationers, clerks—every professional calling and every section of trade, manufactures, and commerce, has its distinctive charitable machinery, even the while the printers and the vendors of newspapers have their benevolent funds, and appeal to the liberality of the public, the members of the literary department of the Newspaper Press have pursued their useful, honourable, and arduous labours, uncheered by public benevolence, yet too often reminded by appeals from their less fortunate brethren, and from the necessitous widows and families of deceased friends and colleagues, of the crying need of some charitable organisation for their relief.

The Parliamentary reporters of the London Press, assisted by some of their brethren in other departments, in the year 1858 originated a Newspaper Press Fund for the benefit of necessitous members and the families of deceased members. They appointed a committee to draw up rules and regulations, and summoned a general meeting of the newspaper body. Upon one point there was absolute and entire unanimity. Every one agreed that a provident association ought to be established. But when another point came to be discussed—namely, the propriety of communicating with men of influence, eminence, and public position, and to a certain extent with the community at large, in order to obtain for the Newspaper Press Fund resources commensurate with its objects—some diversity of opinion was manifested.

The Parliamentary reporters stand in inevitably delicate relations with the members of both Houses of Parliament, and some of their body shrank from joining in any appeal to public men which threatened to compromise their independence. The question was discussed by the general meeting. The majority were of opinion, first, that the character and independence of newspaper writers and reporters would in no degree be weakened by an appeal to the public; and secondly, that the working bees of the Press were too small in number and too scantily paid to give substantial relief to their necessitous brethren, or their widows and orphans.

The committee appointed by the general meeting endeavoured to carry out the wishes of the majority without offending the scruples of an influential minority. This task they performed with the greatest discretion. They made no general appeal to public men, but privately communicated with men of distinction who were

known to be favourably disposed towards the Press. The late Lord Campbell sent them a handsome donation, accepted the post of vice-president, and assured them of his earnest sympathy. The late Lord Lyndhurst did the same. The committee made repeated appeals to the Newspaper Press both metropolitan and provincial, but with slender success. The guinea subscriptions of a few numbers formed but a hand-to-mouth fund, and no subscriber could be sure that an association which manifested symptoms of such feeble vitality would live until his own turn might come to claim a share in its benefits. The association was dwindling away into nothingness. The committee had endeavoured to steer a middle course. It was, we think, a judicious course, because it was tentative, experimental, and intended to conciliate the suffrages of the entire body; but it ended in failure. The Newspaper Press Fund requires the remedy which the Press itself prescribes for every other cause and institution. It wants the invigorating atmosphere of publicity, the animating breath of public sympathy, the cheering assurance of public support.

Steps are now being taken to bring the claims of the new association before the world. Lord Houghton (Monckton Milnes) has accepted the post of President, and will take the chair at the inaugural dinner, to be held on Saturday, the 21st of May. Men of the greatest eminence in the ranks of politics and literature grace the list of vice-presidents. Among the names we note those of the Lord Chancellor, the Lord Lieutenant of Ireland, the Archbishop of Dublin, the Bishop of Oxford, Lord Clarendon, Mr. Disraeli, Sir E. Bulwer Lytton, Lord J. Manners, Lord Redesdale, Mr. C. P. Villiers, Mr. W. Cowper, Mr. Newdegate, Sir Joseph Paxton, Mr. C. Dickens, Mr. A. J. Beresford Hope, the Rev. G. R. Gleig, Mr. Robert Chambers, Mr. R. Bell, Mr. Mark Lemon, Mr. Tom Taylor, Mr. Shirley Brooks, Sir C. W. Dilke, Mr. Thoms, Mr. T. Wright, Mr. A. Spottiswode, Sir John Gray, Mr. George Godwin, Sir Cusack Roney, &c., whilst a list of about eighty stewards, including the names of the Earl of Yarborough, Lord Stanley, and a host of members of Parliament, and of learned bodies, shows how widely the want of the institution is felt.

We earnestly hope that our brethren of the Press will give their powerful support to the attempt which is now being made to extend the basis of the society's operations, and to place it in a position similar to that occupied by literary, artistic, and other benevolent institutions. It is founded on a sufficiently wide and liberal basis, for it has for its aim and object the relief of all literary men who look to the Newspaper Press for their maintenance and support. Hitherto, the claims of these members of the Newspaper Press have not been recognised by any public institution. The Royal Literary Fund, for example, excludes newspaper editors, reporters, and con-

tributors as such. If they have ever written a book they may be relieved from that fund; but if they have written nothing but discriminating literary reviews, and accurate Parliamentary reports, the Royal Literary Fund will have nothing to say to them. If the Newspaper Press would manifest a proper *esprit de corps*, the new Fund might ere long be called the "Royal" Newspaper Fund, and receive a charter of incorporation. The "fourth estate" cannot more legitimately employ its influence than in obtaining for its distressed, enfeebled, and aged members, their widows and children, a share of that Christian liberality which it invokes for every other class of the community.

The dinner ought to be a great success; and if musical talent can make it so it will be, as we see it announced that the following distinguished artistes have most kindly volunteered their valuable services:—Soprani—Madame Parepa, Madame Weiss, Miss Poole, and Madlle. Enequist (the Swedish vocalist). Contralti—Madame Sain-ton-Dolby and Miss Barrow. Tenori—Mr. Sims Reeves (who will sing "The Death of Nelson"), Mr. Wilbye Cooper, Mr. T. Young, and Herr Reichardt. Bassi—Mr. Weiss. Solo Instrumentalists—Madame Arabella Goddard (Pianoforte), and Herr Lauterbach (Violinist, Chapel Master to the King of Saxony). Conductor—Mr. Jules Benedict.

THE MASONIC PROPERTIES OF NUMBERS.

Two Lectures delivered before the Worshipful Master, brethren, and visitors of the British Kaffrarian Lodge No. 853, (late 1155), January, 1863. By H. E. Richard Bright, G.S., M.M. of the Goede Trouw Lodge, Cape Town.

LECTURE FIRST.

By your kind invitation I am this evening enabled to address you on a subject which is one of the many connected by ties of the strongest interest with the all-absorbing science of Freemasonry. It has always appeared to me that one of the greatest objects of our profession as Freemasons is to study the relation of material objects to moral principles; to deduce from those outward and visible symbols, created things, their legitimate lessons of deep and hidden meaning; and to cull the honey from all external nature in such wise that we may find "books in the running brooks, sermons in stones, and good in everything." I am much mistaken, if this high and holy purpose does not lie stamped upon the very face of our institution. Every ordinance that we possess; every ceremony that we go through; every rite we celebrate, is fraught with a solemn and profound significance; and were we to rest satisfied, as I fear too many amongst us are apt to do, with the outward visible signs and symbols of our art, we should indeed be but a parcel of mystified merry-andrews, gabbling a language foreign even to our own understandings, and inaugurating ceremonies devoid of reason, for the sake of an unenviable notoriety.

It is eminently desirable, therefore, that we should seek out the hidden meaning of every point of our Masonic rites, ceremonies, lectures, furniture, and symbols—and that, even in the "profane" world, when travelling outside the circumference of that circle within which, if true Masons, we cannot err, we should apply to all the objects of nature, to all the treasures of art, to all

scientific reasoning, and to all philosophical arguments, that careful consideration and research, by which alone can be eliminated the secret, yet heart-stirring, lessons they were meant to convey.

Let us never, then, rest satisfied with having been merely initiated into the solemn mysteries of our ancient art. Resting on the adytum of the Temple, we shall remain in the darkness of ignorance; to obtain the light of a clear and intelligent knowledge, we must seek its penetralia. The bare fact of being enrolled on the portage-books of the Masonic body will do us no manner of good either morally or physically, either with respect to time or eternity. But if we seek to apply to our daily conduct and principles, the lessons of virtue shadowed forth by our numerous and most beautiful symbolisms, then, indeed, under the blessing of the Great Architect of the Universe, we may hope to improve and advance in the knowledge of the truth, till He sees fit to remove us to that Grand Lodge above, which has been prepared for them that obey Him.

It has been under the influence of such views of our ancient and time-honoured institution, that I have, at different seasons and in various places, collected the facts and opinions which I have now the honour to submit to your consideration. I would remark, in passing, that it is the natural tendency of my professional occupation to the investigation of numbers, which has led me to the means of compiling those ideas and facts which I now proceed to detail; and I accordingly invite your kind attention and patience, while I briefly lay before you an outline of what may be called, "The Masonic Properties of Numbers."—

1st.—The number 1, which, in arithmetic, denotes unity, expresses, Masonically, "unity of spirit;" oneness of mind amongst any body of men, collected, as we are here this evening, all having one combined object, and one friendly feeling.

2nd.—It expresses in individuals that scriptural phrase, "singleness of mind;" a term indicative of uprightness guided by humility; and in this sense means "Innocence."

3rd.—The number one expresses "Identity;" inasmuch as the cipher 1 is the capital letter "i;" meaning myself, I, myself, identifying my own individuality.

4th.—It expresses "equality;" for in the muster-roll or portage-book of our Order, at the building of King Solomon's Temple, the workmen of our craft, after having passed themselves into the different departments of their labour by different words and tokens, were each marked down, as they entered, by a straight stroke, thus, 1.—and whether good, bad, or indifferent, each man present was represented in this simple register as on an equality with each of his fellow-workmen; this said register, of course, without any reference to his abilities, denoting only each individual's punctual attendance at his work, by the mark of the number 1.

5th.—The number one expresses the idea of "existence." For we know that there was a time when this wonderful and beautiful earth on which we live did not exist. That was the reign of chaos, or nonentity; and may be fitly represented by the cipher 0, or zero. But when "in the beginning God created the heavens and the earth," then 0, or chaos, ceased to reign and "existence" first began. The first representative in numbers, therefore, of existence is the number one; without which there is nothing.

6th.—The number one farther expresses, Masonically, "harmony." For we well know that one of the strongest ties which has ever bound Masonry together, which has preserved its purity amid all conflicting opinions, which has empowered it to weather all storms, which has concentrated its scattered members into one body, and has consolidated the whole, wide-spread community into one indissoluble society of brethren, is the great principle of harmony. Fitly, therefore, does the number one, repre-

senting the one-mindedness of our Order, express Harmony.

7th.—The number one represents "the focus or centre of all systems," whether moral or physical. In such meaning it naturally represents—

First: the centre of any mathematical circle.

Second: the sun, as the centre of our astronomical system, whence (being like a point, one, single and alone, in the centre of that system) he is (from the Latin *solus*) called Sol; and in French, from the same root, *soliel*.

Thirdly: as referring to the sun, the centre of the astronomical system, the number one points to the Worshipful Master who sits in the East; for the reason that (so our formularies have it) "as the sun rises in the East to open and enliven the day, so the W.M. is placed in the E. to open the lodge and to instruct the brethren in Masonry."

And is he not, when in the lodge, truly also the centre of a system? Do not all Masonic sentiments, all Masonic references, all Masonic decisions emanate from, and revolve round him, in his very responsible and most onerous circle of duties? And do not such other bright planets as the Senior and Junior Wardens (and other lodge officers), as well as our own humbler selves, gladly obey and follow our appointed orbits round the W.M., thus acknowledging him, since time immemorial, as the centrepoint and focus of his lodge.

Therefore, the number one, which symbolizes the centre of any system, points, not inappropriately, to the Worshipful Master of a lodge.

8th.—But again, the number one is expressive of the "male gender." And for this reason—that its action produces no change *in* itself, but only *out* of itself. The number one multiplied by itself remains unaltered, and unity still remains as the product. But when multiplied by any other number, it reproduces that number, as $3 \times 1 = 3$, $4 \times 1 = 4$, $5 \times 1 = 5$, &c.; and in this capacity of reproduction it is esteemed the representative of the male (or reproductive) gender.

9th.—The number one—which is called the "*monad*," from the Greek word *monos*)—represents "Living Man." For amongst all created beings man is the only one on earth gifted with an upright (perpendicularly erect) carriage, like the cipher I. And this fact is more particularly recognised in the Greek name for man, which is *anthropos*, a word derived from the combination of the three roots *ana* = upwards, *trepo* = I turn, and *ops* = the face. Thus then the Greek word for man, in itself refers to his peculiar capacity for "turning the face upwards," or in other words, his "erect carriage."

And now, brethren, in this position, standing erect; man, upright and perpendicular as the cipher I, what does he remind us of? Does he not aptly remind us of the candidate when initiated into our ancient mysteries, standing erect to receive those important communications (of words, signs, and tokens) which, however simple or trivial they may appear to be, are all that actually constitute us a secret brotherhood? Again, it reminds us of that same candidate in the N.E. corner of the lodge, when, standing upright in the integrity of his professions and intentions towards our whole Order, he receives that memorable charge on charity, which ever flows so gracefully from the lips of the Worshipful Master. And thus it is that, collaterally, the number one reminds us of "charity"—so important an ingredient in our social compact as Masons. And as I glance at this view of the cipher I, I would observe that the word which we render "charity," is, in the original language of the Sacred Law expressed by the word "agape." Now this Greek word "agape" means "love," though we have translated it "charity." And though the word "charity" well expresses the Greek "agape," yet the strict translation ought to be our word "love." I advert to this,

in passing, to show that in Masonry (which rests firmly based upon the volume of the Sacred Law) we should understand charity to mean, not only that compassionate propensity which naturally dictates pecuniary and physical relief to our fellowmen when in distress, but also that affectionate disposition of the mind, which should prompt us to animate the fainting spirit with a stronger hope, to cherish the tenderhearted by a gentle bearing, to sustain the feeble with a helping hand, to smoothe the sick pillow with a fostering care, to breathe into the ears of some wavering brother some wholesome counsels, to laugh with them that laugh, to weep with them that weep, and to pray with them that pray!

10th.—But the "Monad" (or cipher 1) represents also "truth." For, as the cipher 1 stands firmly for ever as the basis or pedestal of all mathematical numeration, so truth for ever stands as the foundation of all researches in science and philosophy, and is the beacon-star which leads us through all mysteries, involutions, and heretical opinions up to one great goal, the true knowledge, worship, and service of God. This unity of result in all investigations, whether physical or moral, when guided by truth, fitly entitles it to be represented by the cipher 1.

11th.—Finally, the number one represents the "First principle of all existing things." For, from the monad came the indeterminate duad, as matter subjected to the monad cause; from the monad and indeterminate duad came numbers; from numbers, points; from points, lines; from lines, superficies; from superficies, solids; from these solid bodies (whose elements are four) fire, water, air, and earth; of all which, in various forms, the world consists.

Having now touched upon all the lessons, which at present occur to me as being taught by the monad, or cipher I, I pass on to the consideration of the "duad" or number 2.

And 1st.—The number 2, or the "duad," (so called from a Greek root), is perhaps best understood when contrasted with the monad. Following this method of investigation, we first observe that as the monad is the symbol of identity, equality, existence, conservation, and general harmony, so the duad is the symbol of diversity, inequality, division, separation, vicissitude, and discord. Under this point of view it may call to mind the unhappy discord and secessions, which have taken place twice in the history of our ancient Order. First, long before the date of King Solomon's Temple, when the early descendants of Cain (a wicked race) established the spurious Freemasonry, or system of profane idolatry; and, secondly, when in more recent times an Unmasonic, and ever-to-be-lamented spirit of rivalry crept into the original and ancient Grand Lodge of York, and caused the secession of a large portion of the dissenting brethren into a separate and distinct body. And here, brethren, I may be permitted to remark that, as Masons, we should jealously and carefully guard ourselves against the spirit of rivalry; a noble emulation and a laudable ambition to excel, individually, in the knowledge of our art and its ancient landmarks, is by all means to be cultivated; but a spirit of rivalry, and an unwarrantable intrusion of our opinions and prejudices, for the sake of display, or of supplanting some envied brother, is a fatal and suicidal heresy which must eventually lead to the forfeiture of our personal Masonic status and position, and may inflict the most incalculable injury on the fair fame and good report of our society amongst those who have never yet had the privilege of entering within these sacred walls. Let us then, brethren, ever be on our guard against the baneful influences of the duad, or number 2.

2nd.—But the duad is also the "origin of contrast." For where unity alone exists, where there is only one purpose, one opinion, or one material object, there can be but one true conclusion. But the presence of two

different and distinct purposes, opinions, or material objects, at once for the first time, admits the possibility of disunion, contrast, and discord. And in this view, the old school of Pythagoras, regarded the duad as representing the imperfect condition into which a being falls, when he detaches himself from the monad, or Great Architect of the Universe. Spiritual beings, emanating from the Supreme Being, are enveloped, as it were, in the principle of the duad, and therefore receive, originally, indistinct, illusory impressions. For in the present state we see things but as in a glass, darkly; but a time will come, we know, when we shall see face to face, and all doubt, uncertainty, and unbelief shall be cleared away for ever!

3rd.—As formerly the number one designated harmony, order, or the good principle, so the number two expressed the contrary idea. And at this point commenced the fatal knowledge of evil as well as good. Everything evil, false, or double dealing, being opposed to the single and sole reality and truth, was expressed by the binary number (2). It expresses also,

4th.—That state of alternation and contrariety, in which nature, both physical and moral, exists, where everything is double by contrast. For example, in the physical world, it referred to the contrasts of night and day, light and darkness, cold and heat, rain and drought, health and sickness, male and female, and so on; while, in the moral world, it reminded men of those great antagonistic principles, error and truth, humanity and malevolence, charity and oppression, industry and sloth, honesty and duplicity, the past and the future, time and eternity, Satan and God! It was in a vein of thought such as this, that the Romans, in connexion with the number 2, dedicated the second month in the year to Pluto, the god of Hades, and the second day of that month to the manes of their dead. And again, before dismissing this portion of our subject, it may be remarked that so ancient is the date at which men learned to question numbers for their symbolical meanings, that even from time immemorial (for Chinese records and traditions are perhaps the most ancient in the world) we find that the number one, with the Chinese, signified unity, harmony, order, God; whilst the number two denoted disorder, duplicity, discord, and falsehood. The Chinese, from the earliest ages, seem to have based their whole philosophical system of symbols on two primary figures or lines, one straight and unbroken, and the other divided into two parts. Plato, in his philosophical speculations, terms unity and duality the original elements of nature, and first principles of all existence; and the oldest sacred book of the Chinese says, "The great first principle has produced two equations, and differences, or primary rules of existence; but the two primary rules, or two oppositions, namely "Yn" and "Yang," or repose and motion, have produced four signs or symbols, and the four symbols have produced the eight "Koon," or farther combinations.

5th.—We have seen, in treating of the monad, that it was to be considered of the male gender, and represented the creative principle. So, on the other hand, the duad is of the female gender, inasmuch as it is ever changing by addition. And in this light, it represents matter capable of form; matter capable of being moulded.

6th.—And lastly, the duad, or number 2, points most directly and Masonically to the two pillars of the porch, in the entrance to King Solomon's Temple. And here it may not be amiss to remind you that these two pillars represented symbolically the pillar of cloud and that of fire, which travelled by the miraculous power of the Great Architect of the Universe, with His chosen people, the Jews, in the wilderness, and which were tokens of the Divine Providence over them. These pillars King Solomon set at the porch, or entering-in of the Temple (the left hand pillar representing the pillar of fire, and the right hand one representing the pillar of cloud), praying and hoping that the divine light and the cloud of

God's glory would vouchsafe to enter in there; and that by them God and His providence would dwell amongst them in that magnificent building.

With these observations I close our consideration of the symbolical meaning of the number 2, and pass on to the investigation of the triad, or number 3.

And 1st.—I may observe that the union of the monad and duad produced, or generated, the triad; signifying the world, formed by the "creative principle" (number one) out of "matter capable of form" (number two). And in expressing this idea, in its greatest perfection, Pythagoras represented the world by a three-sided figure or triangle. Now triangles are of three classes, right-angled, obtuse-angled, and acute-angled. After much deliberation, however, he fixed upon the right-angled triangle as the most appropriate symbol. And the reasons he adduced were those founded on the wonderful discovery he had made of the peculiar property of the right-angled triangle; and which is that the square on the hypothenuse (or side opposite to the right angle) is equal to the sum of the squares on the sides containing the right angle. And the manner in which he applied this doctrine, as the symbol of the world, was, that the world, as formed, being taken as square of the hypothenuse is equal to the "creative cause" (square of the one leg) plus "matter clothed with form" (square of the other leg).

2nd.—I would remark, with respect to the triad, or number three, that it refers directly to the sacred and ineffable name of the Supreme Being. For, by a process of reasoning easily reconcilable with mathematical experience, the number three represents the first most perfect geometrical figure. Thus, in geometry a simple straight line is a most imperfect germ of the science; for it cannot represent any kind of created body, much less perfect being. As little do two lines constitute a figure demonstrably perfect. But three lines, and especially three equal lines, form by their combination, under the first problem of Euclid, an equilateral triangle; or the simplest and first of all geometrical figures, which is regularly and symmetrically perfect. And this is why it has served, and still serves, to symbolize the Great Architect of the Universe, who, infinitely perfect in His nature, is, as universal creator, the first being in the universe, and, consequently, the first perfection. The quadrangle or square, perfect as it appears, being but the second perfection (for it has one more side than the first perfection or equilateral triangle) can in no wise represent God, who is the first perfection. It is notable that the name of God (in Latin Deus, and in French Dieu) has for its initial a letter derived from the Greek letter "d," or delta, which was an equilateral triangle. Such is the reason among ancients and moderns for the consecration of the triangle, whose three sides are emblems of the three kingdoms, animal, vegetable, and mineral; the three existences of man, on earth, in heaven, or in hell: the three simple elements, earth, air, and water; and the triune Godhead, Jehovah. And in conformity with this idea, the name of the Deity, in many nations, consisted of three letters; amongst the Greeks, I, A, O; amongst the Persians, H, O, M; amongst the Hindoos, A, U, M; and amongst the Scandinavians, I, O, W. On the upright tablet of the king, recently discovered at Nimroud, by Mr. Layard, no less than five of the thirteen names of the great gods consist of three letters each; namely, ANU, SAN, YAV, BAR, and BEL.

3rd.—The number three refers Masonically to our three well-known pillars, wisdom, strength, and beauty; and therefore to the Doric, Ionic, and Corinthian orders of architecture; and consequently also to the W.M., as associated with his two colleagues, the S. and J. Wardens.

4th.—It reminds us of those three steps which are delineated on a Master's carpet, and which are emblematical of the three principle stages of human life; youth, manhood, and old age.

5th.—The triad, or number three, is to be regarded as

having reference to the three senses, hearing, seeing, and feeling, which are esteemed so peculiarly essential (beyond the other two senses) to Masons, and the nature and uses of which, form an essential portion of the instructions we inculcate upon our fellow-craftsmen of the Second Degree.

6th.—The triad should recall to our memory as Masons the reasons why we consider the floor of our lodge to be holy ground. For the floor of the lodge represents the foundation of that great lodge or Temple, built by King Solomon to the service of the Great Architect of the Universe. And in this view is held to be sacred ground, for three especial reasons. First, because on that very spot where the Temple stood, namely on Mount Moriah, was made the offering of Isaac, when it pleased God to substitute a more pleasing victim in his stead. Secondly, because in the same place David, King of Israel, father of King Solomon, offered up those many pious prayers and ejaculations, which appeased the wrath of God and put a stop to the pestilence which raged amongst His people, owing to his having inadvertently caused them to be numbered. And thirdly, because in the self-same locality was built that great Archetype of our own modern lodges, that splendid Temple to the living God, the Great Temple of King Solomon. These three Grand Offerings, then, by Abraham, by David, and by Solomon, are the reasons why the floor of a lodge is sacred ground, and why it may not be inaptly symbolized by the cipher 3.

7th.—And lastly; the number 3 points to the three great lights of Masonry; the three distinctive kingdoms of nature (animal, vegetable, and mineral); the three constituents of man (body, soul, and spirit); and to the three cardinal rounds which represent Faith, Hope, and Charity in that glorious Masonic ladder, whose basement rests upon the volume of the Sacred Law and whose aim and direction points to nothing short of the Eternal Paradise of God.

We now proceed to consider the symbolical references of the number 4.

1st.—The quaternary (or number 4), amongst the ancient schools of philosophy, was considered as one of the most perfect numbers, because it expresses the first mathematical power in numbers; being the square of the number 2 ($2 \times 2 = 4$). The initiates looked upon it as the symbol of motion and of infinity, expressing hieroglyphically whatever in the Universe is neither corporeal nor appreciable to the senses. Pythagoras communicated it to his disciples as a symbol of the eternal and creative principle. And I apprehend that this idea was obtained by him during his travels in the East, where the ineffable name of the Great Architect of the Universe was revealed to him by the chosen people of God, the Jews. For Pythagoras was undoubtedly both an ear and eye-witness of every form of religion, superstition, creed, faith, tradition, and ceremonial, which prevailed in every nation almost of the then known world. And thus he not only sought after the truth by processes of mental reasoning and philosophical induction in his own soul; but also by personally investigating the religious mysteries and symbolic ceremonial of the different nations of his time, for the sake of comparing one creed with another, so that from the whole taken together (steering a middle course between them all), he might frame such a brilliant system of philosophy as we actually know him to have at length established. It is then, I say, probable that amongst the Jews (who were the sole custodians of it) Pythagoras first learnt the ineffable and sacred name of the Deity, which signifies the source of everything that has received existence; and which, in the language in which Pythagoras originally received that most momentous communication (namely, the Hebrew language) is composed of four letters. This fact of the Hebrew word for the Deity consisting of four letters, appears to be the reason why Pythagoras invested the number four with

the distinguished dignity of representing the creative principle of the universe.

2nd.—The number four has a reference to "Man viewed as a responsible creature." For take the cipher 4. What does it consist of? It consists of the cipher 1, expressive (as we have already seen under the consideration of the monad) of a living being, I, myself; I myself as a living upright body, a true "anthropos;" and further, bearing within myself the sacred delta, Δ , the emblem of the Deity. Let us affix this delta, Δ , to the cipher 1, and we have the cipher 4. Which now therefore represents a living being, bearing within himself a divine principle. And what is that divine principle, brethren?—What but that inner life within us which is hid with God?—What but that vital, that eternal spark which forms the very mainspring of our reason?—What, in fine, but the immortal essence which we call soul? And do not our Masonic ceremonies, brethren, inculcate the awful responsibility hereafter of the soul of man to the judgments of the Great Architect of the Universe? After the stony, rough, devious experience of our first degree in youth has passed onwards to the self-relying, energetic, laborious days of our second degree in manhood; and even beyond that, has, we will say, brought us down through the tranquil, hopeful, faith-inspired period of our third degree in old age; nay, brethren, even farther still, beyond the pangs and penalty of death itself, beyond the tomb and beyond the grave, are we not, as Masons, specially bound to believe in the awful responsibilities of the Immortal Spirit within us to the future judgment and justice of God? Yes, indeed, my friends, we are! There is no room for cavilling infidelity among us. For the solemn mysteries of all our degrees point unmistakably to the Throne of the Eternal. Fitly, therefore, does the cipher 4 represent "Man possessed of an immortal soul, "Man viewed as a responsible creature."

3rd.—The number four has even a more elevated reference still. It has been found to represent, by ancient usage, and amongst many different nations, the very Deity himself.

The Hebrew name for God consists of four letters.

The Egyptians called Him, "Amun;" a word of four letters.

The Persians worship God under the title of "Sura;" also a word of four letters.

The Greek name for the Deity is "Theos."

The Latin name is "Deus;" all words of four letters.

This name of God written by the Hebrews in four letters is known as the "Hebrew tetragrammaton," and was esteemed amongst them of so great value that it was never mentioned, or made use of, save in the most solemn compacts or the most devotional ceremonies.

Pythagoras called this four-lettered name of God "the tetractys," and permitted it to be used only in the most solemn obligations of his philosophical candidates.

Almost infinite examples might be given of the sacred virtue attaching to the number four, from its representing the four-lettered, sacred name of the Deity. I will content myself, however, with bringing to your notice only the following cases, in addition to those I have above enumerated.

The name of God with the Scandinavians was "Odin."

With the Greeks it was both "Theos" and "Zeus."

Amongst the Egyptians, both "Amun" and "Phtha."

Amongst the Phœnicians it was "Thoath."

With the Assyrians it was both "Asur" and "Nebo."

All these various names of the Deity being spelt, in the original languages, by four simple letters.

Thus it is, brethren, that to Masons studying the symbolical meaning of the number four, that cipher carries with it the sacred association of the name of the Great Architect of the Universe!

And here, Worshipful Master and Brethren, having already, I fear, trespassed upon your time and patience, this evening too long, I will close my observations for

the present. I have in preparation some farther illustrations of the Masonic properties of numbers, which I hope to present to you at our next meeting. I am afraid that the subject we have been considering may have appeared to you, perhaps, not so amusing as you had expected it to be. But I believe, brethren, that nothing which actually enlightens us on Masonic symbols—nothing which opens up to us a new path of inquiry into the Masonic lore of literature and tradition, can be irrelevant to the great purposes for which we have all enlisted under the banners of Masonry. And it will never be found unconstructive, to deviate a little from the main highways and broad-beaten tracks of Masonry, to follow for awhile its pleasant by-lanes and flowery footpaths, so long as we take care to cull the flowers as we go. In this belief I shall hope, my friends, to meet you again shortly, when I purpose laying before you the symbolism of the higher numbers beyond four. The unexpected amplitude of the subject has led me to treat longer of the first four numbers than I had originally intended. I thank you all for your kind and patient attention to my lecture; and I sincerely hope that we may altogether daily progress in the study and practice of our most noble art; that Freemasonry may extend to cover the earth as the waters cover the sea; and that thus harmony, fortitude, temperance, and justice may become the ruling virtues of mankind!

END OF LECTURE FIRST.

MASONIC NOTES AND QUERIES.

MASONIC TEACHING.

Besides the ceremonies in lodge, the lectures, and some few books, how can the brethren gain knowledge? Ought not the Master of every lodge to be able to instruct those who desire information?—G. C. S.—[Freemasons anxious for such knowledge must work out the problem for themselves. You are not the only one who complains of a want of instruction. In an old number of the *Indian Freemasons' Friend* is a letter, which we partly reprint, to show you how the same idea is entertained thousands of miles apart, and the yearning there is for real light. Our contemporaries' correspondent writes thus:—"There is no doubt much truth in the communicated article, entitled 'Evening Thoughts on Masonry;' and yet there is, to my apprehension, a degree of unmerited severity in the denunciations in which the writer indulges against those who speak lightly of Masonry, when, perhaps, they are only unable to appreciate and comprehend the beauty and bearings of our Masonic principles, and my defence for my unhappy brethren is, that they are uninstructed; for I hold it to be impossible to know and not appreciate true Masonry. I quite go along with your correspondent when he declares that admission into our Order is much too indiscriminate, and that many are made Masons who, by their education, habits, and very natures, are unfit to comprehend one iota of Freemasonry. And yet I believe that there are many persons who possess all the qualifications to enable them to rise to eminence in the Craft, and I would go farther, and say there are many who prove their fitness to be members of our Order, who cry out with impatience, 'What good is Masonry? Here have I taken my three degrees, and prithce wherein am I benefitted?' This is not the language of indifference or antagonism, but of laudable anxiety and impatience. Let us look into this question from my point of view. I ask what is Masonry? Is it an

art? Is it a science? Is it a system of morality veiled in allegory? If it be an art, who is to teach it? If it be a science, who is to expound its principles? If it be an allegory, who is to unlock its mysteries, explain its hidden meaning, develop the relative dependence of its parts, and display the beauty, and compactness of the whole figure? Masonic lore is unwritten, so that the student is at a serious disadvantage. If he ventured on the arduous task of self-instruction, he would be met with difficulties at every step; and if many inexperienced Masons made such wild attempts, we should soon have a number of expositions, all honest enough, no doubt, but in such great variety as to destroy the unity of our system, and endanger an adherence to the established landmarks of the Order. The simple truth is, that the Worshipful Masters of our lodges do not sufficiently devote themselves to the particular duty which their very name implies, namely, that of teaching. I need scarcely say that the administration of the degrees conveys the most deep and valuable instruction, and aids the reflections and speculations of the most interesting character; but it can exercise this influence on the mind of the enlightened Mason only, and must be insufficient of itself to teach the uninstructed the hidden mysteries of the Craft. Yet it is to the ordinary work of the lodge that the novice for the most part, has to depend for all his knowledge of Masonry as an art, a science, or an allegory. If, then, they should find that they are baffled in their inquiries, and cry out in their impatience, 'What good is it?' who can blame them, and who will not pity and assist the anxious inquirer? I have been induced to say a word in justification of the tone of impatience and despair which your correspondent so much deprecates, as I have known it more than once wrung from good and true men who have sought for Masonic instruction, and sought in vain."]

PERSECUTION AND INTOLERANCE.

Reading some Indian newspapers in a file of the last year, I came across the following in a number of the *Hindoo Patriot* for August. It may be worth while to insert it only for the purpose of supplementing the instances you have already recorded of Freemasons suffering persecution, and showing that the intolerance extended to us does not appear to be confined to Roman Catholics exclusively.—Ex. Ex.—“We announced in our last issue that Baboo Khetter Mohun Gangooly, a Pleader of the High Court, has been initiated into the mystic Craft of Freemasonry. We have since been informed that some of his bigoted relatives have been persecuting him for this act. They are, it appears, labouring under an impression that by entering the fraternity of Freemasons, Baboo Khetter Mohun has abjured his national religion. This is an egregious mistake. Freemasonry is not Christianity. In fact, it has no other religious basis than the fundamental principle of belief in the existence of one true God. The Freemason has no distinct church of his own. Christian, Mahomedan, or Jew is alike welcome to his Craft. Be the religious persuasion of a brother what it may, if he be not an atheist, pantheist, or a polytheist, and if he acquiesces in the Catholic principles of the Craft, there can be no obstacle to his initiation. As a distinguished Mason, the Earl of Carnarvon once expressed himself, alluding to the persecutions which so many

of the brethren have suffered, 'It is painful to me to think that there exists at this day a Church that can believe that her faith is upheld, and that the cause of religion is advanced, by placing under the ban of excommunication, and by subjecting to oppressions so undeserved, those members of her communion who differ from her on no article of her faith, refuse assent to no one single dogma, but only claim the right of membership in our ancient, noble, and honourable Order.' Another Mason said:—'We are taught to view the errors of mankind with compassion, and to strive, by the purity of our own conduct, to demonstrate our superior excellencies. No matter what his object, if any brother is permitted in such terms to rate the professors of another religion—that which is applicable to one is applicable to all. If you rate Romanism, why not Judaism, Methodism, and the Scotch Kirk? It is contrary to our laws, both in letter and spirit, and opposed to the traditions of our Order. We know, and we are proud to acknowledge, that we interfere with no man's religion or politics.' Again: 'Although, as Masons, they could not discuss religious dogmas, yet they were not forbidden to sympathise with brethren in affliction, or to express that sympathy when occasion offered. If the Church of England were to attempt any such interference in this country, he hoped that there was no doubt but that every brother would give vent to the principles of Freemasonry, and exercise his powers to the utmost to prevent any interposition on the part of any Church between the privileges of Freemasonry and the privileges of religion. Although they could not discuss the forms of any Church, yet when that Church placed itself in direct antagonism to Freemasonry, they had a most undoubted right to let that Church know, and let the whole world know, what the grand principles of Freemasonry were.'

"Such is the basis of Freemasonry. It is not antagonistic to any religion, nor does it aim at religious controversy. It has, however, in its day, met with no small opposition from the different religious sects of the world. As the Earl of Carnarvon, quoted above, said, 'I have myself heard the name Freemason, ancient and honourable as it is, calumniated, traduced, misrepresented, and loaded with reproaches too monstrous to allude to.' It is no wonder, then, that the initiation of the first Hindoo into the mystic Craft should rouse the jealousy of our bigoted and prejudiced countrymen.

"Those who have arrayed themselves against Baboo Khetter Mohun Gangooly should, however, remember that as it is not forbidden to a Hindoo to join any social communion for the promotion of brotherly feeling, so it cannot be contrary to our religious teachings to associate in a society like the Freemasons. A Hindoo does not lose his caste by a membership with the Masons. There is, it is true, a banquet hall in connection with every lodge, but a Mason is not compelled to eat and drink with his brethren in the hall. He has his own choice in eating and drinking. The law of the Masons which requires that a member of the Craft must not be a polytheist does not militate against Hindooism. The ancient religion of this country inculcates belief in the existence of one uncreated, self-existing God, and no Hindoo has yet been condemned or excommunicated for following this teaching. Brahmans, for instance, believe in the

existence of one true God, and is there a single instance of a Brahma being excommunicated on account of his faith? Similarly, we do not see the slightest ground for opposition to a Hindoo for entering the mystic fraternity. We have not space to advert to the advantages, social and political, of the Masonic brotherhood. It knows not, be it remembered, distinctions of race, colour, country, or creed. Neither does it show any preference to rank or gold. In the present unhappy breach between natives and Europeans in India, the bond of Freemasonry is very valuable in uniting in one common brotherhood the antagonistic nationalities and classes. The men who must treat each other as brethren of the same Craft at the Masonic board, would not fail to treat each other similarly in the wide, wide world. History describes how the Masonic badge has led to the salvation of men, in different parts of the world, from imminent dangers, through mutual fellow-feeling and fraternal attachment."

THE THREE LINKS AND KEY.

In most old medals, drawings, and tracing boards, the three links and key were important symbols of Freemasonry. Discarded by the Craft, the Odd Fellows seem to have adopted them; but what they symbolise in their new association, it is not material to inquire here. Some of us would like to know what they were intended to convey in Freemasonry—when they were excluded—and for what reasons?—TEN MEMBERS OF "THE MASONIC DEBATING, MUTUAL IMPROVEMENT, AND INQUIRY SOCIETY."—[Where do these brethren with such good intentions—but fearfully long-winded a patronymic—meet?]

OLD ENGLISH PROV. G. LODGES ABROAD.

About 1780, there was an English Prov. G. Lodge of the Upper and Lower Rhine. Where are its documents, or do our archives contain any transcripts of them?—LL.D.

IMMORAL MASONS.

How are immoral Masons to be brought under the notice of the Craft? I have some thoughts of setting the right machinery in motion when I know what it is.—AN OUTRAGED PARENT.—[Don't attempt anything of the kind. If you have suffered, personally complain to the properly-constituted authority. The W.M., or secretary of your lodge, will instruct you how to act. Either your letter is a romance of ideal life, or you are what you sign yourself. Don't write such again. Truth is a libel, and your accusations are libellous, true or untrue. We have burned your communication.]

AGE OF INITIATES.

What is the greatest age at which initiates can be received?—A. W.M.—[We know of no restriction but that of being twenty-one. Wieland, the German metaphysical writer, was initiated in his 76th year. He took the three degrees on the 1st, 2nd, and 3rd of April, 1809, and pronounced an oration on the "Aim of Masonry" in the Lodge Amalia, of Weimar, on its anniversary, Oct. 24th, in the same year. When he was eighty years of age his mother lodge, before mentioned, gave him a medal on his birthday. He died January 20th, 1813, aged 81.]

ROUND NAILS.

In the "Book of Fate," so much consulted by a certain class of individuals, we find the important testimony that "Round Nails show a choleric person, yet soon reconciled, honest, and a lover of secret sciences." Look to your nails, brother Masons! How would it serve to direct committees on examination to inquire into the state of the applicants' nails? Guess Bros. —, and —, and —, must have remarkable gifts in the way of nails, for they belong to all the secret societies, matrimony included!—Ex. Ex.

INEXPENSIVE BANQUETS.

In an old minute-book of a lodge, dated 1799, there are seven meetings recorded, the expenses on these occasions, being entered as £3 18s. 6d., £5 7s. 8d., £2 2s. 5d., £2 14s., £1 4s. 6d., £3 2s. 1d., and £8 12s. The money given in charity on each of these meetings, that of the fourth in the series only being the one in which no such disbursement is entered, was 15s., £2 2s. 6d., 4s., 5s., 1s., and 12s. 10d. Rather a contrast to our reckless profusion, and the annual guinea voted, by some lodges, to one of the charities.—A SECRETARY.

LESSING'S PUBLICATION ON FREEMASONRY.

"Omega" is correct in supposing that, in one of my many communications to the FREEMASONS' MAGAZINE, there is mention of a publication upon Freemasonry by Lessing. See vol. 8, page 409, May 23rd, 1863. By some inadvertence the communication has not been inserted in the index, which is probably the cause of "Omega's" unsuccessful search. The "Ernst und Falk, Gespräche für Freymäurer," in Bro. Robert Spencer's "Catalogue of a Valuable Collection of Books on Freemasonry," is the work noticed by me under the title "Dialogues pour les Franc-maçons." With Lessing's "Erziehung des Menschengeschlechts," to which attention has been drawn in the theological controversy occasioned by "Essays and Reviews," I am unacquainted. It is said to be the germ of Herder's work "Ideen zur Philosophie der Geschichte der Menschheit." It has, I believe, no relation whatever to Freemasonry. Of course, the door of the lodge would not be closed, because Lessing was a deist. It is, however, suggested that he was a pantheist; but even then the door of the lodge would not be closed unless his pantheism was of the atheistical kind.—CHARLES PURTON COOPER.

TALENT AND CLEVERNESS.—Genius rushes like a whirlwind; talent marches like a cavalcade of heavy men and heavy horses; cleverness skims like a swallow in the summer evening, with a sharp, shrill note and a sudden turning. The man of genius dwells with men and nature; the man of talent in his study; but the clever man dances here, there, and everywhere, like a butterfly in a hurricane, striking everything and enjoying nothing, but too light to be dashed to pieces. The man of talent will attack theories, the clever man will assail the individual, and slander private character. The man of genius despises both; he needs none, he fears none, he lives in himself, shrouded in the consciousness of his own strength; he interferes with none, and walks forth an example that eagles fly alone. It is true, that should a poisonous worm cross his path he may tread it under his foot; should a cur snarl at him he may chastise him; but he will not, cannot attack the privacy of another.

THE MASONIC MIRROR.

MASONIC MEMS.

We have much gratification in announcing that Bro. R. Spencer, the Masonic publisher, has made arrangements with the Rev. Doctor Oliver for revising a new edition of the *Book of the Lodge*. It is expected to be ready early in June.

The Provincial Grand Lodge of Berks and Bucks will be held in the Town-hall, Abingdon, on the 19th inst., under the presidency of Bro. Æneas J. McIntyre, Grand Reg., Acting Provincial G. Master.

THE GIRLS' SCHOOL.

The seventy-sixth anniversary festival of the Royal Freemasons' School for Female Children was held on Wednesday evening in the Hall, Great Queen-street. There was a long list of Stewards, about 70 in number, of which Bro. Stephen Barton Wilson, P.G.D. and P.M. No. 615, was President. There was an unusual interest taken amongst the Craft as to this festival, on account of the great expense incurred in building a new wing to the institution, at an outlay of something above £1,500, to accommodate an extra number of children, which was calculated to cost about £600 annually in excess of the present expenditure. Therefore, every exertion was used to make this festival more productive than any one which had preceded it; and no disappointment could be experienced on that account, for we believe the subscription was the largest ever received on any similar occasion.

The chair was taken by Bro. Col. R. A. Shafto Adair, Aide-de-Camp to the Queen, and Prov. G.M. for Suffolk, and amongst those at the chief table we observed Bros. Dr. Porter, D. Prov. G.M. for Huntingdonshire and Northamptonshire; Spiers, D. Prov. G.M. for Oxfordshire; Symonds, P. Assist. Dir. of Cers.; John Udall, P.G.D.; Heed, P.G.D.; Gray Clarke, G. Sec.; Farnfield, Assist. G. Sec.; Hopwood, P.G.D.; Binckes, Secretary to the Boy's School, and several others.

The dinner embraced everything in season, and reflected on Bros. W. Elkington and Shrewsbury the highest credit for the excellence of the fare, and the bountiful manner in which it was supplied.

The cloth having been drawn, grace was sung by the professional singers, the words of it being newly arranged from the Chevalier Neukomm, by Bro. Donald King.

The CHAIRMAN, in giving "Her Most Gracious Majesty the Queen," said—The toast which it is now my privilege to give is one which occupies the first place in all assemblies of men who bear the British name, not merely as an act of duty which attends the rank of the illustrious lady who is the object of the toast, but on account of the virtues which adorn the throne, and which place her first and foremost in the hearts of her people. Her illustrious name is endeared amongst our Order, and especially for that noble quality which is most prominent in her—the quality of charity, and also for her support of the charity which we have this day assembled to honour. Wherever distress is made known there her gracious presence has penetrated like a glorious sunbeam—whether it is at the dying bed of the soldier, to hearths made desolate, or to the honest and industrious man whose means of life have failed—to give them succour and consolation; but, above all, for that sympathy of the Crown which has descended to the most needy, at all times and in all places. I give you "The Health of her Majesty the Queen."

The toast was drunk with three times three, followed by the National Anthem, the solo parts by Madame Parepa, which elicited the most rapturous applause.

The CHAIRMAN said,—The next toast is that of the illustrious Royal Family, the individual members of which are justly esteemed and praised in this country. I give you the health of his Royal Highness the Prince of Wales, in whom we already recognise the hopes of the country, and on whom they are well fixed. I give you the health of the Princess of Wales, whom a little more than a year ago we welcomed to these shores, where she has found a home, and who has won for herself a proud position in the hearts of the people. Last, not least, the health of that young and innocent child whose goodness in the words of the poet "far hence we shall not see." I give "Their Royal Highnesses the Prince and Princess of Wales, and the rest of the Royal Family."

The toast was most cordially responded to, followed by Brindley Richards' favourite song of "God Bless the Prince of Wales," by Bro. Donald King, and chorus.

The CHAIRMAN said,—It is with great pleasure I proceed in the discharge of my duty to propose the first Masonic toast of the evening. I propose to you the name of the Most Worshipful the Grand Master, the Right Honourable the Earl of Zetland, patron and president of the institution. He has often, in the discharge of his duty, filled the chair which I have for a time now the honour to occupy. To speak of his many excellencies, which have endeared him to us as members of the Craft, and the assistance he has given to us as Masons, would almost be deemed superfluous; but I think we should show him honour not only for the labours he has performed, but for the labours he was always ready to undertake for the benefit of our Masonic institutions. I give you "The Health of the Most Worshipful the Grand Master, the Right Hon. the Earl of Zetland, Patron and President of the Institution." (Loud cheering.)

Song (Miss Poole), "Where the Bee sucks," which was unanimously encored.

The CHAIRMAN,—Brethren, the next toast is one which has a particular significance amongst the Craft. We all know the ardour of the Right Worshipful the Deputy Grand Master, and it is glorious to the institutions of the Craft that that worthy brother has been selected to be nearest to the Most Worshipful Grand Master to assist him in his toils. How well he has worked for years but few who were present knew from personal observation. I give you "The Health of the Right Worshipful the Deputy Grand Master, the Right Honourable the Earl de Grey and Ripon, and the rest of the Grand Officers past and present;" coupling with the toast the name of Bro. the Rev. J. Huyshe, Past Grand Chaplain. (Great cheering.)

Bro. the Rev. J. HUYSHE said,—I would that the noble lord the Deputy Grand Master was present in person, or that his eloquence could be imparted to me on this occasion, but all that I can say is that the Grand Officers, with the Earl de Grey and Ripon at their head, strive to do their duty in the position in which the Most Worshipful Grand Master has been pleased to put them. I believe that we do strive to do our duty to the utmost, and although the Earl de Grey and Ripon's time is almost all taken up with his duties in the Government, he is always present to take his share in the meetings of the Craft. (Hear, hear, and cheers.)

Madame Parepa sung "Oh, say not woman's heart is bought," which was enthusiastically encored, but she substituted for it "Bid me discourse," which received equal applause.

The CHAIRMAN said,—The toast which I have now to give I am confident will be well received. We are accustomed to

derive legitimate satisfaction from the support and extension of the Craft throughout the provinces, and for which support and extension we are much indebted to the Provincial Grand Masters and Provincial Grand Officers. Without their assistance, and the continued part they take in our proceedings, it would not be possible to preserve that uniformity of action which tends so materially to strengthen our foundation. Industry has a large scope, and the large experience is brought to this place as the centre, and from which it is again distributed through the provinces by the Provincial Grand Masters and Provincial Grand Officers, who resort to it from time to time. Brethren, I give you "The Provincial Grand Masters and Provincial Grand Officers," coupling with the toast the name of Dr. Porter, Deputy Provincial Grand Master for Huntingdonshire and Northamptonshire.

Bro. PORTER returned thanks for the toast.

Bro. the Rev. J. HUYSHE, P. G. Chap., in giving the toast "The Health of the Right Worshipful Bro. Colonel R. A. Shafto Adair, Chairman of the day, and thanks for his attendance," said he should ask the company to join with him in drinking the health of a brother who had done his duty both as an Englishman and a Freemason. He was informed that within the last twenty-four hours he had been engaged with his regiment near the German Ocean, but of his avocations he had not been informed, or whether it was to congratulate the Danish squadron on the victory which they had just obtained—(loud cheers)—but if he did so he was only doing his duty as an Englishman and as a man, and his (Bro. Huyshe's) heart went with him. How he had performed his duty as a Mason they had seen, and he was determined, under any circumstances, not to be absent to preside over that meeting of the Craft, when he knew they were expecting him to be present. He said, then, he had performed his duty as an Englishman and as a Freemason, and therefore he asked them to drink the health of a distinguished Englishman and equally distinguished as a brother. (The toast was drunk with three times three and one cheer more.)

The CHAIRMAN, in responding, said—My brother the Grand Chaplain has kindly proposed the toast of my health, which you have kindly accepted; and in doing so he has said more for me than I dare say for myself, and he could not say more for men engaged in the discharge of a public duty. It is a great honour to command free men whose services are freely tendered, and my duty on the occasion to which my rev. brother has referred was simply of a gratifying nature, to bring home after their period of instruction in the art of war, men who had freely quitted their homes in order that their hearths might be protected if danger threatened. It was with that noble spirit that they left these shores; I was proud to be with them on land or on the deep. This day I had a divided duty, but by patience many duties can be combined, and I trust your kindness has not been overtaxed by waiting for me; but I was determined not to be absent from the whole of the meeting. I had one feeling of regret that I displaced, on my arrival, my rev. brother, who so well filled the chair; but we have heard his news, and I have not deprived him of the opportunity of stating that which is so pleasing to us all. I thank you for the honour you have done me, and more especially for the honour of being in the chair, of which I shall preserve a pleasing recollection to the termination of my period of existence. (Cheers.)

Miss Poole then sung in a most exquisite style "Wapping Old Stairs," which was loudly applauded.

The Stewards, who had retired a short time before, now entered the hall, followed by the whole of the children of the school in procession, the two smallest first, and so two and two,

the tallest coming last. On coming opposite the Chairman they gracefully saluted him in passing, which in every instance he kindly acknowledged, the procession being closed by the matron, schoolmistress, teachers, members of the house committee, and stewards. The children having then passed round the hall a second time, and took their places on the dais, the shortest in front, and leaving an opening immediately in front of the Chairman. Nothing could be more gratifying than the appearance of the children at this part of the proceedings—their neat and well-fitting dresses, their healthy countenances, and, above all, the great happiness which they all appeared to enjoy—and it was indeed a scene which was impossible to witness without feelings of the deepest emotion, and gave a practical illustration of the value and beauty of Freemasonry. While the children were passing round the hall, two of their schoolfellows, Miss Emily Wilde and Miss Mary Catharine Saunders, accompanied them on the pianoforte. When they were all assembled on the dais, the children sung the festival hymn, written by Misses Saunders and Wilde, and the music to it, arranged from Mozart, by Bro. Donald King. It was as follows:—

Great God, from whom all blessings flow,
To Thee our hearts expand and glow
With fervent gratitude.

O may our feeble notes express,
Thy praise we would to Thee address,
Thou Author of all good.

The blessings that we daily share,
Our home, our friends, their gen'rous care,
All, all we owe to Thee.

Accept our thanks, and do Thou bless
These friends with every happiness,
To all eternity.

Loud hallelujahs we will sing
To Thee, our God, our Father, King,
Hallelujah, Amen.

Miss Mary Catharine Saunders was then presented to the chairman.

THE CHAIRMAN said,—If the previous toast appealed to our loyalty, the toast I am now about to propose appeals to our deepest sympathies. We have seen pass before us, in the most beautiful order, those children who are progressing and increasing in age, until they have arrived at the very verge of womanhood, who have received an education in our institution, and taught words of the purest nature and admonition as a preparation to them to meet the storms of life; and I have no doubt in years hence they will look back with feelings of pride at that peaceful haven from which they have emerged, and that they will have cause to bless the Charities the Masonic body have provided for them; and I must say that it is one of the fairest sights I ever looked upon when I look upon these innocent children. I was struck as they passed me how fresh they looked; and they are about to enter the world with an enlightened appreciation of what has been done for them, and from their spirited and intelligent countenances, I say, while they are present, as I think it only due, to express my approbation to those who have trained them so carefully. I dare say this much before these children, without fearing to give growth to pride, which, if once struck into the human heart, is very difficult to be eradicated. I congratulate the physician, the matron, and the examiners for the concurrent and favourable report we have received of the progress of the children; and from amongst that number one in each year is selected to receive a tangible mark of approbation for continued and steady exertions. Addressing her, he said,—Mary Catharine Saunders, it is my pleasing duty to place round your neck this medal;

and when you look at it, whatever may be your rank in life, it will remind you that this is the best reward in which our approbation can be bestowed, because it has been duly earned, and you will ever wear it as a mark of the attention you have given to your studies. It is also a source of pride to me to make you a gift of five guineas, which does not derive its interest from its intrinsic value, but as a reward for honest labour. I hope this is the commencement of that which will be followed amongst the Craft, for I hold in my hand the purse which is given by one of the youngest officers amongst us, being little more than of twelve months' duration, but steadfast in his duty; and I trust this example of good works will have its effect amongst the brethren. I have now to give the toast which follows as a necessary consequence, which is "The Treasurer of the Institution, Bro. Benjamin Bond Cabbell, and Success to the Royal Freemasons' School for Female Children;" and although we are deprived of the presence of Bro. Cabbell by illness, I have the pleasure to state that he has transmitted his thirty-ninth donation of thirty guineas.

The toast was very cordially responded to.

Bro. EDWARD HENRY PATTEN, D. Prov. G.S.B., and Secretary, read the list of contributions, amongst which were the following:—Bro. Gibbs, Prov. G.M. for Bombay, £35, and a long list from Bombay was expected; Bro. Muggeridge, Lion and Lamb, and Stability Lodges, £124; Bro. H. T. Thompson, Crystal Palace Lodge, £35 14s.; Britannic Lodge, £100 6s.; Emulation Lodge, £67 4s.; Victoria Rifles Lodge, £44 10s. 6d.; Enoch, £26 5s.; Westminster and Key Stone, £52 10s.; Albion, £43 11s.; Regularity, £36 15s.; Prince of Wales, £92 8s.; Grand Masters, £53 11s.; Percy, £46 4s.; Faith, £53 11s.; Royal Navy, Ramsgate, £31 10s.; St. Alban's, £80 17s.; Shakspeare, £53 11s., a name we could not catch, £75 12s.; St. George and Corner Stone, £54 12s.; Old King's Arms, £54 11s.; Mount Lebanon, £43 1s.; British, £47 5s.; Lily Lodge, Richmond, £69 6s.; Temple, £57 15s.; Old Dundee, £57 15s.; London, £50 8s.; Old Concord, £50; Middlesex, £97; Royal Somerset House, £43 7s. 6d.; Gihon, £64 1s. 6d.

The CHAIRMAN said the result of the different papers handed in, showed a total sum of £3,006 16s. 6d., with ten more lists to come in. (Loud cheers.)

THE CHAIRMAN said—We have now to acknowledge the services of those to whom we are indebted for this gratifying result. When the children passed before us this evening, we viewed with admiration the administration of those whose benevolent duties have produced these gratifying results. I, therefore, give "The Health of the House and Audit Committees, and Medical Officers," and couple with the toast the name of Bro. John Udall.

Bro. UDALL said he had great pleasure in acknowledging the toast, and said it was their study to do all they possibly could to make the children placed under their care a blessing to others, as well as those connected with the Craft.

The Chairman, in a few observations, gave "The other Masonic Charities, and success to them—viz., the Royal Masonic Institution for Boys, and the Royal Masonic Benevolent Institute," coupling with the toast the name of Bro. Farnfield, Assistant Grand Secretary.

Bro. FARNFIELD said—When it was remembered that an amount of nearly £10,000 had that year been received on behalf of their Charities, it showed that there was something more in Freemasonry than a name. As regarded the Aged Freemasons, although he could not bring them for the brethren to see, he could assure them they were truly grateful.

Bro. SINGLETON returned thanks for the Boys' School.

Miss Van Norden sang "Coming through the Rye," which was rapturously encored.

The CHAIRMAN gave "The Stewards of the day, thanking them for their services," for which Bro. Bond returned thanks.

The last toast, "The Ladies in the gallery, with thanks for their attendance" having been given, the proceedings, which had been a great success throughout, were brought to a close.

The vocalists were Madame Parepa, Miss King, Miss M. King, Miss Poole, Bros. Donald King, Barnby, and Lawler. Bro. Wilhelm Ganz presided at the pianoforte.

Bro. Spencer was a most efficient toast-master.

METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—An emergency meeting of this old established flourishing lodge, was held on Thursday, April 28th, at the Green Man Tavern, Tooley-street, Southwark, Bro. C. A. Cathie's. The lodge was duly opened by Bro. E. N. Levy, W.M., assisted by Bros. W. E. Jackson, P.M. and Treasurer; E. Harris, P.M., Secretary; F. Walters, I.P.M.; G. Morris, W.S.; R. Fenn, W.M.; Marshall, A. P. Steadman, Ebsworth, M. Davies, A. R. Bishop, J. Delany, J. Burke, C. A. Cathie, H. McKenzie, W. Watson, R. G. Verdon, and many others. Amongst the visitors, we noticed T. Radley, S.W. 20; W. Y. Laing, W.M. 45; A. D. Loewenstark, P.M. 548, &c. Bro. Bishop was raised to the sublime degree of a Master Mason; Bros. Burke and Davis were passed to the degree of Fellow Craft Freemasons; Mr. Benjamin Wickman was initiated into Freemasonry. Bro. C. N. Levy, W.M., performed all these ceremonies in his usual first-rate manner. Business being finished, the brethren separated.

INSTRUCTION.

ST. GEORGE'S LODGE (No. 140).—The fifth anniversary meeting of this numerously attended lodge of instruction was held at the Lecture-hall, Greenwich. Bro. H. A. Collington, P.M. 140, S.V. 871, and Preceptor of this lodge, presided as W.M. The lodge opened in due form, and the minutes of the preceding meeting were unanimously confirmed. The first seven sections were then worked as follows:—1st section, Bro. J. Doughney, I.G. 79; 2nd, Bro. F. E. Ward, 140; 3rd, Bro. W. R. Orchard, P.M. 79; 4th, Bro. Jonson, 140; 5th, Bro. F. Walters, P.M. 73; 6th, A. H. Tattershall, S.D. 140; 7th, Bro. J. Hasler, W.M. 79. Bro. Dr. W. Scott, P.M. 871, 140, then gave an explanation of the second tracing board. The whole of the work was rendered well. After the lodge was closed the brethren partook of an excellent banquet at the Globe Tavern, Royal Hill, Greenwich.

PROVINCIAL.

BUCKINGHAMSHIRE.

LINSLADE.—Lodge of St. Barnabas (No. 948).—On the 3rd inst., the above lodge met to commemorate their first anniversary, at the Elephant and Castle Hotel. Brethren from the Berkhamstead and Bucks Lodges attended for the purpose of assisting Bro. Shugar, W.M., Prov. G.S.W. of Herts, to install his successor, Bro. F. Gotto, into the chair of K.S. for the ensuing year. The newly-installed W.M. having taken the chair, proceeded to invest and appoint his officers to their respective duties:—Bros. Shugar, P.M.; George Shrimpton, S.W.; J. B. Dixon, J.W.; A. J. Parkes, Sec.; H. Lovell, Treas.; S. Whicello, S.D.; E. Street, J.D.; J. Bass, I.G.; G. Richardson, Tyler. The ballot was then taken for Mr. M. Connor, who was duly elected and initiated into the mysteries and privileges of Freemasonry, the charge was given by Bro. J. M. Shugar, P.M. The lodge was then closed in due form, and the brethren adjourned to banquet, during which a gold signet ring, with the P.M.'s jewel engraved thereon, was presented to Bro. Shugar, by Bro. Gotto, on behalf of the members of St. Barnabas Lodge, as a token of esteem, and to mark their sense of the zeal and ability with which he had served the lodge

during the past year. Bro. Shugar, in a suitable reply, thanked the brethren for the kind manner in which they had been pleased to recognise his services. The usual loyal and Masonic toasts were given and warmly responded to.

SUSSEX.

HASTINGS.—Derwent Lodge (No. 40).—This lodge met on Monday, the 9th inst., under the presidency of Bro. Foakes, W.M., with Bro. Mann, S.W., and Bro. Baldwin, J.W., together with the different officers and brethren of the lodge, as well as Bros. Southern, W.M. 267; Biggs, P.M. 663; Rev. Richards, W.M. 134; W. Rainger, 112; and T. and W. Stratton, 152, visitors. The ceremony of initiation was most ably performed by the W.M., having three candidates for admission, Messrs. J. Philpott, Decke, and Parker. Great regret was expressed by the brethren present on hearing the death of one of the oldest and most important brothers in the county of Sussex, namely, Bro. William Amooore, who was initiated on January 6th, 1806, and, to copy the minutes January 20th, "The lodge was opened in the second degree, when Bro. Amooore was passed to a Fellow Craft; it was then opened in the third, and raised to the superior degree of a Master Mason, and received a charge on the occasion, being of the age of 21 years." Bro. Amooore was born at Hastings in October, 1784, and although for many years a constant subscriber and attendant at his lodge, never filled any office in the lodge, but has lived and died in his native town respected and regretted by all who had the pleasure of his acquaintance. The brethren expressed a wish to follow their deceased brother to the grave, but at the desire of the family, who wished the funeral to be as private as possible, withdrew their application.

ROYAL ARCH.

METROPOLITAN.

ST. JAMES'S CHAPTER (No. 2).—At the last convocation, held at Freemasons' Tavern, Great Queen-street, present Comps. Pulteney Scott, M.E.Z.; Leith Tompkins, H.; Tulloch, as J.; William Stuart, Prov. G. Supt. of Herts; W. R. Wood, P.Z.; W. B. Freind, Thompson, Pearce, and others, Bro. William Courtney Brutton, of No. 11, was exalted into Royal Arch Masonry. The M.E.Z. announced that the E. Comp. Stuart had presented to the chapter a glass claret jug and four goblets; and thereupon Comp. Tulloch moved that the grateful thanks of the chapter be tendered to Comp. Stuart, which was carried by acclamation. At the pleasant banquet which always concludes the meetings of the St. James's Chapter, after the removal of the cloth, Comp. Scott proposed, as the first toast, the health of their esteemed friend, Comp. Stuart, in claret, which filled the elegant gift. The jug and goblets were covered with engravings of Masonic symbols, most tastefully interwoven with ornament. Comp. Stuart, in acknowledgment of the kind reception his name had received, said that nothing afforded him so much happiness as contributing to the hilarity of the companions of the St. James's Chapter, whose meetings he always attended with sincere pleasure. Comps. W. S. Masterman, M.E.Z., and J. How, P.Z. of the Grove Chapter, were the only visitors.

UNITED PILGRIMS' CHAPTER (No. 507).—The usual quarterly convocation of this prosperous chapter was held at the Horns Tavern, Kennington, on Tuesday, May 3rd. Comps. Garrod, Z.; F. J. Lilley, H.; C. H. Murr, J.; J. Thomas, P.Z.-Treas. C. Stuart, E., opened the chapter, and Comps. J. W. Halsey, N.; Smith, 1st Assist. Soj.; J. Nunn, 2nd, Assist. Soj.; Woodward, Harrison, Walters, and others assisted in the working. Bro. Fraser, of the Caledonian Lodge (No. 134), was balloted for, and unanimously elected a member of the chapter. He being in attendance was regularly exalted into Royal Arch Masonry. Every officer was proficient, and the entire ceremony was ably and impressively given. After the chapter was closed, the companions adjourned to banquet. Visitors: Comps. J. Nunn, Francis, &c.

VALUE OF A GARDEN.—Nothing teaches patience like a garden. You may go round and watch the opening bud from day to day; but it takes its own time, and you cannot urge it on faster than it will.

SCOTLAND.

AYRSHIRE.

On Monday the 2nd inst., the Prov. G.M. of the province, Sir James Fergusson, *Barlt., M.P.*, assisted by Bros. Conn, Dep. Prov. G.M.; Hendine, Prov. G.S.W.; D. Murray Lyon, Prov. G.J.W.; Robert Wylie, Prov. G.S., and deputations from fourteen lodges of the province, laid the foundation-stone of a new church for the parish of Cumnock, of which the youthful Marquis of Bute is the principal heritor. At the close of the Masonic ceremony, the Prov. G.M. spoke as follows:—"The ceremony we have just completed may seem to some, in its simple forms, to be unmeaning; but I trust there are none here who can look upon it with feelings of any other kind than those of deep and hearty interest. (Cheers.) The symbols of Masonry which have accompanied the ceremony of laying the foundation-stone of this church are not without their meaning. The brethren of this province of Ayrshire who have come together to lay the foundation-stone of this house of God have followed the ancient symbols of their Order, which have a high significance, referring, as they do, to those great principles which ought to guide all men, whether Masons or not. (Cheers.) The corn, and wine, and oil which we have poured upon that stone symbolise the blessings and treasures which an Almighty Providence has bestowed on this world, and which in thankfulness we are bound to lay at his footstool, to give in charity to our fellow-men, and to bring as offerings to His house. (Cheers.) Though the brethren of Masonry have chiefly in these days to uphold and support the principles of morality, brotherhood, and truth, in ancient times they were connected with the guilds and works of Masonry. The Mother Lodge of Scotland was formed by those foreign Masons who came to build the ancient Abbey of Kilwinning; and, therefore, we have a peculiar right and title to take the lead in laying the foundation-stone of this building, which I trust will not be unworthy of the times in which we live. (Cheers.) I trust it may be raised with wisdom, and in beauty and stability, to be in succeeding generations not only a credit to its builders, but a blessing to the people among whom it is placed. And, now that I have said so much for the Order of Masonry, I cannot forget that I am here also as an individual, as an Ayrshire man, and as representing the great proprietor in your neighbourhood, who takes the highest interest in the good work begun to-day. (Cheers.) I rejoice if I have been in any degree instrumental in forwarding the erection of a Church to some extent, in proportion to the growth of this parish and neighbourhood. It has been a cause of regret and pain to many who have been interested in the parish for many years past, that the national Church has not provided the people of this parish with sufficient accommodation for public worship. It has been our misfortune, it has not been our fault, because owing to the circumstances in which the largest estate in this parish has been placed, I believe it was not competent to those who managed that property to furnish the sum requisite for the erection of a Church. But so soon as by Lord Bute's attaining the age of 14, he was enabled to appoint curators with larger powers, we gladly joined the other heritors of the parish in taking steps to put matters upon a proper footing; and I have to say that every heritor, whatever his church, and whatever his fortune, has joined with hearty goodwill and liberality, not only in furnishing means to erect a church of sufficient size, but to erect one which should be worthy of the parish, and of the great purpose for which it is intended. (Cheers.) You, I have no doubt, have seen the drawings and photographs of the church which is to be raised here. It will cost more money than many churches in this neighbourhood, and it will, I have reason to believe, be of greater beauty and more noble form than any other church in Ayrshire. (Cheers.) It will be to the credit of the heritors who have contributed to it, if it should prove as good a building as I expect it will. And now, gentlemen, I hope I shall not be doing wrong in reminding you that this church that is rising amongst us, is a building of the Established Church of Scotland. While other countries do not possess the means, while England does not possess the law, which entitles the people of the country to have churches erected at the expense of the land, while they are dependent on the voluntary contributions of those whose piety prompts them to erect buildings for the worship of the Almighty, in Scotland, from an ancient period, we have had a law which compels the landlords to provide churches for the people. (Cheers.) I say it is a blessing for Scotland that this is the case. In times when

religion has been cold elsewhere, and when the people have been elsewhere without the means of education, the people of Scotland have enjoyed the services of religion and the means of learning,—for by the wise law of our forefathers every parish in the land must be supplied with a church and a school. These are benefits which have been blessings to Scotland in past years; and let us hope that in the present generation we may keep up with the requirements of the times, and, as we are doing here, build churches which will not only contain the people, but which will answer that great maxim of the Psalmist—whom we so often quote in his injunctions to adhere to the law and to the testimony, but are so apt to forget when his precepts would touch our pockets,—not to bring that to the service of the Lord which costs us nothing. (Cheers.) May the church rise in fair proportions; may the cope-stone be laid, as the foundation-stone has been, in grace and strength; under its roof may the people assemble in greater numbers to raise their voices in praise to the Most High; and O, I trust that beneath the ruins of the old church all jealousies and differences may be buried, and that under the roof of the new one future generations may assemble, rich and poor together, before Him who is the Maker of them all, and that, whatever may be the differences outside, within the church, rich and poor, peer and peasant, may meet and find a common union which will endure beyond the grave." (Loud cheers.)

After the Provincial Grand Lodge had been closed, Sir James Fergusson, the representative of the Marquis of Bute, entertained at dinner a party of about ninety gentlemen, including several of the clergymen of the district, representatives of heritors, together with the office-bearers and members of the Provincial Grand Lodge, &c.

CANADA.

LONDON.

CELEBRATION OF ST. JOHN'S DAY.

The anniversary of the Festival of St. John the Evangelist falling last year upon Sunday, was celebrated on the following day Monday, the 28th December, 1863. At high noon, the brethren of St. John's Lodge, 209, I.R., met in their lodge room, Albion Buildings, in order to assist in the installation of officers. This most pleasing part of the business having terminated, the brethren adjourned until seven p.m., when they again assembled, in regalia, to prepare for the celebration later in the evening. All things being in readiness, the lodge again adjourned from labour to refreshment, and the members marched down to Bro. Balkwill's hotel, to supper.

Over sixty brethren sat down to the repast, all, with few exceptions, members of 209. Among the visiting brethren present, were—Bros. Glackmeyer, Hunter, Mitchell, Faulkner (of Port Stanley), Sergeant-Major Dolan, 63rd Regiment, Sergeant-Major McCartney, R.C.R., Sergeant Cunningham, 63rd, &c. The number of tickets sold, we understand, exceeded one hundred, but many of the brethren were prevented from joining in the festival from either sickness or other engagements. The chair was occupied by the newly-elected Worshipful Master, Bro. Winnett; on his right sat his worship the Mayor, Bros. Peters, Francis, and A. S. Abbott; on the left, Bros. Garratt and the military brethren. The vice-chair was ably filled by Bro. W. S. Smith.

The wants of the inner-man being fully gratified from the ample display of good things placed before the guests, the chairman proceeded to introduce the toasts of the evening. "The Queen and Craft;" "The Prince of Wales and Royal Family," received with cheers; "The Governor-General;" "The Duke of Leinster, Grand Master of Ireland, and all other Grand Masters over the globe," received with cheers, followed by the Kentish fire; "The Army and Navy," received with loud cheers. Sergeant-Major McCartney responded on behalf of the army. He was proud to hear the toast so well received. They all knew of the proud deeds of valour performed by both arms of the British service. To fully portray them, it would require the eloquence of a Demosthenes, and a period from now until their next anniversary to recount the many heroic feats performed by the British soldier and sailor. He trusted, however, that a long time might elapse before either of their active services would be called into requisition in this colony; but if called on, depend upon it they were always ready to act in con-

cert with the volunteers of the country. Sergeant Cunningham also briefly replied.

The presentation of the beautiful Past Master's gold jewel, to Bro. F. F. Cornish, then took place. The address was read by Bro. Thomas Francis, one of the oldest Masons present. It was as follows:—

To Francis Evans Cornish, Esq., Mayor, &c.

VERY WORSHIPFUL SIR AND BROTHER,—We, the Worshipful Master, Wardens, and members of St. John's Lodge (No. 209), on the registry of the Grand Lodge of free and accepted Masons of Ireland, most respectfully approach you, with feelings of profound esteem, and desire in no mere spirit of ceremonialism and form, but in the free and spontaneous expression of our gratitude for the high and noble course you have pursued in the discharge of your onerous duties as Worshipful Master, the truly Masonic spirit which characterised your counsels, governed your decisions, and breathed through all your acts, commanded the approval of every member of our lodge. To us, it has truly been an eventful period. Our authority to assemble was not only disputed, but our dearest privileges were attempted to be wrested from us. Then did it behove us to place the vindication of our cause in the hands of a Master of superior type, an independent, impartial, and faithful brother, and one withal imbued with an unwavering fidelity to ancient Masonry, that good old institution, which admits of no innovations upon the established usages of the craft, as bequeathed to us from time immemorial. In you, sir, beamed forth the qualifications demanded by the crisis with the unerring standard of truth and justice ever in view. We succeeded in establishing our right and maintaining our position as free and "accepted" Masons. Thrice have we had the privilege of electing you to that dignified position which, in obedience to the laws of our Grand Lodge, was this day transferred to your successor, and to us, sir, it is an additional source of pleasure to know that the high estimate of your worth and talent is not confined within the circumscribed compass of your lodge, but pervades the hearts of your fellow-citizens generally, as evidenced by your unanimous election (now the fourth year), to the honourable position of chief magistrate of this, your native city, demonstrating to the world that a good Mason is a good man. With those feeble expressions of our sentiments, permit us to present for your acceptance this Past Master's jewel, deemed a suitable, yet by no means adequate gift, to testify our unbounded confidence and esteem, and we fervently pray that the Great Architect of the Universe may shield, protect, and guide you through life, and when summoned to the Celestial Grand Lodge, may you rejoice to hear the voice of our Supreme Grand Master say, "Well done good and faithful servant, enter thou into the joy of your Lord." So mote it be.

His Worship replied in the following terms:—

To the Master, Wardens, and Brethren of St. John's Lodge (No. 209).

Allow me most sincerely to thank you for this flattering evidence of your approval of my conduct while honoured with the position of W.M. of your lodge, but while I do so, permit me to say that the success attending my presidency over the deliberations of the lodge, is not so much due to me as to the truly Masonic assistance I have on all occasions received from the officers and members, without which, any efforts of mine would have been fruitless. While we are truly grateful for the result which has attended the attempt to question our standing as a lodge, and our right to fraternise with brethren of the lodges chartered by the Grand Lodge of Canada, to the Grand Lodge of Ireland should be ascribed the credit of effecting the removal of the cloud that threatened us, and placing the lodge in the proud position we now enjoy; and deeply regretting that the lodges in this city, under the Grand Lodge of Canada, have not thought proper to obey the orders of their Grand Lodge, and continue in the Unmasonic spirit hitherto actuating them, I trust the members of 209 will at all times extend the right-hand of fellowship, and endeavour, as much as possible, to instruct them that obedience to the laws has ever been the first duty of Masons. I assure you I fully appreciate the high honour conferred by the citizens electing me as mayor for the fourth time, and I shall endeavour to discharge the duties appertaining to the office in such a manner as will merit their approbation. I gladly accept this beautiful Past Master's Jewel, and acknowledge with gratitude the compliments you have now paid me, and trust that our acts through this life

may entitle each of us to an inheritance in that Grand Lodge above, where the Great Architect of the Universe presides.

We would say a word or two respecting the address. It was beautifully engrossed on parchment, intended for framing. The workmanship was elegant, done altogether with the pen, and was the work of Mr. Gregorie, of the Commercial College, and as a work of art, was one of the finest specimens of penmanship we have seen. Various emblems of the Order encircled the body of the address.

The next toast was given from the vice-chair, "The Health of the Worshipful Master, Bro. Winnett. Drank in a bumper.

Bro. WINNETT thought he was hardly deserving of such a high compliment. During his various terms of office he had simply done his duty—nothing more. He would tell them, however, that he was proud of the exalted position in which they had placed him; was more overjoyed than if he had been left a legacy. Yet this he thought was a legacy of no mean kind, and while their Worshipful Master, he should endeavour to fulfil the high duties thus imposed upon him to the best of his ability. With respect to the prosperity of the lodge, he was sure that the standing of its members was a sure guarantee that it must succeed.

The CHAIRMAN then gave, "Our Visiting Brethren." This was briefly replied to by Bros. Hamilton, Hunter, Glackmeyer, M'Namara, Faulkner, and Sergeant-Major Dolan.

"The Wardens and Officers of St. John's Lodge (No. 209)," was the next toast. Responses were made by Bros. Wigmore, S.W.; Abbott, J.W.; A. M'Cormack, Treas.; and A. S. Abbott, Chap.

"Our Past Masters" was the next toast. This was responded to by Bros. Francis, S. Peters, Rolfe and Garratt. Throughout their remarks, the most kindly feeling was evinced towards brethren of other lodges, and a true Masonic spirit characterised the sentiments enunciated.

"The Press," in a few prefatory remarks, was proposed by Bro. GARRATT, coupled with the name of the Prototype. Bro. SIDDOXS responded.

"The Prosperity of Lodge 209" was then proposed by Bro. HUNTER.

Bro. CORNISH replied, on behalf of the lodge, in a neat, appropriate, and pleasing speech. Before sitting down, he proposed "The Mechanics of London."

Bro. WADE was called upon to respond, but having left the room a few minutes previously, Bros. POWELL and BELTZ each made suitable replies.

"The Ladies" were next proposed, to which Bro. BACHELOR FARIS responded very modestly.

Shortly after midnight the proceedings were brought to a close.

At high noon, on Monday, the brethren of St. George's, St. John's (No. 209), and Kilwinning Lodges, working under the Grand Lodge of Canada, met at their respective rooms, where the installation of officers took place, after which the members adjourned, to meet at the place appointed in the evening.

At half-past seven p.m., the brethren, together with a number of guests, met in the lodge room, Carling's Buildings, where a sumptuous dinner was prepared by Bro. F. Westlake, who did his utmost to please, and his laudable efforts towards the enjoyment of the happy occasion were fully appreciated by the company. The chair was occupied by Bro. James Moffatt, the vice-chair by Bro. J. K. Clare, while, seated around the festive board, were the members of the lodges in full regalia, and a number of visitors. Among those present were—Bros. the Rev. G. M. Innes, Blackburn, Wyley, Lewis, Glackmeyer, Hamilton, Hunter, James Hargreaves, James Smith, Robinson, Cogman, J. Code, H. Waterman, J. Hirst, E. Mihell, J. Lilley, Dr. Griswold, Griffith, J. H. Jackson, T. Brown, S. Thornton, J. Brown, W. Love, D'Esterre, M'Millan, Cryer, Wallace, S. A. Moule, Dr. Lancaster, J. Tebner, James Robinson, and others.

After the fullest justice had been done to the ample spread, the chairman proposed the first toast of the evening—"The Queen and the Craft," which was drunk with enthusiasm. "The Prince of Wales and Royal Family" followed. The "Grand Master of Canada" was next proposed, with a few introductory remarks from the chair, and drank with the usual Masonic honours. "The Army and Navy" was next ably proposed and warmly responded to by Bro. the Rev. G. M. Innes. The toasts of the "Deputy Grand Master of the Order" followed, after which the toast of "The Grand Lodges of England, Ireland, Scot-

land, and the United States" were proposed and responded to. "The Health of the Three Lodges assembled" was drunk and responded to by members from each lodge. The "Brethren throughout the Globe," the "Ladies," and the "Press," closed the programme, each receiving a fitting response. Before separating, however, the health of the visiting Masons, also the health of the host and hostess, Bro. and Mrs. Westlake, were proposed, both of which were heartily received and responded to.

INDIA.

(From the *Indian Freemasons' Friend*.)

CALCUTTA.

LODGE SAINT JOHN (No. 486).—A regular meeting was held on Friday, the 12th February. Present—Bro. Dr. Frank Powell, P.M., as W.M., presiding; Bros. John William Brown, P.M.; Farr, of Lodge Excelsior, as S.W.; Rosamond, S.D., as J.W.; Capt. Newton Barton, as S.D.; George Chisholm, J.D.; Murphy, as I.G.; Daniel, Tyler. There was a passing on the paper, but as the by-laws of the worshipful lodge had not been complied with, the work was not entered on. An emergent meeting of the lodge was also held on Saturday, the 20th of February, at 4.35 p.m. Present—Bro. Powell, P.M., presiding; Bros. John William Brown, P.M.; Monnier, of Lodge Saint Andrew in the East (No. 401) of Scotland, as S.W.; S. Fenn, J.W.; Baxter, Secretary and Treasurer; Sagriell, as S.D.; George Chisholm, J.D. Bro. Briant was passed to the second degree, and a vote of thanks was tendered to Bros. Monnier and Sagriell for the assistance they had rendered.

DUM-DUM.

LODGE ST. LUKE.—A regular meeting was holden on the 2nd March. Present:—Bros. G. R. Fenwick, W.M.; John Wm. Brown, Honorary P.M., and several others. Bros. the Rev. Robert Bland, Chaplain of Dum-Dum, and F. G. Phillips were raised to the degree of M.M.'s by Bro. John William Brown, aided by the W.M.

LET'S WELCOME THE HOUR.

[We (the *Indian Freemasons' Friend*) publish a translation by the late General Boileau of the song with which the toast of "Poor and Distressed Masons" is introduced in most of the Calcutta lodges; but we are sorry to say that the performance is not so good as to meet with the approval of Hindostanee scholars.]

1.

Ub mujlis ke beech bolo "khoosh amudeed!"
 Aur Reet ka oojhala hur wuqt rahega,
 Jub dil ke moohubbut se dostee gurdeed,
 Hur sucha Biradur hamesh milega.
 Kissee Peer ne butlaya keh soné ka khaan
 Insaan ke andar chhippa para hai,
 Oostad ke zaban se ub milla bayan,
 Biradur ke dil men sona bhurra hai.
 Ub mujlis ke beech, &c.

2.

Yeh sona sub kissee ke dil me jo tha,
 Biraduree poon se na bunna tamam,
 Jub dhurm ke roshnee se nazar aya,
 Aur dil men oomed tutta tha jaisa gham.
 Oon dinon men dhat dil ka tha burra sukht,
 Jub nazar se bund raha noor ka nishan,
 Ty-yazee ke lahar se gala jis wuqt,
 'Tub dostee ka dhar bhurra sara jahan.
 Ub mujlis ke beech, &c.

3.

Hur Biradur is dhar se sonela jawar
 Moohubbut ke leta, aur sub ko dega,
 Jis se saré zamana men hota pyar,
 Taisa doosree tujweez se na ho sakega.
 Ub piyala ko bharkar tyar howe bath,
 Our dil bhee tyar rahé, dost khoosh-naseeb!
 Bhare hue piyalé se pee mere sath,
 "Hur sucha Biradur, kungal o ghurreeb!"
 Ub mujlis ke beech, &c.

(ORIGINAL.)

1.

Let's welcome the hour when thus happy we meet,
 May the light of our Order long gloriously shine,
 While in kindest feeling and harmony sweet,
 All true Brother Freemasons for ever combine!
 Some sage once declared that a portion of gold
 In mankind lay concealed, but he ne'er could impart
 The secret recess, till our masters of old
 Proved the ore was Freemasonry lodged in the heart.
 Then welcome the hour, &c.

2.

This gold of kind nature shone then but in few,
 Nor had Masonry's virtue as yet its full scope,
 Till illumined by faith it arose to our view,
 And the heart was adorned by the sunshine of hope.
 The ore even then was unyielding and cold,
 Nor as yet had the ensign of light been unfur'd,
 Till, melting with Charity's glow, the heart's gold
 In a stream of warm fellowship flow'd through the world.
 Then welcome the hour, &c.

The Craft thence diffuse the rich pure golden tide
 Of Masonic benevolence right from the heart,
 Over all human nature, exclusive and wide,
 Shedding lustre the Order alone can impart.
 And now for a toast—fill your glasses be sure,
 And let each with his heart join in union with me,
 A bumper, my friends—here's "The health of all Poor
 And Distressed Brother Masons wherever they be!"
 Then welcome the hour, &c.

AUSTRALIA.

SYDNEY.

FAREWELL BANQUET ON THE DEPARTURE OF BRO. GEORGE THORNTON, J.P., FOR EUROPE.

A banquet took place at the Masonic Hall, York-street, on Monday evening, Feb. 8th, on the occasion of the departure of our worthy citizen, Bro. George Thornton, for Europe. As a native of the colony, Bro. Thornton's public career has redounded to the credit of his native land. He has served his fellow-citizens as their chief magistrate, and as their representative in Parliament; whilst his liberality of conduct and opinion, his urbanity and kindness, have secured for him the utmost reciprocity of good feeling and the highest esteem, and these will accompany him in this his first visit to the land of his ancestors. Not by any means the least honourable position held by Bro. Thornton is that of head or Provincial Grand Master of the Masonic fraternity in New South Wales, under the Grand Lodge of Ireland; and it was especially the honour of this position that gave rise to the banquet, at which were present nearly all the members of the different lodges under the Irish Constitution, to whom (with one private exception) the invitations were confined. The brethren, to the number of nearly a hundred and fifty, sat down at nine o'clock in the large hall of the institution, to a very elegant repast, the worthy host, Bro. Bradford, having made especial exertions in honour of this occasion. The head table was placed along the southern side of the hall, for the officers of the Provincial Grand Lodge, who were all attired in their collars, jewels, and other regalia; three cross tables met this one for the officers and members of the three Irish lodges in Sydney—the Australian Social Lodge (No. 260), I.C.; the Leinster Marine Lodge (No. 266), I.C.; and the Lodge of Fidelity (No. 267), I.C.; whilst with these were intermingled the officers and members of the Widows' Sons' Lodge of Parramatta, I.C., who had come up especially to be present at this banquet. The brethren were all in Masonic attire, with their collars and jewels of office, the effect of which was exceedingly brilliant.

The chair was occupied by Bro. George Thornton, J.P., Prov. G.M.; the vice-chair by Bro. Alderman Sutherland, M.L.A., P.M., &c. To the right of the chairman were—Bros. John Clark, D. Prov. G.M.; T. Turner, Prov. S.G.W.; Aitken, Prov. G. Treas.; W. Cubitt, Prov. G. Sec.; T. Allen, Prov. S.G.D. On the left were—Bros. J. W. Guise, Prov. G. Inspector; Rev. C. C. Kemp, Prov. G. Chap.; A. H. Tarrant, Prov. J.G.W., &c.

The vice-chairman was supported on either side by the W.M.'s and officers of the lodges above mentioned. Grace having been sung by the Provincial Grand Chaplain, the company paid due homage to the good things provided, intermingling them with hilarious and agreeable conversation.

The PROV. G. MASTER then called attention to the toasts of the evening. "The Queen," "The Prince and Princess of Wales and the Royal Family," and the "Three Grand Lodges," were put from the chair, and all received with the usual loyal and Masonic honours.

The VICE CHAIRMAN then proposed the toast of the evening—"The Provincial Grand Master, the Right Worshipful Brother George Thornton." He thought that the greatest homage he could pay would be to give the toast in as few words as possible. The Right Worshipful Brother had served the community as citizen, as mayor, as representative, and now in his character of Freemason. He was the representative of Irish Freemasonry in this colony, and in this character he would visit the old country, and when he returned he would no doubt be able to school most of his brethren.

The PROV. G. MASTER, on rising, was received with overwhelming cheers, which lasted for several minutes. Visibly affected, Bro. Thornton said,—I rise under feelings of no ordinary nature to return you my sincere and heartfelt thanks for the kind and generous manner in which you have responded to this toast. These feelings are mingled—they are partly those of pleasure, partly of pain; of pain at leaving the old familiar faces, on leaving my native land for the first time, perhaps for ever, to visit a strange country. But inseparable from this feeling, is that of pleasure at seeing so many friends around me in this hour, and of anticipated pleasure at being able at length to accomplish, with the will of God, my cherished desire of treading the shores of that dear old country; for though I am a native of Australia, yet it is the land of my forefathers,—the land which even all Australians cannot but consider as home—the land of family connection and early association. I have been so much engaged during the last few days in preparing for this important step, that I have not had time to think of anything I might wish to say to you here; but I know that you will receive even these few remarks as the sincere expression of my heart and feeling. It is an important step, and I trust that it will not only benefit myself, but also enable me to acquire knowledge that will be of service to the Freemasons, and to the public generally; and that these will reap the advantages arising from this visit and its associations, one of my greatest desires being to visit the head quarters of the Constitution. It shall be one of my first proceedings to visit Ireland, for I feel convinced that more can be done in one personal interview than by years of correspondence. There are many things in the working of our system that require explanation; many points in the working that require to be authenticated, as hitherto there has been no opportunity of our communicating personally with the Grand Lodge of Ireland. I shall assiduously make myself and you acquainted with all things that require attention; and when I come back (if it should please the Great Architect of the Universe to spare me), I hope to be useful to you and keep up the unanimity of feeling existing amongst Masons, and to be of service to my fellow-citizens generally. It has always been the great ambition and wish of my life to visit the old country, if ever I should have the means; now, I am so fortunate as to be able to do so under the most agreeable auspices. A singular circumstance is connected with this visit. During the hour of my great trouble, when no hope was entertained of my recovery, I had no worldly care, no anxiety; but the one great sorrow that oppressed me, and made death seem so bitter, was the disappointment I felt at having to leave the world without satisfying the wish of my life, to go home and see the old country. I shall never be unmindful of your kindness; I will take solemn care that that greatest of all dignities and position, that of your Provincial Grand Master, shall remain untarnished. I have spent many happy days amongst you; I shall ever think of this evening with proud satisfaction; and I hope to come back, trusting in an increased share of your interest and affection. Bro. Thornton resumed his seat amidst the heartiest cheers. Rising again, he stated in a few appropriate words that he had for the period of his absence, vested his authority in the Deputy Prov. Master, Bro John Clark.

The VICE-CHAIRMAN gave the next toast, "The Deputy Provincial Grand Master, and the officers of the Provincial Grand Lodge."

Bro. J. CLARK, D. Prov. G.M., replied. He regretted he

could not speak like their Provincial Grand Master, whose words flowed from his mouth like honey; but he nevertheless felt the thanks he could not express. Nothing should be wanting on his part for the advancement of this Constitution, or of the Craft in general. Though he had been for many years associated with the Provincial Grand Master, he was the oldest Past Master in the Constitution. He had been associated with the Grand Master from his initiation till the present day, till he had arrived at the present high position of Deputy Provincial Grand Master. He promised, during the absence of Brother Thornton, to carry out the intentions of their great Order, and to promote unanimity and good feeling amongst the brotherhood. He had overcome all difficulties with the assistance of the very able officers who were now associated with him. He hoped they would go on and prosper, and that he should be able to give the Grand Master, on his return, a most satisfactory account of their proceedings and progress. He had never been absent from his post, and nothing should be wanting on his part either in energy, perseverance, and industry to keep their Order in the high position it had always occupied in this part of the world.

The toast of Provincial Grand Chaplain (proposed by the D. Prov. G.M.) was earnestly and beautifully acknowledged by that officer, the Rev. C. C. KEMP. Notwithstanding that he had come amongst them at a late period of life, he was fully capable of appreciating the great truths and beauties of the Order, and of rejecting the opinions of those who had stood forward as the enemies of the Craft. He was not there to exercise his duties as chaplain, but to remind them of their duties as men. Here all were cosmopolitan. No prejudices should stand between man and man. All were placed on equal terms, and all were to show their love to God and to man. The rich should not suffer himself to forget the poor. All those who arrived at influence in the Craft, would advocate the privileges and advantages of Masonry. We should all be able to point to our works of charity, and he hoped that our privileges as Freemasons would lead us to take the proper steps in that direction. It was his privilege to point to their works; it was not enough that they should talk of good deeds, they must be up and doing. The privileges of Freemasonry should be applied to the best purposes, and the moral tendency of the institution ever remembered, to enable man to return to the Creator of the Universe. The reverend brother lastly alluded in the most feeling language to the departure of Bro. Thornton, whose virtues would live after him, should it please the Almighty to take him away during his perilous voyage.

The succeeding toasts were, "The Provincial Grand Inspector," replied to by that officer; "The Provincial Grand Lodges under the English and Scotch Constitutions;" "The Officers of the different lodges under the Irish Constitution;" each separate and acknowledged by the respective Worshipful Masters; "Our Past Masters," "All the Fraternity around the Globe," "Our Absent Brethren," and "The Vice-Chairman." After the toasts, which, as Grand Master, the chairman had to propose,

Bro. THORNTON begged to be permitted to leave, as he had many things still to do to prepare for his early departure. It was difficult to him to say to such kind friends—farewell, perhaps for ever. Should it be so—it would be his lot to submit to the will of Heaven. He was reluctant to depart from them, and had not words to express his feelings. But he hoped to be spared to report welcome tidings to them and to find them again all hearty and happy, enjoying every happiness and prosperity.

Bro. CLARK thought they could not allow their Grand Master to say farewell on this happy occasion. He had made arrangements with Captain Swanson for the brethren to meet the Prov. G.M. on board the *Duncan Dunbar* before her departure, when an address would be presented to him.

The PROV. G. MASTER said he was very pleased to hear this, and would, therefore, now only wish them a hearty good night.

Bro. Thornton then left the room amidst the most enthusiastic Masonic honours, and the very agreeable entertainment terminated about midnight.

PRESENTATION OF AN ADDRESS TO BRO. GEORGE THORNTON.

Pursuant to an advertisement of the Prov. G. Sec., the members of the Masonic fraternity, under the Irish Constitution, assembled at Bro. John Clark's rooms, in Elizabeth-street, for the purpose of presenting an address to the Right Worshipful their Prov. G. Master, and of taking leave of him on his departure for Europe on Saturday, February 13th. A large

number of the brethren assembled to do honour to the occasion. The Provincial Grand Lodge was first opened, and the Prov. G. Master signed some documents rendered necessary by his departure from Sydney. The lodge being closed, the members joined the brethren in the large saloon, where refreshment had been provided by the D. Prov. G. Master, the V.W. Bro. Clark. The Prov. G. Master addressed the brethren, and expressed his reasons for having appointed Bro. Clark to fill the important office during his absence, in consequence of his zeal for the Craft, his integrity, and his general worth and fitness for the dignity. He had, however, felt it necessary to prepare a special warrant, as he might be away from the colony for a year or rather longer. The warrant presented to Bro. Clark was as follows:—

“By the Right Worshipful, George Thornton, Esq., J.P., &c., of the most ancient and honourable Order of Free and Accepted Masons, I.C.-Prov. G. Master for New South Wales.

“Whereas, by His Grace, Augustus Frederick, Duke of Leinster, the Most Worshipful Grand Master of Free and Accepted Masons, I have been appointed to the office and dignity of Right Worshipful Provincial Grand Master for New South Wales.

“And whereas, I am about to proceed to Ireland, and elsewhere beyond the said province, and shall probably be absent from the said province for one year or longer,

“And whereas, I know by many years' experience the zeal and devotion to the Craft always displayed by the Very Worshipful Provincial Deputy Grand Master, Bro. John Clark, and knowing him to be a brother of long standing, high repute, and ability, and well worthy to represent me as Provincial Grand Master during my absence from the colony:

“Now I, the said George Thornton, the Right Worshipful Provincial Grand Master for New South Wales, of the Order of Free and Accepted Masons, do by these presents nominate and appoint the said Bro. John Clark to perform, during my absence, all the duties of the office of Provincial Grand Master, and for his so doing, this shall be sufficient warrant and authority.

“Given at Sydney, in the province of New South Wales, under my hand and seal, this 12th day of February, in the year of the Christian era one thousand eight hundred and sixty-four. (L. S.) “GEORGE THORNTON, P.G.M.”

Bro. CLARK received the document, and with the regret that indisposition prevented his making a better acknowledgment, but thanked the Prov. G. Master for the trust reposed in him. It was of all others the honour he had most coveted—the goal to which the highest point of his ambition aspired. Nothing should be wanting on his part to render this trust deserved, and to show to the Grand Master on his retirement that the Craft had not lost its high position from the unworthiness of its acting Grand Master.

Bro. CLARK then, on behalf of the brethren, read the following address:—

“To the Right Worshipful George Thornton, Esquire, J.P., &c., Provincial Grand Master for New South Wales, Irish Constitution, of the Most Ancient and Honourable Order of Free and Accepted Masons. Right Worshipful Sir and Brother,—The officers and members of the Provincial Grand Lodge of New South Wales, and of the various lodges under your government, in taking leave and bidding God speed, cannot permit you to leave these shores (though it is trusted but for a short time) without testifying the sincere fraternal affection and respect we entertain towards you, not only in your capacity of Provincial Grand Master, but also as a citizen and colonist of New South Wales. We feel sure that this heartfelt expression of our best wishes will be acceptable to you; and we desire to record the fact, that the increased prosperity of the Craft in this province, and much of the love and harmony now prevailing amongst the various lodges is to be attributed to the kind and virtuous manner in which you have treated the brethren during your Provincial Grand Mastership. Hoping that your reception by His Grace the Duke of Leinster, the Most Worshipful Grand Master, and the Grand Lodge of Ireland, may produce inestimable benefits to the Craft in this and the neighbouring province, we wish you a pleasant voyage, and pray the Great Architect of the Universe to cause His blessing to restore you; may He direct and prosper all your undertakings, and grant us speedily to welcome you back to the land of your birth and scene of your Masonic career. Signed on behalf of the officers and members of your Craft, John Clark, Prov. D.G.M. The seal of the Provincial Grand Lodge is hereunto affixed, by command, at Sydney,

in the colony of New South Wales, this 10th day of February, A.D., 1864. William Cubitt, Prov. G. Secretary.”

The Prov. G. MASTER said that at this time he felt the presentation of this address to be of great value; it would help to remind him of the high duties that still devolved on him in the interests of the Craft—this visit to the dear old country, to the head-quarters of their Order would be especially serviceable to him—and this address would help to smooth his path, and strengthen him, so that he hoped he might become a better man, and that this would result in his being of greater use to them and to his fellow-citizens in general. Words failed to express his feelings, but they would take his thanks as deeply as he conceived them.

Bro. THORNTON read a letter from the Prov. G. Master of the English Constitution, R.W. Bro. John Williams, J.P., containing that brother's hearty wishes for his safe and happy voyage.

On behalf of the English Constitution, Bro. H. N. MONTAGU said a few appropriate words, conveying the hearty wish of all the brethren of that Constitution for the Prov. G. Master's health and happiness, agreeable voyage, and safe return.

The health of Bro. Thornton and family was received with hearty and enthusiastic cheers, shortly after which that brother left amidst a storm of applause, and accompanied with the most cordial farewell of the brethren.

The rest of the company remained together for about an hour; several toasts and speeches were made by Bro. Clark, Acting Prov. G.M., also by Bros. Sutherland, M.L.A., Cubitt, May (of Pauramatta), Montagu, and others; and after a toast, and hearty cheers for the Queen, the meeting separated.—*Sydney Empire.*

THE WEEK.

THE COURT.—Her Majesty, accompanied by their Royal Highnesses the Princess Helena and Louise, arrived in London on Wednesday, having left Windsor by the Great Western Railway. Her Majesty, after having held a numerous attended Court, returned to Windsor in the evening. We are glad to be able to say the Queen appeared to be in excellent health. There was a State Concert at St. James's Palace in the evening.—A Levee was held on Saturday at St. James's Palace by the Prince of Wales on behalf of the Queen, at which the great officers of state and the diplomatic body attended. Lord Palmerston was present, being the first time he has been in public since his recent indisposition. The presentations were very numerous, and there was a large crowd waiting at the door of Marlborough House, by whom his Royal Highness was lustily cheered on making his appearance. The Prince and Princess are at present resident at Marlborough House. The Prince will review the volunteer corps of Middlesex and the adjoining counties in Hyde Park on the 23th inst. Prince Alfred is said to be enjoying himself *in cog.* at Paris.

IMPERIAL PARLIAMENT.—Thursday, the 7th, being Ascension Day, the HOUSE OF LORDS did not meet.—On Friday, the Lord Chancellor brought in a bill, which was read a first time, providing for several important alterations in the powers of the County Courts. The noble and learned lord spoke strongly upon the expense entailed upon the country, and the hardships inflicted upon individuals by the commitment of poor debtors, and said he proposed to limit the power of the County Court Judges to commit to cases of fraud, false pretences, and breach of trust. Persons offending in any of these respects he would treat as misdemeanments. He would give the judge power to call the creditors together, and oblige the debtor—as in the case of a bankrupt—to pay as much as he could into court, for the purpose of meeting his liabilities. He further proposed that no publican or beerhouse keeper should have the right to bring an action; that the power of recovery should be limited to one year; and that County Courts should have a limited

equity jurisdiction, with the view of preventing "unscrupulous practitioners" from carrying small cases into superior courts.

—On Monday, in answer to a question from the Earl of Carnarvon, Earl Russell said he had great satisfaction in stating that the Conference had, at their meeting that day, agreed to a suspension of hostilities between Austria and Prussia on the one hand and Denmark on the other. The terms on which this arrangement was based were the *uti possidetis*—each power to retain its own position both by sea and land and the blockade to be raised. The suspension of hostilities would be for one month, and the Conference would reassemble on Thursday next.—Lord Campbell moved that in the opinion of the House the correspondence of the Government with the cabinet of St. Petersburg on the Polish question had not as yet reached a satisfactory conclusion, and that the Czar having failed to comply with the conditions upon which, according to the treaty of Vienna, he acquired his sovereignty in Poland, it was no longer binding upon the English Government to acknowledge it. Earl Russell opposed the motion, on the ground that, instead of increasing, it would tend to impair the authority of the House. The conditions of the treaty of Vienna would not satisfy the Polish insurgents, who declared that nothing would satisfy them short of the restoration of their country to the position which it formerly held as a kingdom. The noble earl vindicated the correspondence by ministers on the Polish question and said they would have been justly blameable if they had involved this country in a war with Russia on behalf of Poland. After a short conversation, the motion was withdrawn.—On Tuesday, Lord Ellenborough's bill, proposing that the Home Secretary should be relieved from the sole responsibility of advising the Crown with respect to the exercise of the prerogative of mercy, was withdrawn, at the suggestion of Lord Granville, who pointed out that the whole question was about to be considered by a Royal Commission.—The Duke of Buccleuch presented a bill to remove certain disabilities under which Scotch Episcopalian clergymen labour in England.—In the HOUSE OF COMMONS on Thursday, the 7th inst., the Attorney-General for Ireland, in reply to a question from Mr. Maguire, said he regretted that Mr. Cardwell's Tenure of Land Act had not been received in Ireland in a better spirit; and, as to any further measures on the subject, he declined to state what advice he had given, or would give, to the Government in the matter.—In answer to a question, Mr. Layard said the Government had received no official information that the Brazilian Government had accepted the offer of mediation made by the King of Portugal, but the Portuguese Ambassador had stated to him that he believed that the good offices of Dom Louis would succeed, and that friendly relations between England and Brazil would shortly be re-established.—In Committee of Supply on the Army Estimates, Mr. Lawson moved the rejection of the vote for the yeomanry, but on a division, the vote was carried by a large majority.—An interesting discussion took place on the grant made to the volunteer force. Mr. Darby Griffith appeared to be of opinion that it was too small, but Lord Elcho thought that with proper management it would found sufficient. Colonel Sykes, Colonel Barttelot, Sir John Shelley, and other members having stated their views upon the point, Lord Hartington said that the Government had no intention of proposing an increase of the vote, and, in point of fact, he was not aware that the volunteers, as a body, desired an augmentation of the grant.—On Friday, Mr. Newdegate asked whether the Government intended to adopt measures likely to be more effectual in relieving Denmark from "oppression" than those which had hitherto been taken. Sir G. Grey replied that it was hoped that the first result of the Con-

ference would be the arrangement of an armistice; and "without anticipating events which had not yet arisen," the Government would continue, in conjunction with the other Powers, to use their best endeavours to bring about a satisfactory settlement of the dispute between Denmark and Germany.—In reply to another question, the right hon. baronet repeated the statement he made the other night, that the most distinct assurances had been received from Vienna that the object of the Austrian squadron was simply to prevent the blockade of the Elbe and Weser. Lord Clarence Paget said the *Aurora* had gone to Heligoland, a point from which she could watch the movements of the German cruisers.—Mr. Grant Duff moved a resolution to the effect that the state of education in the public schools is not satisfactory, and calls for the early attention of the Government. Mr. Gladstone urged that it would be better to leave the question in the hands of the Government until next session; and after some discussion, Mr. Duff withdrew his motion.—On Monday, in reply to questions from Mr. Hopwood, Sir G. Grey said he had already stated, in answer to questions of a somewhat similar nature, that a Conference was sitting, and that her Majesty's Government hoped it would succeed in carrying out the object for which it was convened. He had now, however, the gratification to add that an armistice for a month had been agreed to.—In reply to further questions Sir G. Grey said that the Secretary for the Colonies had received a telegram from the Governor of Heligoland to the effect that an engagement was then going on between two Austrian frigates and three gun-boats and two Danish frigates and one corvette; and since the House had met, an additional telegram had been received from the same source to the effect that the Danes had defeated the Austrian squadron, that one of the frigates of the latter was in flames, and that the remainder of the Austrian ships were making for Heligoland. These announcements were loudly applauded.—Colonel North moved an address to her Majesty, praying that she would be pleased to relieve the officers of her Majesty's Royal Hospital of Chelsea from the payment of all rates and taxes which had been charged upon them by a recent regulation for houses in that hospital occupied by them in the performance of their duties. The motion was opposed by Mr. Peel and the Chancellor of the Exchequer, and, on a division, was negatived by 184 to 102. The House then went into committee of supply on the military estimates.—The Under Secretaries Indemnity Bill was read a third time and passed.—The Naval Prize Acts Repeal Bill and the Naval Prize Bill were read a third time and passed.—The Admiralty Lands and Works Bill and the Joint-Stock Companies (Foreign Countries) Bill passed through committee.—The Partnership Law Amendment Bill was so amended in committee that Mr. Scholefield expressed his opinion that it would be useless to proceed with it—but, on representations from parties on both sides of the House, agreed to take time to consider his future course with regard to the bill.—On Tuesday the only business was a motion brought forward by Mr. White for the appointment of a Select Committee to consider the question of the national taxation. The hon. member urged that the tea and sugar duties ought to be abolished, and that "great good would be done if some permanent tax could be substituted for the income tax, the inequality of which was an elaborate injustice." Mr. Gladstone was not prepared to apply the doctrine of finality to our present fiscal system; but he submitted that it would be unwise in the House to commit itself to any plan for carrying out fundamental changes. After some remarks from Mr. O'Reilly and Mr. W. Ewart, the motion was withdrawn; and the House was soon afterwards counted out.—On Wednesday Mr. Baines moved the second

reading of the Borough Franchise Bill. The bill sought to extend the franchise to the working classes, now almost entirely unrepresented in that House. The present time he thought in all respects fitting for the carrying out of such a measure. Pledges had been given that a measure of reform should be carried, and he thought it better that those pledges should be redeemed at a period of political calm than to wait for anything like popular coercion. The wish for reform was no less than it had been. Liberal institutions were spreading over the world, and he contended that we ought to advance with the spirit of the age. Mr. Bazley seconded the motion. Mr. Cave moved the previous question. He contended that the people were satisfied with their institutions. Mr. Marsh seconded the amendment, arguing that an extension of the franchise would lead to more bribery. The Chancellor of the Exchequer said it was clear that while the Opposition deprecated the extension of the franchise those on his side of the House were not unanimous on the matter. Another point was that this was not a time when it would be advisable or justifiable for the Government, however composed, to submit a motion on the subject to Parliament. He declined to go into the pledges of Government and parties, but he had no hesitation in saying that since 1851 this subject had formed a most unsatisfactory chapter of Parliamentary history. The effect of the discussion on it must be to bring home to the public mind that they had not been so closely adherent to their duties in the matter as they ought to have been, and that it was for the interest of the country that it should be speedily settled. He did not wish to deny that the working classes had sympathy in the House, but without discussing the form of extending the franchise he would contend that there ought to be a sensible addition to the constitution from the poorer classes. It was the duty of those who wished to exclude 49,500ths of the people from the franchise to show that the incapacity of the working classes excluded them. They were told that the working classes did not agitate for the measure. Was it desirable that they should wait for such agitation? He thought not; but that, on the contrary, it should be obviated by wise and prudent measures. What had taken place in Lancashire had sufficiently shown the fitness of the working class for the franchise, and he believed that such an extension of it as now proposed would do more than anything else to promote union among all classes and to infuse new vigour into the British constitution. Mr. Whiteside, in a humorous speech, opposed the Bill. Mr. W. E. Forster supported it. After a discussion, in which Mr. Newdegate, Mr. Bass, Lord Fermoy, Mr. S. Beaumont, Lord H. Scott, Mr. Watkins, Mr. Greenall, and Sir J. Elphinstone took part, the House divided, when the Bill was rejected by 272 votes against 216.

GENERAL HOME NEWS.—The report of the Registrar-General on the mortality of the metropolis for the last week, shows that the health of London is at present in a satisfactory state. The deaths amount to 1,317, which is as nearly as possible the amount of the ten years' average. The births for the same time amounted to 1,879, which is rather low, as the average would give 2,025.—Again Mr. Purdy's weekly statement gives evidence of increased activity in the cotton manufacturing districts. Last week nearly 5,000 paupers went off the poor rate; the decrease for the whole of April was 13,580. Last month 2,610 persons were removed from the relief lists of the Ashton-under-Lyne Union; 2,830 from Manchester township, and 3,060 from the Preston Union. The pauperism of the entire district is now rather more than 115,000. Last week the guardians disbursed £6,669 in out-door relief; or £5,656 less than in the corresponding week of 1863. These

unions have still 30,293 able-bodied adult paupers on their books.—The Poor Law Board have sent one of their inspectors down to Bethnal-green to inquire into the cause of the death of a poor woman named Anfield, whose death is alleged to have been hastened by the neglect of the workhouse officials to attend to her case. The inquiry was adjourned till next day, when it has been continued, but the inquiry is still going on.—The rumour that Dr. Jeune will be the new Bishop of Peterborough, is confirmed. The Deanery of Lincoln will thus be rendered vacant.—The Committee of the Stafford House Garibaldi Fund, have ascertained, on satisfactory evidence, that the General "would certainly decline the subscription for the purchase of an estate to be made on his behalf," and it has, therefore, been decided to return the subscriptions already paid. It would seem, however, that Garibaldi recognises a second and "unfettered" fund, and has, in point of fact, already requested that an instalment should be forwarded to him.—The promoters of the "suppressed" Primrose Hill gathering held a meeting on the Hill on Saturday evening, without let or hindrance, Mr. Cowper having previously informed them that they were at liberty to use that spot for the purpose. Of course, this was not what they expected or desired, and one of the speakers protested against its being supposed that the meeting assembled only by permission of Sir George Grey, Mr. Cowper, and "that arbitrary despot," Sir Richard Mayne. Mr. Shaen stated distinctly, though he gave no authority for his assertion, that at the famous meeting at Stafford House on Sunday, the 17th April, Mr. Gladstone told Garibaldi that the Government was certainly desirous that he should leave. Among the resolutions adopted was one condemnatory of the principle that an open air meeting could only be held on the hill with the permission of Government, and a deputation was appointed to wait upon Mr. Gladstone relative to Garibaldi leaving England. The Chancellor of the Exchequer received the deputation on Tuesday, and entered fully into a discussion of the discrepancies that appeared between his version of what passed between Garibaldi and him, as he gave it to the House of Commons, and as Mr. Shaen declared it at the Primrose Hill meeting on Saturday. Mr. Shaen said that the authority for his statement was Mr. Cowen, of Newcastle, who told him that he had it from Garibaldi himself. Mr. Gladstone denied in the most emphatic manner that he had used any language to Garibaldi that could by possibility be construed into a meaning that the Government wished Garibaldi to leave for political or for any reasons. The right hon. gentleman and the deputation parted with mutual expressions of courtesy. Garibaldi arrived at Caprera in the *Undine* on Monday.—Colonel M'Murdo, speaking at a volunteer dinner in London, on Friday evening last, gave a very interesting account of a conversation he had with Garibaldi at Stafford House, on the subject of the behaviour of volunteers in the face of an enemy; and Colonel M'Murdo, supported by such experience, gave it as his opinion that in the hands of our volunteer force, which now numbers 163,000 men, England is "perfectly safe from any attempted invasion."—The festival of the Sons of the Clergy was held in St. Paul's Cathedral on Wednesday. There was an immense congregation, and the two English Archbishops and several other dignitaries of the Church assisted on the occasion. Full choral service was performed by the choirs of the Chapels Royal and the metropolitan cathedrals. The sermon was preached by Dr. Hook, the Dean of Chichester. The 210th anniversary of this association appears to have been one that will prove memorable in its annals.—A meeting was held at the Adelphi Theatre on Wednesday, and presided over by Mr. Charles Dickens, to consider the establishment of the Shakespeare Foundation Schools, in connection

with the Royal Dramatic College. The pupils are not to be educated for the stage or a musical career exclusively; but it is wisely designed to fit them for entering into any of the liberal professions.—The Court of Queen's Bench has unanimously made absolute the rule for the writ of habeas corpus in the case of the men forming part of the crew of the *John L. Geritz*, now in custody at Liverpool on a charge of piracy.—Our readers will recollect that some time ago Mr. Pater, the barrister, had an altercation with a juryman at the Middlesex Sessions, which ended in a quarrel with the judge and his being fined £20 for contempt of court. A rule was applied for to bring the case before the Queen's Bench, and on the case being argued the Lord Chief Justice gave judgment, with the concurrence of the other judges, that the case was not one for their interference, and the rule nisi was discharged.—At the Central Criminal Court the case of Maria Read and Henry, her son, charged with stealing a considerable sum of money, the property of Joseph Hankin, deceased, was tried. It will be remembered that Hankin lodged, up to the time of his death, in the house of the female prisoner at Dalston. The son was acquitted, and the mother found guilty. Sentence was postponed, to give the prisoner an opportunity of furnishing information concerning the stolen property. Henry Powell and William Finch were charged with stealing a sum of money from John Mansell Chambers. The case was one of the ordinary skittle-sharping description, to which dupes are apparently always to be found, notwithstanding the warnings continually given. The prisoners were both acquitted. James Ansell, William Beaumont, and Giovanni Pedrolli were convicted of burglary and robbery at the warehouse of a looking-glass manufacturer in the City, and sentenced to five years' penal servitude, ten months' imprisonment, and nine months' imprisonment respectively.—An inquest has been held at Colney Hatch Lunatic Asylum, on the body of an inmate, who was killed by a blow with a piece of gas-piping, inflicted by another inmate. The extraordinary part appeared to be the putting in the same ward of the deceased, who was described as imbecile, his assailant, who was described as a violent raving madman. The inquiry was adjourned to allow of further investigation on the point.—At the last meeting of the Common Council a discussion arose on the fees paid by suitors in the Lord Mayor's Court, out of which it was proposed to increase the salary of the registrar. Mr. Lowman Taylor suggested that it would be better if the fees were reduced, but on its being explained that at present the surplus was trifling, the original motion was agreed to. Several sums were voted to public charities, and also a hundred guineas was unanimously voted to the Society for the Breeding of Fish in the Thames, as it was considered that the society was of the utmost importance to the health and recreation of the metropolis.—The two men, Brice and Scott, who recently committed a murderous assault on a Dr. Rowe, at Liverpool, have been committed for trial—bail being refused. It seems that Dr. Rowe was at one time the accepted suitor of a lady who subsequently jilted him and married Brice, and that the object of Brice and Scott in going to the prosecutor's house on the night they attacked him was to obtain possession of some letters which had passed between Dr. Rowe and Mrs. Brice, and which the former had refused to give up on the plea that they might be required to refute aspersions which had been cast upon his character.—A man named Eames, who was stabbed as far back as the 19th of last month, died on Saturday, in St. Mary's Hospital, Paddington. He was in a public-house in Lisson-street, where a man named Murphy was also drinking, but there does not appear to have been any quarrel between them. When

they got in the street, however, Murphy opened a clasp knife, stabbed him and then ran away, but was secured and is now in custody. Eames was conveyed to the hospital, where he lingered in great agony, till his death on Saturday last.—A tragic occurrence is reported from Huddersfield. Early on Saturday morning a man named Haigh, residing at Bradley, near that town, commenced a furious attack upon his wife. Her cries were heard by her uncle, an old man who lived with her, and, upon his coming to her assistance, Haigh knocked him down, and literally trampled him to death. Haigh is supposed to be insane.—A shocking domestic tragedy was brought to light in the course of an inquest, which took place before the Middlesex coroner at Tottenham, on Monday last. A civil engineer of the name of Tregear married about ten months ago, after a short acquaintance with his wife, who was little over sixteen at the time of the marriage. They lived happily together for some time, till the husband suspected, and as he says from a paper left behind him, ascertained, that his wife had been debauched by a lodger in their house. This so preyed on his mind that on Wednesday he shot himself in his wife's presence, and died almost immediately. But the case is rendered more painful still from the circumstances that some days before he and his wife agreed together to take poison; that he swallowed it, but was saved by a doctor being called in, while his wife is charged by his relatives with having only pretended to agree in order to get rid of him. It is fair to say, however, that this is denied by the widow, but her conduct in the matter was such as to elicit from the jury a strong censure in their verdict.—A sad accident occurred on board the steamer *Leinster Lass*, while on the voyage from Drogheda to Liverpool, on Thursday morning. The nature of the accident is not very clearly stated, and the accounts of the loss of life vary widely. It would seem that, through some derangement of the machinery, a hole was made in the bottom of the ship, and that the greatest confusion arose among the passengers, who feared that the vessel could not be kept afloat.—A singular accident, accompanied unfortunately by great loss of life, has occurred at Saddleworth. About midnight on Tuesday the chimney of the Royal George Mills fell. In its descent it crushed three cottages, in one of which no less than ten persons were sleeping. They were killed, and it is feared the loss of life is even greater than this. The accident is attributed to an uneven settling of the materials of the chimney and to the high wind blowing at the time.—A disastrous explosion of the boiler of one of the locomotives on the Metropolitan railway took place on Monday, fortunately not attended with immediate loss of life, although several persons are seriously injured. The catastrophe occurred at the Bishop's-road station, the roof of which was blown off and much other damage done.—A locomotive engine boiler burst at Colne station on Monday morning, causing the death of the driver and some injury to the stoker.—The Rev. Uriah Tonkin, a Cornish magistrate, writes to the *Times* to correct "an erroneous statement" that he had committed seven gipsies to twenty-one days' hard labour for "sleeping under tents, as their only offence." Their "offence" was of a much more serious nature—namely, "sleeping under tents, having no visible means of subsistence, and not giving a good account of themselves."

FOREIGN INTELLIGENCE.—Such accounts as have yet reached us respecting the victory won by the Danish squadron off Heligoland add a few particulars to the statement made by Sir George Grey in the House of Commons on Monday night. The Austrian frigate set on fire was the *Schwarzenberg*, which had 100 men killed and wounded, lost her foremast and bowsprit, and sustained other serious damage; but the flames were ex-

tinguished by her crew. The other Austrian frigate, the *Radetsky*, had 25 men killed and wounded; and the total loss on board the German squadron is said to have amounted to 170 men; but we are told that the Prussian ships—apparently the three gunboats which formed the rest of the allied squadron—“have not sustained much injury.” The defeated squadron was lying at anchor in Heligoland Roads, within English jurisdiction, at nine o'clock on Monday night; but it subsequently sailed, and arrived at Cuxhaven on Tuesday morning. The victorious Danish ships, which are stated or rather conjectured, to have “also suffered severely,” were proceeding in a northerly direction on Monday evening. The Danish Ministers of Justice and of the Interior, have resigned their posts in consequence of the suspension of the blockade, which they regard as an unjustifiable concession. Telegrams from Copenhagen state that two thousand inhabitants of the environs of Kolding and Fredericia, have been compelled by the invading troops to assist in demolishing the fortifications of the latter place. The Crown Princess of Prussia has been invited by her husband to visit Flensburg, and was to have started a few nights since. The Prince and Princess are expected to return to Berlin in a few days. The French Corps Legislatif is now engaged in a debate on the Budget. It was commenced on Friday by a brilliant speech from M. Thiers, who held the Chamber for three hours under the spell of his oratory.—The Court of Cassation has quashed the sentence of the Court of Assize of Aix, which condemned M. Armand to pay 20,000*fr.* damages to his servant Maurice Roux.—On Wednesday, M. Rouher, President of the Council of State, delivered an eminently pacific speech. He declared that peace was in the hands of France, who would not disturb it unless her own honour was attacked; and he expressed his belief that a peaceful solution of the Danish difficulty would now be effected. As M. Rouher is a man who is believed to mean all he says, and to say nothing without some reason for it, his pacific assurances are by no means unimportant.—The Duke de Persigny has been making one of the oddest of speeches at an Agricultural Exhibition in the department of the Loire. He sustains the theory that all political enlightenment is found in the rural districts, and that only folly, ignorance, and passion reign in the towns; and, most marvellous of examples, he takes England as his principal illustration of this amazing proposition. England has grown great, he contends, in spite of her manufacturing towns, and by means of the political enlightenment of her rural population.—The revolted Arab tribes in the regency of Tunis have chosen a new Bey, who is said to have assembled 40,000 men within thirty miles of the city of Tunis. It is now said that the insurgents show no hostility to Europeans, and there is little ground for supposing that the mob of Tunis will attack the Christians, who will besides be protected by the presence of many English, French, and Italian men of war.—An important step is about to be taken by the Court of Rome—nothing less than to place the kingdom of Italy under interdiction, on account of the arrest of Cardinal Nollchini. A few centuries ago such an announcement would have been received with dismay by the population of the doomed country; but now it is regarded as of little moment.—Cardinal Morichini, who was arrested some days ago at Ancona on a charge of treasonable practices, has been acquitted by the tribunal before which he was tried. He was accordingly set at liberty without delay.—The remaining troops of the English garrison will, as it has been officially announced in the Ionian Islands, be withdrawn from Corfu on the 3rd of June; and from that date the Ionians will fully enjoy all the advantages which they may be able to obtain from that union with Greece which they have sought.—Intelligence has been received of the defeat of that atrocious African potentate, the King of Dahomey. His troops in an engagement with the Egbas have sustained a loss of 2,000 killed and wounded.

AMERICA.—By the steamer *Asia* we have intelligence from New York to the 28th ult. The Confederates had assaulted and captured Plymouth in North Carolina, and were moving on Little Washington and Newbern. The detailed reports of the late fighting on the Red River confirm the defeat of General

Banks by the Confederates. The defeat was a most decided one, and though the attack on Banks's retreating army on the following day was only partially successful, the Federals had great difficulty in reaching Natchitoches and Grand Ecore. Having reorganised his army, it is reported that Banks had again advanced on Shreveport. The Confederate General Forrest was said to be moving towards Alabama, and Bishop Poll was marching to join him. The movements of the armies on the Potomac were kept very secret. A battle, however, was considered as imminent. Longstreet was said to have taken up a position on the left of Lee's army. New York advices of a days' later date have been brought by the *City of Baltimore*, but they possess very little interest. Excepting a reconnaissance made by a body of Federal cavalry under General Davis, there had been no movement by either of the hostile armies in Virginia. It was supposed that General Grant would not for several days undertake any operation, and it was reported that the Confederates were drawing troops from all quarters to reinforce General Lee. The defeat sustained by the Red River expedition was admitted to have been more disastrous than the first accounts represented it to be; for it was stated that General Banks had lost 4,000 prisoners, 30 guns, a gunboat, and 1,000,000 dollars in “greenbacks.” The Confederates were reported to be marching upon General Ecore, where his troops were strongly entrenched. The Federal Senate had passed a bill increasing the rates of customs duties 50 per cent., for 60 days. A draft of 8,850 men had been ordered to take place on the 3rd May, in the state of New Jersey.

INDIA.—Among the items of intelligence brought by the Bombay mail we learn that the Persian Gulf telegraph has been completed, although a serious accident had for a time delayed its working; that the Bheels are very troublesome in Indore; that on the Peshwar frontier the Hill tribes are said to be intriguing and plotting; that an American ambassador has been murdered in the Punjab; and that the Budget was occupying the public mind in India. The attention of the importing merchants of Bombay was engrossed by the changes proposed by Sir Charles Trevelyan in the Indian tariff; and those changes were regarded by them with extreme disapproval.

NEW ZEALAND.—A despatch from General Cameron, transmitted by telegraph from Alexandria to the War Office, conveys satisfactory intelligence from New Zealand. During the night of the 20th February, a body of troops under General Cameron's personal command made a flank march, and turned the stronghold which the Maoris had constructed with so much pains. These works were immediately abandoned by the natives, who fell back to a strong place called Rangiwahia. That position was assaulted and taken on the 22nd February by the 50th Regiment—the English loss amounting to three officers and 29 men killed or wounded. The official despatch says nothing of the loss sustained by the natives; but one of Mr. Reuter's telegrams states that 50 Maoris were killed or wounded, and that 150 laid down their arms.

TO CORRESPONDENTS.

E. A.—The questions were answered some time since. If a charter for a Royal Arch Chapter is granted to a colony in which no chapter has previously existed, and the First Principal who is duly qualified dies or leaves the colony before the charter is received or the chapter is opened, the charter will lapse until the consent of the Grand Chapter can be obtained for the substitution of another name; and should there be no qualified companion within the colony for the office, however hard the case may be, the chapter cannot be opened. The Craft lodge only gives its consent to a chapter being attached to it—the companions nominate their own Principals.

THE FREEMASONS' QUARTERLY REVIEW.—In reply to the enquiry of “Studens” in the FREEMASONS' MAGAZINE AND MIRROR, of April 23rd, as to where he can obtain the early numbers of the above, if he will call on Bro. Gilchrist, 15, Kirby-street, Hatton Garden, Holborn, E.C., Bro. Gilchrist has the “Quarterly Review,” from April 1st, 1834, to Dec. 1st, 1844, inclusive.

J. W. P.—The usual P.M.'s jewel to be worn attached to the collars must be of silver. The complimentary P.M.'s jewels worn on the breast are not regulated by any law, and may therefore be of gold.