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MASONRY IN CHINA.

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Although I have adopted the above heading for this paper, it must be distinctly understood that none of the many orders and secret associations which exist in China can boast the characteristics which distinguish "Masonic bodies," as we understand the term. The brotherhoods which have so often been denounced by the reigning dynasty possess one feature in common with Free and Accepted Masonry—they are mutual benefit associations; but a wide line of distinction between the members of those societies and ourselves is drawn by the fact that their objects are, without exception, either political or simply malignant. Thus it is not without reason that Chinese legislators regard "lodges" as nuclei of all that is most dangerous, both to public and private safety, both to the well-being of the state and to the integrity of private property. Indeed, a brief *résumé* of the history of secret societies in the Celestial Empire will prove how fully justified, both on theoretical and practical grounds, the government is, in checking, so far as in it lies, the faintest manifestation of a private understanding between either individuals or bodies of men.

The origin of the existing secret associations may be traced to the period immediately succeeding the establishment of the Manchow rule. After the Mangol sway, established by Kublai Khan, had, by a long series of glorious wars, added many fair provinces to the empire, and had, by its magnificence, reconciled the people to the presence of foreign invaders, a purely native dynasty, styled Ming or Bright, started up, and soon obtained a strong hold on the affections of the masses. The Emperors of the Ming dynasty are now looked back to with affectionate awe, and even the few works of art which, dating from the time of the native rule, have been handed down to posterity, are regarded with a reverence to which neither their intrinsic value nor their moderate age entitles them. Under the Mings the people walked upright—their hair was suffered to grow in all its wild luxuriance, the hateful Tartar tail was unknown, the long sleeved jacket with horse-shoe shaped cuffs, typifying the hopeless character of the servitude into which the

subjects of the Tartar kings are plunged, was as yet in the future; and, if we are to believe the many romances and dramas which have descended to us, every man sat under his vine and his figtree, and, while he quaffed the fragrant tea, blessed the Emperor as his father and friend, and compared him to the all-wise heroes of remote antiquity.

In a country such as China is, it is difficult to obtain an accurate conception of the state of society at any given period; but, as I have said, to the best of our judgment, based on such materials as are at our disposal, we may assume that under the native Emperors the Chinese were as happy as a nation can be under an absolute government.

For nearly three hundred years the Mings held possession of the country, and proved by myriads of architectural monuments, as well as by great literary productions, the interest they took in the development of the people. When, however, in 1645, the Manchow rule was finally established, the more adventurous spirits naturally flocked together, and gathered to them all the discontented and turbulent which were obtainable from the dregs of the Chinese nation. In different parts of the country there still remained unconquered tribes.

The mountainous districts of Kuang si were inhabited by a hardy race known as the Miao tzu; the west was and has ever since remained disturbed; Fukien was the scene of constant struggles between the Tartars and the resolute inhabitants of the eastern seaboard; while for a long time Taiwan, or Formosa, held out manfully and refused to surrender its independence. The disaffected were necessarily driven to seek shelter within rocky fastnesses and impenetrable mountains, or to conceal their real sentiments, and seek opportunities for secret intercourse, when they might mature their plans, and perhaps eventually discover a lucky chance of striking a blow at the government.

As an example of the bold conceptions and perfect organisation of one of the societies thus formed—the *T'ien ti hwei*, or "Brotherhood of Heaven and Earth"—I may mention that, in 1813, late in the reign of the Emperor styled Kea King* an attempt was made to effect a rising in the northern provinces, and a large party of conspirators would even have gained possession of the Imperial

* The clumsy expression in the text is used advisedly, as the names by which the Chinese Emperors are known are not names but rather titles. Thus, Tao Kuang signifies "Reason's Glory;" Hsien Fêng, "Universal Plenty;" Tung Chi, "Union in Order," and so on.

Palace at Peking but for the timely arrival of the young prince (afterwards the Emperor Tao Kuang) who was returning with his guard from an excursion into the country. Seeing the struggle in the streets of the capital, he, in person, rallied the loyal portion of the populace, and succeeded in capturing the leaders of the movement. Possessed of resources such as would justify an attempt of this nature, secret societies, have, naturally enough, become the terror of the Manchow dynasty.

As might have been expected, for the reasons given above, the province of Kuang si became early the head-quarters of this bastard Masonry, and from that time to this the men of the two Kuangs have been looked on with much suspicion by the central government.

The Straits settlements, which derived their population chiefly from the southern provinces of China, are still filled by members of the prohibited orders, but it has always been difficult to discover any satisfactory proof against individuals. In 1833, however, the existence of two nominally distinct but really identical societies was discovered. Of these one was named the *Hai Shan hwei*, or "Brotherhood of the Sea and Land," the other the *Yi Shêng hwei*, or "Brotherhood of Righteous Revolution." These two were offshoots of a political stem, but they at the time of their discovery had degenerated into mere associations for the perpetration of outrages and barbarities on travelling native traders. Such was, and is, Chinese "Masonry" in the south of China, where it flourished most extensively; but its characteristics have been the same wherever it has developed itself. The unfortunate whom curiosity, or pressing necessity, or mere rashness led into joining the mysterious brotherhood, found himself at once pledged to principles which he, in many cases, did not understand, and bound to a blind compliance with all the dictates of an arbitrary chief. These brotherhoods have had many names. One of the earliest was the *Pai lien Chia*, or "Sect of the White Lily," an example of the fanciful epithets in which the Chinese so freely indulge. In the second year of Kea King, the members of this association raised a formidable revolution in the western provinces. After much difficulty the rebellion was quelled, and the society nominally repressed, connection with it being, at the same time, made a capital offence. At its next appearance, a few years afterwards, it assumed the name

T'ien ti hwei, under which name its members are denounced in the celebrated *Liu Li*, or penal code, extracts from which will be found below. The members of the *T'ien ti hwei* became at length so well known, that a change of name was found necessary, and, accordingly, about the commencement of the present century, some one, anxious to add the sanction of the sages to the deeds of modern intriguers, pitched on the passage in the trimetrical classic, in which it is said, "There are three principles (in nature), to wit, Heaven, Earth, and Man," and adopted it as the motto of the brotherhood. Hence the *T'ien ti hwei* gained a new lease of life as the *San ho hwei*, or "The Association of the Union of Three." Various other names have been assumed by, and imposed on, the members of the society. Thus a branch discovered some years ago at Peking was called "The Wondrous Brotherhood," while other lodges, with a commendable desire to add the respectability of age to their order, have called themselves *Hung Chia*, or "The Family of the Deluge." Others, again, less ambitious, have confined their attention to proving that the modern associations are merely reproductions of those which existed in former days. For example, an enthusiastic "Mason" was, in March, 1832, discovered while endeavouring to resuscitate the "Sect of the Water Lily" in the province of An hwei. He was, of course, immediately beheaded; but the devotion shown by him and many other adherents of the cause proves that even this debased and degraded secret system possesses some powerful charm over the minds of the Chinese.

The late rebellion has been ascribed to the influence of secret societies in the south, and there appears to be some ground for the supposition. Thus Imperialist Chinese whom I know, or have had every reason to believe, to be Triads, have informed me that they have given Triad signs and words to rebel chiefs, who have immediately directed that their lives and properties should be protected. Of course, anything of the nature of evidence when derived from a purely Chinese source is open to objection; but in this case I have no reason to doubt the veracity of my informants. But I imagine that, although the outbreak of the rebellion in the south offered what seemed a magnificent opportunity to the members of the societies to realise their darling schemes, the rebellion itself was the result of a mixture of political discontent and fanaticism working on a

weak and excitable brain. For there is little reason to doubt that Hung Hsiu-tsuan, the rebel leader, was the true originator of the movement, while there is no evidence to show that he ever was a member of a Triad, or other secret association. It is not surprising, however, that the Government should put the "Masonic" element in the strongest light, and make the rebellion an excuse for prosecuting to the utmost whatever measures may be decided on for the suppression of lodges.

Under whatever name known, the objects of the society have been the same—politically the overthrow of the Tartars, and generally, the formation of mutually protective associations. Thus the chief of each lodge, or of each province, has an absolute power over the lives of the brethren, and can, in cases of well-proved treachery to the Order, sentence the guilty to death. Nor are his dictates liable to be disobeyed. The chief has always at his command a police who act as spies and executioners, and who possess a delegated authority to take upon themselves the infliction of the penalty of death, whenever it may seem advisable to them to do so. The selection of a Master appears to be made most impartially, as in many instances the head of a Triad lodge is one of the poorest men in it. With such an organisation, with the startling ceremonial to which I will allude farther on, it is not wonderful that but few are found ready to violate the oath of fidelity. It is said that the members of different lodges occasionally fight desperately, and that hence there can be no overruling system; but this assertion, I believe, unfounded. One thing is certain, that whenever a Triad falls into trouble, or is discovered while carrying out any of the nefarious orders of his superiors, the brethren exert the most strenuous efforts to corrupt his guards, to influence his judge, to intimidate the witnesses, and, if all these fail, to rescue him by violence from prison. And this is done without distinction of lodge membership, just as two men, although coming from the extreme points of the empire, would recognise one another as belonging to the same hypothetical Grand Lodge.

Such are some of the consequences which have flowed from the establishment of the first "Water Lily" Lodge; but there are other and purely theoretical grounds upon which the intense hostility of the Government becomes explicable.

In China there is sufficient of the theocratical

element to intensify an act of rebellion against the constituted authority from a "crime" into a "sin." The Emperor is the father of his people, and, as their high priest, stands between them and Shang ti, the Abstract Deity, who is revealed and approached only through the "Son of Heaven." Accordingly, in the *Hsiao Ching*, or "Classic of Filial Reverence," the duty owed to the prince is mentioned as part of that due to parents. Thus, in Sec. 5 of the classic just mentioned, Confucius says, "As scholars love their fathers, so should they love their mothers, and with the same reverence with which they regard their father they should also regard the prince. Pure love will thus be the tribute to a mother, pure respect to a prince, and to a father a union of both. Wherefore, filial duty inspires faithfulness to the prince." Again, in Sec. 6, referring to the universality of the principles of filial duty, the sage exclaims "It is heaven's great law, the social bond of earth, the crowning duty of man!" When referring to the effect of the practice of this virtue, during the days of the early kings, Confucius says, "Thus was the world gladdened with quietness and peace; no horrible calamities fell on society, nor was rebellion known." And, finally, when enumerating the different modes of displaying filial piety, association for rebellious purposes "whereby a war of weapons is produced," is given as an instance of the want of this exalted virtue on the part of the guilty. It will from this readily appear that the acts of a man who attempts to get up a rebellious movement, or who is known to be an agent for the diffusion of disaffected ideas, are regarded not simply as liable to excite troubles and dissensions in the empire, but also as instances of a contempt for the sacred traditions upon which the fabric of Chinese society is built. I might adduce many examples from the classical writers of China in proof of this assertion, but those which I have given above from the *Hsiao Ching* will be sufficient. The Triad is a rebel against the majesty of the Deity, against the wisdom of the sages, and against the paternal government of the father of the state.

Having thus briefly alluded to the moral stain which affixes itself to men engaged in practices savouring of rebellion, I will now refer to the penalties provided by the Chinese law for those whose connection with the prohibited societies is proved. For this purpose I cannot do better than quote at length the clauses appended to the two hundred and twenty-fifth section of the *Liu Li*, or

“Criminal Code.” The following passages have been translated by Sir George Staunton:—

“All persons who, without being related or connected by intermarriage, establish a brotherhood or association among themselves by the ceremonial of tasting blood and burning incense, shall be held guilty of an intent to commit the crime of rebellion, and the principal, or chief leader, of such an association shall accordingly suffer death by strangulation, after remaining for the usual period in confinement. The punishment of the accessories shall be less by one degree. If the brotherhood exceeds twenty persons in number, the principal offender shall suffer death by strangulation immediately after conviction, and the accessories shall suffer aggravated banishment into the remotest provinces. If the brotherhood be formed without the aforesaid initiatory ceremonies of tasting blood and burning incense, and, according to the rules of its constitution, be subject to the authority and direction of the elders only, but exceed forty persons in number, then the principal shall suffer death by strangulation as in the first case, and the accessories a punishment less by one degree.

“If the authority and direction of the association is found to be vested in the strong and useful members, that circumstance alone shall be deemed a sufficient evidence of its criminality, and the principal shall accordingly suffer death by strangulation immediately after conviction, the accessories, as in the preceding cases, undergoing aggravated banishment.

“If the association is subject to the authority and direction of the elder brethren, and consists of more than twenty, but less than forty, members, the principals shall be punished with one hundred blows, and sent into perpetual banishment to the distance of three thousand *lei* (about one thousand statute miles). If the association, under the last-mentioned circumstances, consists of any number less than twenty persons, the principal shall suffer one hundred blows, and wear the *cangue* (a heavy wooden collar) for three months. In both cases the punishment of the accessories shall be one degree less severe than that of the principals.

“Whenever vagrant and disorderly persons form themselves into a brotherhood by the initiation of blood, as aforesaid, and endeavour to excite factions or leading men to join them, or tamper with the soldiers and servants of public tribunals

with the same intent, having for their ultimate object to injure the people and disturb the peace of the country; and further, when such criminal practices have been duly reported by the country people and head of villages to the magistrates and governors of the division or district, if the said magistrates and governors refuse or neglect to take measures for suppressing such proceedings, or in any other way countenance or connive at them, so that in the end an open sedition breaks out, and rapine and devastation ensue, such culpable officers of Government shall be forthwith deprived of their dignities and employments, and prosecuted for their misconduct by accusation laid before the Supreme Court of Judicature. Nevertheless, if, after such associations had been suffered to take place through the neglect or connivance of the magistrates, those magistrates exert themselves successfully in stopping the progress of the evil, and in preventing the commission of any act of open violence, sedition, or rapine, and are moreover active in seizing the criminals and bringing them to justice, their former neglect and omission shall, in such cases, be pardoned.

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“All associations connected together by secret signals, whatever be their extent, are obviously instituted with the design of oppressing the weak and injuring the solitary and unprotected. Wherefore the leaders and principals of all such societies shall be held to be vagabonds and outlaws, and shall accordingly be banished perpetually to the most remote provinces, the then members of such association shall be considered as accessories, and punished less severely by one degree.

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“All those vagabond and disorderly persons who have been known to assemble together, and to commit robberies and other acts of violence, under the particular designation of *Tien ti hwei*, or ‘The Association of Heaven and Earth,’ shall, immediately after seizure and conviction, suffer death by being beheaded; and all those who have been induced to accompany them, and to aid and abet their said practices, shall suffer death by being strangled.

“This law shall be put in force whenever this sect or association may be revived.”

It will be noticed that the ceremonial used at initiation into ‘Triad or “Water Lily” Masonry is darkly hinted at in the foregoing extract. “The initiation of blood” evidently points to some cir-

cumstance in the ritual which reminds us of the Catilinian mode of administering an oath. A Cantonese groom some time since described to me the ceremonial in a Triad lodge, of which his elder brother was chief principal or Master, and within which he one night, in much trepidation, contrived to secrete himself. The candidate was introduced naked, or nearly so (the room having previously been darkened) and was marched at the head of a procession of the members to the head of the lodge where the Master was seated. Here he was forced on his knees, and a knife placed in his hands, while two assistants or Wardens held crossed swords over his head. The oath was then administered, which, so far as my informant was able to catch its tenor, bound the candidate to support his newly-found brethren through good and evil, to know neither father nor mother, wife nor child, so long as the interests of the Order might be at stake, to relieve distressed Triads, to succour them should they fall into the hands of justice, and finally, to be ever ready to plunge a knife into the breast of a treacherous brother. While still kneeling a cock was placed in his left hand, and he was directed to cut off its head. The blood was collected in a common rice bowl, and the Master, the assistants, and the candidate having each pricked an arm and allowed a few drops to trickle into the bowl, the mixture was drank by the four in succession. The signs I have not been able to discover. My informant either could not or would not reveal them, but they are said to be extremely complex.

Such is the ceremonial, so far as I have been able to discover its nature. Such also is the character and objects of the society. It will readily be understood that in applying the word "Masonry" to these associations, I have merely given a convenient name to what otherwise could not have been expressed except by a clumsy periphrasis, and that I am fully aware of the fact that neither in its origin nor in its objects does Chinese Masonry at all resemble the brotherhood to which we belong.

There is an interesting ceremony which is frequently performed by two or more Chinese, who desire to testify in the fullest manner the confidence and friendship existing between them. This is known as the rite of *Pai hsiung ti*, or "Invocation of Brotherhood," and is practised by high officials and others whose position places them

above all suspicion of rebellious motives. Indeed, it is fully recognised as an institution of the country, and has never been mentioned except with well-merited approval. A lucky day having been selected, a table, if possible, richly decorated, is placed in a convenient position, and an image of the god Kuang Fu tzu, who presides over friendship, is seated upon it. When an image is not obtainable, a small tablet having inscribed upon it some sentence from the classics, illustrative of the power and beauty of friendship, is substituted as a symbol of the god. A bundle of scented "joss-stick" is then lighted and supported in an upright position by being plunged into a deep bowl of uncooked rice, which stands in the centre of the table. Two red candles are lighted and placed on either side of the joss-stick, and a carpet is laid on the ground before the altar. The preparations are then complete. Meanwhile, each party has written a document containing his own name, that of his father, mother, and brothers, and the place of his abode. These are put on the altar, and the ceremony commences. Each, arrayed in his best robes, stands before the paper prepared by the other, and thrice kneels reverently down, touching the ground each time with his forehead. They then stand up, take their papers, and present them one to the other, each raising that presented to him to his forehead, and bowing profoundly to the other. The ceremony is then over, and the friends of both parties who may be present congratulate and salute the newly-made brethren. The prostrations before the papers signify that each worships the ancestors of the other, and the subsequent exchange shows that both are adopted into one family, and are in consequence brothers. No secrecy is observed during any part of the ceremony. Men thus united are entitled to call upon one another for any of the services which might be expected from brothers of the same family. They are supposed to have no divided interests, but, in a word, are bound by a compact as strong as is that of Free and Accepted Masonry.

It is needless to say that, with the general decay of all social institutions in China, this ceremony of *Pai hsiung ti* has lost the solemnity and rigor which characterised its obligations. I should, perhaps, mention that the presence of the image of the god, or of a tablet representing him, does not involve the idea of a special act of worship paid to him. He represents the spirit of friendship, and gives his sanction to the proceedings.

The Chinese appear to look with no apprehension on the periodical gatherings of European Masons, and this, although in Shanghai there are no less than three lodges working under the English Constitution, one under the American, and one under the Scotch, to say nothing of a Royal Arch chapter and an encampment of Knights Templar. The principles of the Craft are, of course, unknown to the natives, and the lodge ritual must necessarily be an object of intense curiosity to them. But they give us credit for pure motives, and for an enlightened ceremonial, and on no occasion have any suspicions been expressed of there being a political or other unworthy element in Western Masonry.

Before closing this paper, I must state my belief that amongst the Chinese there is not the slightest trace of what we understand by Freemasonry. The only grounds upon which the contrary opinion is supported are—that Masonic signs have been given by Chinese, and that an expression commonly used to denote Right, Justice, &c., is, when literally translated, "In accordance with the compasses and square." But, even excluding the supposition that some of the Triad signs may be the same as those by which, in combination with other elements, Masons are known to one another, anyone who has advanced to the higher degrees will agree with me that a sign inadvertently given, and unsupported by other evidence, does not afford the faintest proof of participation in Masonic mysteries. The second ground is also easily disposed of. The Chinese language is but sparsely furnished with characters to represent abstract ideas, and, accordingly, as the position of a point on a plane is denoted by the intersection of two co-ordinates, so an abstract idea is frequently rendered in Chinese by the combination of two ideas which have in common that abstract idea which it is required to denote. Thus, the idea of order and regularity which is conveyed by both square and compasses, is the idea conveyed by the combination of the two characters which represent these instruments, but the separate ideas are completely lost before the complex expression formed by their union is applied to the elucidation of ethical science.

EAT, digest; read, remember; earn, save; love, and be loved. If these four rules be strictly followed, health, wealth, intelligence and true happiness will be the result. Try it, every one, using the new year.

PROGRESS OF FREEMASONRY IN INDIA.

The progress of Masonry in this province (Bombay) during the past twelve months has been very great, and the numerous initiations that have taken place is sufficient evidence of the beneficial tendency of the Order. Since the happy termination of the misunderstanding between the two Provincial Grand Lodges in Bombay all has been peace, love, and harmony. The two Provincial Grand Masters met together both in lodge and in the ball room, and the mutual interchange of visits of brethren of both banners has been frequent and reciprocal. Though we have not had a procession on St. John's Day to afford the brethren of the English and Scotch lodges the pleasure of fraternising and marching together to church, yet an opportunity will very soon offer for all Masons in Bombay to meet and assist in the ceremony of laying the foundation-stone of the Masonic Temple which is about to be erected by the brethren of Lodge Rising Star, at Byculla.

The annual election of Masters in the different lodges took place in January. The retiring Masters were duly complimented on vacating the chair, and their places have been filled by brethren who have expressed their determination to follow in the footsteps of their predecessors, and to do as much good.

Where all have done so well, it would be invidious to draw any distinction; but we cannot refrain from noticing here a novel and interesting feature in Masonry which has occurred this year in Bombay, viz., the election of Bro. T. Diver, as Worshipful Master of two lodges. This can only be attributed to the popularity that Bro. Diver had attained during his year of office as W.M. of Lodge Concord. The efficient and scrupulous performance of his arduous duties—his unshaken fidelity and perseverance, his kindness of heart and urbanity of manner, the strenuous efforts he had made for the good of Masonry—all tended to obtain for him the respect and attachment of the brethren, not only of his own lodge, who unanimously re-elected him, but the brethren of Lodge St. George, of which he is also a member, elected him as their Master.

Two new lodges have been opened in the province during the year—the Alexandra, at Jubbulpore, under the English Constitution, and Faith, at Mooltan, under the Scotch Constitution.

The Prov. G. Master of Western India under Scotland paid official visits to Lodge Hope, at Kurrachee, and Lodge St. Andrew's in the East, at Poona, and was most enthusiastically received and welcomed at both places.

Royal Arch Masonry, too, has had a very large accession of members during the past year. Though no new chapters have been established, we hope yet to see every lodge have its own chapter. The Prov. G. Superintendent of English Royal Arch Masonry, Comp. J. Gibbs, has just arrived from England, and his zeal and love for the Craft will

infuse fresh spirits into the companions of this degree, and induce them to establish other chapters, so that there may be more frequent meetings, if only to impart instruction.

The Scotch Royal Arch Chapter in Bombay has broken through the barrier which heretofore prevented the brethren of Lodge Rising Star receiving the benefit of this degree. About a dozen of our Parsee brethren have already been exalted, and are now thinking of applying for a charter to establish a chapter in connection with Lodge Rising Star.

The Knights Templar Encampment at Bombay has been actively at work, and a great number of members have been installed. The Ascalon Encampment at Poona, which was in abeyance, has been recently revived.

Calcutta continues to maintain a vigorous tone under the superintendence of their most energetic Provincial Grand Master, whose untiring exertions in the cause of the Order are manifest in the successive quarterly communications. He recently paid a visit to Rangoon, where he was enthusiastically received by the brethren in their new lodge room, which was expressly fitted up for his reception.

Two new lodges have been opened in Bengal and a Royal Arch chapter at Rangoon.

In Madras everything goes on smoothly. Two new lodges have been added to this Presidency—one at Bangalore, and another at Cannanore.—*Masonic Record of Western India.*

MASONIC NOTES AND QUERIES.

FATALISM AND FREEMASONRY.

“Ought an individual avowing his belief in fatalism to be received into our Craft?” Two brothers have written making this inquiry. The species of fatalism to which they refer is thus described in a late publication:—“A le considérer sous le point de vue le plus général, le fatalism est la doctrine de ceux qui regardent tout ce qui se fait dans l’univers, non comme l’œuvre d’une cause intelligente, mais comme le résultat d’une aveugle nécessité. Dans ce cas il se confonde avec l’athéisme ou le panthéisme et son histoire est celle des plus déplorables aberrations de l’esprit humain et de la philosophie?” We ought not, in my judgment, to admit into Freemasonry an individual professing this species of fatalism.—CHARLES PURTON COOPER.

MASONIC CONFERENCE OF PARIS.

There never was any report published, but the results were officially communicated to all the Grand Lodges. A copy of this document no doubt is in the archives of the Grand Secretary’s office, Great Queen-street.—PAST GRAND OFFICER.—[In such a receptacle it might as well be at the bottom of the sea, so far as the Craft is concerned.—ED. F. M. & M. M.]

THE LATE BRO. DR. WOLFF.

We should very much like, if you can find room for it, if you would give us some account of what Dr. Wolff really was? Several brethren have been

discussing certain matters connected with Freemasonry, and it is asserted Dr. Wolff was one of us. This was as strenuously denied, but none of us know much about him, so we have all resolved to send to “Notes and Queries” in the *MAGAZINE* for some knowledge of him.—SEVEN BRETHREN OF THE WEST, IN SEARCH OF KNOWLEDGE.

[The Reverend Dr. Joseph Wolff was a Freemason. He was initiated in your neighbourhood, and he died vicar of He-Brewers, in Somersetshire. This celebrated man has been as successfully misrepresented as any other living protest against the miserable mockery of mediocrity. He tells us that when his brothers were thinking that the glory of this world was compassed by a fair price for old clothes, he asked “Who this Jesus was?” Joseph Wolff was a child when, a Jew, he asked of Jews this question. Many parents, long-headed parents, think that little lads should only seek what they are desired to find; and Wolff’s father did not well like to hear his boy inquiring in this fashion. He said, “God have mercy upon us, our son will not remain a Jew. He is continually walking about and thinking, which is not natural.” Joseph Wolff had only lived seven years when he asked, “Who this Jesus was?” He preached in eleven tongues. He had raised his voice to proclaim his Saviour amongst congregations of thousands who worshipped devils. His father said he was “continually walking about.” He caught the inspiration which was to lead him on when he was seven; and within sight of seventy, his labours abated nothing. His kin made the usual allusion to his being disinherited; but his uncle after a while blessed him rather freely, upon which the money was not uncertain to follow; and Joseph Wolff went on his way to the house of his cousin. The end of all this early persecution was, that Wolff was violently assaulted by his cousin’s wife—the lady losing her temper, and throwing a poker at him with a curse. It is impossible that we should follow this wonderful man through all the various circumstances of his conversion to Christianity; but when he had got clear of the poker and the curse, both of which seem to have fallen harmless, he went on his way without a farthing in his pocket, and arrived at Frankfort, a shepherd who had housed and fed him, sharing with Wolff the half of his all. We learn that he here found the Jews accomplished infidels, and the Protestants the same; and he tells us if the boys of the place did not get out of their fathers whatever they might care to ask, they “apostatized” until they got the coin they wanted. Wolff’s meeting with Goethe will be read with interest; and in the eighteenth year of his age, he was baptised at Prague, by the abbot of a Benedictine monastery.

Whilst staying with Stolberg, Wolff translated the Bible; and so pleased was the Count with many specimens read by Wolff, that the translator was “kissed and tickled” with a heartiness that drew from the Countess the expression of a fear “that it would make the young man vain.”

Whilst Wolff was in the Eternal City, he was introduced to Pope Pius VII., whom he caressed and patted on the shoulder, and whose blessing in return for this demonstration, he will always, he tells us, think well of, though there are “Protestants who declare the Pope to be Antichrist.” There are Protestants who frequent a large hall in the Strand in the

month of May and maw-worms and the carnival on Epsom Downs, who will love Joseph Wolff none the more for this. But Dr. Wolff was never a conventional religionist. He felt he could not be a Jew. His father hurled at him anathemas, his cousin's wife a heavy poker; and then the world will say that Joseph Wolff became a Roman Catholic. Joseph Wolff only so far became a Romanist as to believe that the Pope was not necessarily a devil. But he did not care for the Pope's toe. He never, at any time, acknowledged the infallibility of the Pope, and never joined in the adoration of the Virgin Mary. But then it was not necessary that he should ally himself to the other extremes. He did not think of the Pope or of the Virgin Mary as Exeter Hall thinks of both one and the other. He saw too much to be a sectarian. Few men had a greater feeling against many of the obnoxious dogmas of Rome than Joseph Wolff; and these experiences he honestly gives us when he says that Rome and Exeter Hall have both been exercised for good and bad upon the history of Christianity. We do not know that he can be well accused of any leaning to the Papacy when he tells us that where Rome has done ill, Exeter Hall has done worse. But it would seem that the influences of corruption and cant are not so exclusively in favour of the former as the world appears to think and desires to believe. Wolff, both at the Romano and the Propaganda, was remarkable for his repudiation of the chief articles of the heretical faith of the Romish Church.

And again, Wolff was at issue with the college of Rome itself, when it gave a course of lectures upon the "History of the Reformation." Ostini was the demonstrator of the series, and Wolff lay in wait for the time to come when the history of Luther should be the subject-matter of the lecture. But Ostini knew better, and avoided Luther, upon which Wolff asked him openly in the college, "Why do you not go on?" This is but one of the evidences that Joseph Wolff was never for a moment possessed by the vital errors of the Romish system. Nor can there well be anything more clearly demonstrative of this than the desire of the ultra-dogmatics to be rid of him at the earliest opportunity. It was by insisting against common sense that Rome lost the greatest missionary that the Anglican church has ever honoured. It may be true that Joseph Wolff, because he dared to differ, was taken out of Rome by night in a coach; but there was that in Wolff, even in those early days, that could never have kept him bound to Rome. He was rebuked and removed by a postilion, an escort, and a pair of horses, because he rejected, before the chair of a dogmatic, the infallibility of the Pope and the adoration of the Virgin Mary. That section of Protestants which recognises Exeter Hall as its temple, shudders in heaps because he did not believe the Pope to be fit only for the common hangman, and the Virgin Mary the very least amongst women.

Dr. Wolff's career at Cambridge was certainly remarkable, and it was there he became master of many of those languages with which in after years, amidst pyramids of sand, he brought his mission home to thousands.

His subsequent journey to Gibraltar, Alexandria, Cairo, and Mount Sinai is no common travel; and in

his experience of Jerusalem, his testimony of the present condition of the Jew possesses a value which cannot well be exaggerated. Joseph Wolff, amongst the Jews with his whole soul—and it was not a soul which was ever unequal—is a picture that missionary zeal has hardly ever paralleled. It is not difficult to see that had his energies been enlisted on the side of some astonishing little scrip, the Jews would have clamoured to entertain him. But the whole life of Joseph Wolff was the assertion of principles which if they have led others to Christ, have never led him to coin. There will be those who will not be surprised to hear that Dr. Wolff's recollections of Lady Hester Stanhope do not recall anything actually feminine. Indeed, she seems to have gone something out of her way to insult him, and to have assaulted his servant grievously in the hinder part. The narrative then leads us to the great earthquake at Aleppo, from the midst of which Wolff comes back to the world as a witness of its magnificent grandeur and sublime catastrophe.

The mission of this extraordinary man seems, from the perils he challenged and escaped, to be nearing the fictitious; but the truthfulness of every incident is so irresistible, that nothing but life is seen in the marvellous reality. His journey through Mesopotamia, Ur of the Chaldees, Padan-aran, his adventures with Kurdish robbers, Jacobite Christians, and Devil-worshippers, carries with it a sustained interest that missionary travels can only exceptionally command. One day it is Ispahan, another Teheran, then Tiflis, Armenia, the Crimea, and Constantinople; taking us with him, by pleasant recollections of Sir Charles Napier, to the Ionian Islands, through the desert to the Holy Land; again to Jerusalem, where he preaches Christ, only to get very badly poisoned. It is difficult to realise that this is the work of any one man, and of a poor man, a man who casts himself into this mighty labour, the while asking nothing for his purse. A wife had then drawn near him. Children were calling him father. These were ties to make a home; but the dream that he dreamt at seven years of age still leads him on. A mighty love was Joseph Wolff's for the cause he served so well; a bundle of Bibles was all he asked as his protection through his fearful perils. And he was not always well clothed or well fed. Sometimes he was athirst—athirst with the hot sand upon his burning tongue; and sometimes Joseph Wolff, not even left a shirt, was cast out nude on his soul-saving way. From that moment until Bokhara comes in view, the interest of his surpassing history seems to grow. Dr. Wolff, it will be remembered, entered on that journey as an unaccredited agent; the London Society for Promoting Christianity amongst the Jews, thinking it well to discredit his aid. Nor did Dr. Wolff deal harshly with the society on this account. He lived long enough to know that societies often do a great deal of good of which they are innocent, and a great deal of harm which they never intend. They have imposing directions; their offices are in superb suburbs; their officials have superior manners; they balance their accounts; they congratulate themselves in large and well-aired rooms over green baize tables; they get more funds in a regular and orthodox way than they do souls; they have a great assortment of very excellent general rules very neatly printed, but they have their divisions

and their prejudices, and they do not always get hold of the right man for the right mission. Such as Dr. Wolff do not always acknowledge that souls may be saved by so many calm general rules. A missionary may do worse than respect authority, but he can do better than never recognise his own responsibility. He must know when to act without hearing from home, from the civil secretary of this or that society, whether his action is likely to be recorded with satisfaction in the minutes. At the same time whilst Dr. Wolff was of opinion that the Society for Promoting Christianity only acted in this matter as any society could that recognised its obligations, it cannot be well questioned that Joseph Wolff has more souls to his credit than any such organisation or society.

His great Bokhara mission is, even after this lapse of time, like a marvel of romance. There is the man without any one of the ordinary facilities for a journey of extraordinary peril.

Bokhara must be reached; and nothing but Bibles are his help by the long way. At one time he is ticketed for fifty shillings, and offered as a slave; at another, two hundred lashes strip his feet and leave them bare; at another, his voice is raised in preaching to cavelling thousands, with nothing for his pillow but a pyramid of sand; at another, he is crammed into a dungeon, at another lashed to an entire horse's tail. But not a word escapes him, not a sound, but "I will go on to Bokhara, I will proclaim God's Son;" and lest we should spoil, by condensing the eloquent words of the great missionary and traveller, we advise the "Seven Brethren" to procure from the nearest library *The Travels and Adventures of the Rev. Joseph Wolff, D.D.*, an autobiography as amusing as it is instructive, and as truthful as it is marvellous.]

RAMSAY'S "HISTORY OF FREEMASONRY."

A brother quoted a Masonic dictum from Ramsay's *History of Freemasonry*. Did the Chevalier Ramsay ever write such a history, and if so under what title did it appear.—†††.

ARAGON A FIEF OF THE TEMPLARS.

Who was the King of Aragon that bequeathed his kingdom to the Knights Templar?—P. D. E. P.

THE GRAND FESTIVAL.

Why is the Grand Festival held on the Wednesday following St. George's Day? The patron saint of England has no connection with Craft Masonry, but the two Saints John were believed to have and anciently the Grand Festival was held on St. John's Day as, even now, many lodges celebrate that anniversary. The change, however, having been made, will some one tell us the reason for it?—S. JOHANNES.

THE HAMMER.

When was the hammer discontinued as one of the symbolical tools of Freemasons?—FABER PRIMUS.

TRIANGULATION.

Are there any instances of triangulation in Craft Masonry?—EQUILATERAL.—[Yes; the opening and closing a lodge, in each degree.]

BROWN'S MASTER KEY.

Who, and what, was the Brown who published *A Master Key to Masonry*?—FABER PRIMUS.

TRACING BOARDS.

I have three tracing boards, worked from copper-plates, size about four inches by two and a half. Who was the design furnished by?—F.

CHARLESTOWN SUPREME COUNCIL OF THE 33°

Where—during the last phase of the unhappy war in America—is the head-quarters of the Supreme Council of Charlestown? It is presumed that recently, if not for some time past, it must have changed its locale, as the Northerners spare neither Masons nor Masonry.—K.—II.

W. H. SEWARD.

Is the Northern W. H. Seward a brother Mason?—K.—II.—[He was initiated, but became one of the anti-Masonic party in 1829, who, for a political purpose, trumped up the Morgan case. We have no room for a biography of such fellows.]

BOOKS OF THE ORDER.

What books of the Order are preserved in the Grand Secretary's office, and who has a right to inspect them?—STUDENS.

CAGLIOSTRO LETTERS.

There are twenty-one letters from Cagliostro to his wife, written when he was in the Bastille for his supposed participation in the affair of the celebrated diamond necklace. These letters, together with a translation into French, are preserved amongst the select portions of the Egerton Manuscripts (No. 47) in the British Museum. They are not of any special interest, as far as their contents are concerned, being what may be called domestic communications. They are written in a plain foreign round hand—not very good—and one, bearing date 7th December [1786] has a signature very much like an alchemical character formed by a conjunction of the letters H and Z.—MATTHEW COOKE.

THE OBJECT OF TEMPLARY.

Where can I find the best definition of the object of Templary?—EXPERT.—[Read Melmoth's *Importance of a Religious Life*.]


A FRAGMENT.

Will you have the kindness to tell me what you can make of the imperfect leaf enclosed? I have shown it to several brethren, but they cannot decypher more than the word "lodge."—BROMPTON.—[It is not difficult to read, but is so very mutilated, that we cannot make much of it; however, what there is of it is the following:—" * * during the meeting B" [rother?] "John Bernay from the * * * lodge, Green Arbour-lane, attended and state" [d] " * * * the order was every M." [ason?] "should present himself" (*sic.*) "in full clothing such as had it not to be found by the lodge. The tiler" (*sic.*) "was cooking supper, and in the mean * * * several of them came pell-mell into * * * where being stoutly resisted by the R.W. they were ex" [pelled?] "and peace being restored it was agreed upon that as the security of the house was not * * * to some more safe place and that Brothers Wh * * * to seek for and ascertain price and conveniences against the next assembly." * * * "he was made a Mason and f.c. that night with a promise that the * * * Grand Lodge

to finish the business before he went away. A poor man came to ask charity and said he was made in a house near * * * really a Mason the box was opened and its contents, 12s. 10½d., was given him and * * * a very good coat if he went for it. Letters were read"——

The water-mark of the paper is one used about 1740. The leaf has been returned to your address.]

THE AFRICAN LODGE.

A gentleman initiated into the three first degrees of Masonry at the African Lodge, Cape of Good Hope, received the usual certificate, which was on parchment, in English and in Latin, from the hand of the then presiding R.W.M., whose name was R. Wrangmore, witnessed by Richard Stone, S.W., Edwin Maude, J.W., and the Secretary, J. P. Battin, on the 23rd of April, in the year of Masonry 5814. The seal of the above-named certificate bore the impress on wafer thus,  but no number is given; and it is for this reason that the individual alluded to claims the aid of the brotherhood to inform him where he may obtain tidings of the said lodge.—J. T

CORRESPONDENCE.

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

FREEMASONRY IN THE LEVANT.

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

DEAR SIR AND BROTHER—Under the above head, in No. 292 of the MAGAZINE, you have published a vindication of English Masonry towards some remarks of a Naples correspondent in the *Freimaurer Zeitung*, on the state of Freemasonry in the Ottoman Empire. I must agree with the author of this article that to the English Masons honour is to be given for laying the foundation-stone of Masonry in Turkey, and have not a mind to criticise all the statements of the said article. But, at the same time, I must regret the language there used—not at all brotherly, and somewhat harsh—towards Bro. George Treu, W.M., and the brethren of the German Lodge Germania am Goldenen Horn at Constantinople. I should believe the intended vindication had been possible without unfriendly attacks on brethren united with the English Masons for a common work. If Bro. G. Treu has other views on progress, efficiency, and organisation of Masonry as the author—from this he has not yet a right to assert that Bro. Treu will “overturn Masonry and substitute some new-fangled crotchets of his own.” Far from becoming “a new light,” Bro. Treu has only a vivid interest for all concerning the true welfare of the Craft, a warm love for the progress of Masonry, and an open heart and hand for it; therefore, he is an ally of the numerous brethren in Germany, France, America, Italia, and the Netherlands, who long for an earnest reform of the Craft, according to the spirit of our royal art and the time we live in. Neither Bro. Treu, I am sure,

nor somebody else has the intention to abolish “ancient and existing Masonry.” As there are many Masons not knowing more about Masonry than the mere ritual forms of it, these parrot-Masons, perhaps, could learn something from the German Lodge Germania am Goldenen Horn and its W.M.

Relating to the un-Masonic principle of Grand Lodge district rights, I don't know whether the English brethren in the Levant did try to set them up, or not; but I recollect that these so-called district rights have been put forward in the FREEMASONS' MAGAZINE, when the Germania Lodge was about to be opened and consecrated, as it is the case in Jersey—not in a fraternal manner, not to the honour of the Grand Lodge of England, and contrary to the interests of the Craft. As all our German Grand Lodges acknowledge the Lodge Zur aufg. Morgenröthe at Frankfort, holding under English Constitution, so the Grand Lodge of England should acknowledge the French Lodge l'Avenir at Jersey.

With the dear Bro. J. Simpson, I say, “Let brotherly love continue, and if amongst us, as in every community of men, differences of opinion arise, let us agree to differ in a Masonic spirit, and, while claiming the best motives for our own views and acts, attribute the same to our neighbour; and if an angry word should drop from some hasty brother, let the soft answer turn away wrath.”

May the Masons in the Levant continue in brotherly love, and give a good example to the Masonic world; and may the FREEMASONS' MAGAZINE be the medium of reconciliation, instead of attacks.

I am, dear Sir and Brother,

Fraternally yours,

J. G. FINDEL,

Editor of the *Bauhütte*, Member of
Eleusir, Buyreuth, Honorary
Member of Minerva, Hull, and
many other lodges.

“THE POLITE LETTER WRITER” FOR MASONIC STEWARDS.

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

DEAR SIR AND BROTHER,—Many persons imagine that the old-fashioned “Polite Letter Writers” of half a century back were long ago consigned to the trunk makers; but quite in the spirit of this revivalist age, we have just had a resuscitation of the supposed extinct literature.

I am not a Steward for the next Girls' School Festival, yet I have been favoured with three separate parcels, at a cost of fivepence for postage to the Charity, containing in the gross no less than fifty sheets of paper, one side of which is devoted to the following form of letter for the Steward:—

“Lodge No.....

“.....1865

“Dear Sir and Brother,

“Having undertaken the office of Steward to represent our lodge at the ensuing Festival of the Royal Freemasons' School for Female Children, which will be held on Wednesday, the 10th of May, at Freemasons' Hall, I need hardly say how anxious I am that the interests of this truly Masonic Institution may not suffer in my hands; and that the character of our lodge may be fully sustained, permit

me to remind you of the peculiar claims it has upon our support, and to beg you will favour me with an early reply to this appeal in its behalf, stating the sum I may have the pleasure of entering upon my list, either as a donation or annual subscription on the occasion of this, the last of the three Charitable Festivals.

"I am, dear Sir and Brother,

"Faithfully and fraternally yours,

".....
"Steward."

There cannot be a question that under the present high charity pressure brought to bear upon the Craft it is extremely difficult to get subscriptions; but unfortunately, the genius that devised the plan of deluging brethren with the circulars was wanting when framing the form, as the following instances prove:—

"I need hardly say how anxious I am that the interests of this truly Masonic Institution may not suffer in my hands; and that the character of our lodge may be fully sustained, permit me to remind you of the peculiar claims it has upon our support."

The above is very cool. I presume the Royal Benevolent Institution for Aged Freemasons and their Widows is a *truly* Masonic Institution, because it really does what the Board of Benevolence repudiates—materially helps to support Freemasons—a *truly* Masonic obligation. As to the claims "our lodge" has on its own "character" they are obvious to all its members; at any rate the Steward who adopts the formula does not say the Girls' School has any peculiar claims, but the lodge has claims on—*itself!*

"Stating the sum I may have the pleasure of entering upon my list, either as a donation or annual subscription on the occasion of this, the last of the three charitable Festivals!"

If this latter statement is true we wanted no new and more commodious hall in Great Queen-street for the festivals, for the plea put forward is that this occasion will be "the last of the three charitable festivals!"

Really, Sir, it is quite time an end was put to such nonsense. If the Committee of the Girls' School sanction such an absurdity, or suppose that the stewards sent by the various lodges require to have a note written for them, on the ground of their generally neglected education, let the Committee frame one which is readable, and not such sheer nonsense as the specimen page of "The Polite Letter Writer for Masonic Stewards" would cause the latter to endorse.

Not being a Steward on the occasion, the half hundred specimens sent are entirely useless to me; and if I had undertaken to have served that office they would still have been the same, from their dogs-eared and creased condition when they arrived. Part of a "Polite Letter Writer's" instructions used to be "do not send your letter in an unbecoming state to put into a gentleman's hands." Hoping these hints may not, in future, be lost upon the Editor of the next edition of "The Polite Letter Writer" for Masonic Stewards,

I am, dear Sir and Brother,

Yours truly and fraternally,

A LOVER OF PLAIN ENGLISH.

THE MASONIC MIRROR.

MASONIC MEMS.

A Grand Council of the Illustrious Knights K.H. 30^o is to be held on the 28th inst., there being twenty-three candidates for advancement.

The Mount Lebanon Chapter (No. 73), will be consecrated on Thursday, April 20th, at 4 p.m., punctual, by Comp. H. Mugeridge, P.Z., at the Green Man Tavern, Tooley-street, South-wark.

THE BOYS' SCHOOL.

We once more remind the brethren that the election of twelve boys into this school takes place on Monday next, the 17th; and that we are seeking support for two boys who have already gone to the poll seven times without success, evidently from the want of some brother taking up their cause. The following are the cases as extracted from the balloting paper issued at the last election:—

CRABTREE, BENJAMIN TOWNSHEND. Born 6th March, 1853. His mother, Mrs. Alice Crabtree, is the widow of the late Samuel Crabtree, who met with his death, 3rd Jan., 1861, from an accident, while following his occupation of a builder, at the Victoria Railway Station, Pimlico, leaving five children, three of whom are entirely dependent upon the widow for support.

WILSON, ROBERT CHRISTOPHER. Born 5th October, 1852. His father, Bro. Joseph Wilson, aged 53, was formerly a chemist and druggist, of Kendal, but is now in poor circumstances, suffering from a diseased knee joint of 32 years' standing, accompanied with popliteal aneurism. Has a wife and six children, three of whom depend upon him for support.

In the seven ballots already taken, Crabtree has polled 143 votes, and Wilson 72, whilst something more than 500 each will be required to ensure success. We, therefore, urgently call upon the brethren who have not pledged their votes to any particular candidates to forward us their balloting papers; and we remind them that the balloting papers for any of our Charities will be acceptable, as they can all be used to ensure the return of these friendless boys.

We have to acknowledge the receipt of proxies from Bros. J. Ll. Evans, President of the Board of General Purposes; Col. Burlington, P. Prov. G.M. Bengal; Col. Goddard; E. E. Wendt; W. Smith, C.E., G. Steward; the Rev. Dr. Richards, Hastings; G. Molesworth, Chichester; Webster, Lynn; Atkinson, Middlesborough; Ayres, Seaham Harbour; J. Bailey, Sunderland; Bowes, Warrington; Long, Devizes; Perrier, Lota, Cork.

The friends of the candidates should inform Bro. H. G. Warren what number of votes they can count upon.

METROPOLITAN.

ALBION LODGE (No. 9).—The brethren of this lodge congregated for the last meeting of the session on the evening of Tuesday, April 4th, when the three ceremonials were most praiseworthy performed by Bro. Poulton, W.M., the recipients of the initiative and progressive arcana being Mr. Blagrove, the eminent musician and performer on the English concertina, Bro. Morton being passed to the degree of F.C., and Bro. Harvey raised to that of M.M. Several most important alterations were inserted in the by-laws, and on a proposition being made that a rural excursion and banquet should take place in the summer, it was put to the brethren and carried *nem. con.* The lodge being closed in due form, a banquet succeeded, at

which there was a goodly assemblage of P.M.'s, and among the visitors were Bro. Joseph Smith, P.G. Purst., late of this lodge, and Bro. Charles Sloman, Robert Burns (No. 25). The pleasure of the evening was enhanced by some much appreciated vocalisation from Bros. Frederick Stevens, S.W., H. Buckland, Robert Vernon, and Charles Sloman.

ST. JAMES'S LODGE (No. 765).—INSTALLATION MEETING.—This prosperous and flourishing lodge held its regular meeting on Tuesday, April 4th, at the Leather Market Tavern, New Weston-street, Bermondsey. Bro. W. Oaff, W.M., presided. Three brethren were raised, one passed, and two gentlemen were initiated into Freemasonry. Bro. T. Blakeley, S.W., and W.M. elect, was duly installed W.M., and appointed the following brethren as his officers:—Bros. W. Oaff, I.P.M.; Scott, S.W.; Morgan, J.W.; Parker, P.M., Treas.; Fridmore, Sec.; White, S.D.; Boyce, J.D.; and Griggs, I.G. Bro. J. Howes, P.M., rendered the ceremony of installation in his usual efficient manner. After business the brethren partook of an excellent banquet. The visitors were Bros. Whitehouse, P.M. 15; F. Walters, P.M., Dir. of Cers. 73, 147, Sec. 871; E. Harris, P.M., Treas. 73; M. A. Loewenstark, W.S. 73; Duncher, Harrison, Rose, Free, 73; H. A. Collington, 79, P.M. 140, W.M. 871; and many others whose names we were unable to learn.

PROVINCIAL.

DEVONSHIRE.

PLYMOUTH.—Lodge Fidelity (No. 230).—The annual festival of this lodge, which is held in Chapel-street, Devonport, took place on Wednesday, April 5, when the banquet was provided by Bro. Samuel Pearce, P.M., of the Royal Hotel, Plymouth. The dinner was in every respect all that could be desired, and reflected great credit on the liberality of the host. This annual festivity is always looked forward to with great interest, as the lodge has the honour of being visited by the D. Prov. G.M. of Devon, Bro. the Rev. J. Huyshe, M.A., who favours the company with his presence at the dinner. Bro. G. Pursey, Master of the lodge presided, and was sustained by Bro. Briggs, S.W., and Bro. Codd, J.W., and the other officers of the lodge. Among the more distinguished of the Masonic brethren present were—the D. Prov. G.M., the Rev. J. Huyshe, Tanner Davy, J. J. Clase, P.M., P. Prov. G. Dir. of Cers., Secretary of the Lodge, W. Clarke, Treasurer, R. Dowse, M.D., S. Chapple, J. Dupré, J. C. Radford, J. Thomas, R. Rodda, R. R. Rodd, Worth, Stoneman, W. Clarke, J. T. Liscombe, &c. Grace was said both before and after dinner by Bro. the Rev. J. Huyshe, and after the withdrawal of the cloth the usual loyal and Masonic toasts were drunk. Bro. Clase proposed "The Health of the Right Worshipful the Deputy Provincial Grand Master of Devon" in warmly eulogistic terms, and the toast was received with the utmost enthusiasm. The Rev. J. Huyshe responded in an appropriate speech, thanking them for the kindness which he always met with from his Masonic brethren. Bro. Linde, P.M., proposed "The Health of the Worshipful Master," which was pleasingly responded to. Bro. Chapple proposed "The Immediate Past Master and the other Past Masters of the Lodge," which was suitably acknowledged by Bros. Linde and Johns. In reply to the toast of the Secretary and Treasurer, given by Bro. Davy, the Treasurer, Bro. Clarke gave a pleasing statement of the financial affairs of the lodge, which he said were never in a more flourishing condition than at the present time. The toast of the Senior and Junior Wardens, proposed by the W.M., was responded to by those officials; after which the D. Prov. G.M. proposed "The Masonic Charities," and very feelingly and eloquently advocated the claims of the Freemasons' Girls' School. The rev. gentleman stated that more than 800 girls had been educated in this school, and not one of them, so far as their lives could be traced, had turned out badly. They received a good religious education, and it was an institution which ought to be supported. It had been asserted formerly that Devon had been much behind other parts of England in its support of the Masonic Charities. But that was a reproach which could not now attach to the county, for they were liberal in the support which they had given to that noble institution, the Fortescue Memorial Fund, as well as to many of the other charities. Charity was inculcated in every order of Masonry, from the lowest to the highest of its grades, and he was glad to feel that that institu-

tion was practised in the province of Devon. He had consented to act as steward at the forthcoming Festival at the Girls' School, and he should like to take up a handsome contribution from the lodges of Devon. (Cheers.) Contributions were then made towards this object, and we have no doubt that the lodges of the province generally will contribute, and, we hope, handsomely. Other toasts were proposed and speeches made, after which the company separated, having spent a most agreeable, rational, and fraternal evening.

DORSETSHIRE.

CELEBRATION OF THE CENTENARY OF THE LODGE OF AMITY (No. 137), POOLE.

Wednesday, the 5th of April, will be recorded as a red letter day in the archives of the Lodge of Amity, of Freemasons, at Poole, that day having been celebrated as the centenary of its establishment. In order to do honour to the occasion the brethren resolved at a recent meeting to celebrate the same at the first regular lodge meeting after the completion of its century of existence, to be followed by a banquet, and raised a goodly subscription amongst themselves to defray the necessary expenses; special invitations being sent to the W.M.'s, P.M.'s, and Wardens of all the lodges in the province, and also to those of Bournemouth, Ringwood, and Salisbury, in the adjoining provinces of Hants and Wilts.

The brethren met in the lodge to the goodly number of between fifty and sixty. The visiting lodges were represented by deputations from Unity, Wareham; All Souls, Weymouth; St. Cuthberga, Wimborne; Hengist, Bournemouth; and Elias de Derham, Salisbury.

The primary proceedings incidental to a lodge to which no public allusion can be made having been transacted, the W.M. Bro. Richard Sydenham, expressed in warm terms the pleasure it afforded him to preside over the lodge on such a very important occasion as that of the hundredth anniversary of the establishment of the lodge. He then detailed some of the events in the history of the lodge, of which the following are the most important points:—

The lodge was constituted on the 1st of April 1765, under a warrant of Lord Blaney, then Grand Master of England, at the petition of John Taylor, Thomas Stephen, Christopher Jolliff, and several other brethren residing at Poole, to be opened at the Lion and Lamb Inn, Thames-street, then kept by Bro. William Lodder. John Taylor was the person who built the street named Taylor's-buildings, in this town. Thomas Stephen lived at Lake, and farmed the land at Hamworthy, which belonged to Sir John Webb. His son became afterwards member of Parliament and Master in Chancery. Christopher Jolliff lived and died in the house in Weston's-lane, lately occupied by F. T. Rogers, jun., Esq., and he was a near relative of the late Rev. P. W. Jolliff. These three brethren occupied respectively the offices of W.M., S.W., and J.W., with Bro. Campbell, Treasurer, and Bro. Thomas Mercer, Secretary. Mr. Campbell was then a surgeon in Poole. Mr. Young West joined him in partnership, and eventually succeeded to the practice, which has been since continued by his son, Mr. J. W. West. Thomas Mercer was an officer in the customs, and the great grandfather of Mr. William Taylor Hay, barrister, of the Temple. A very considerable number of members were made in the course of a few years. Of course, not one of those is now in existence, but many of them have descendants still residing in the town, amongst whom are the names of Hosier, Phippard, Stanworth, Gregory, and Tilsed. The lodge was first located at the then comfortable and thriving hostelry, the Lion and Lamb, in Thames-street, which was at that time the principal part of the town. Thence, however, it migrated in 1772, to the New Antelope, in New-street, until 1806, when it was removed to the present building, prepared for the purpose by the then W.M., Bro. G. W. Ledger, for many years a most honourable and useful member of the lodge. The lodge room has been made useful to the town otherwise than as a place of meeting for the Masonic brotherhood. On two occasions it has been lent to the members of the Town-house, while their building was undergoing repairs, and it was also lent to the members of a musical society in 1819, who sent a very cordial letter of thanks to the brethren for their kindness, the letter being written by Bro. Baker, a steward of the society, who we still have amongst us. The first Provincial Grand Lodge was held at Poole on June 24th, 1780, under the presidency of the Provincial Grand Master, Thomas Dunkerly,

Esq., whose portrait, painted by Vandyke, adorns the walks of the lodge. Brethren belonging to this lodge have had the honour of representing Poole in the House of Commons, others have distinguished themselves in the high offices of Provincial and Deputy Provincial Grand Master, and there has scarcely been held a Provincial Grand Lodge in the county of Dorset without the Lodge of Amity being represented in the person of some of its officers. Joshua Mauger, a worthy member of this lodge, was returned to Parliament for Poole in 1768, and again in 1774. Bro. John Jeffery was also elected a member of Parliament for this borough in 1802, and again in 1807. He was also installed Provincial Grand Master of the county of Dorset in 1806. Sir John Lester was also Provincial Grand Master in 1802. Since the lodge was first started a true Masonic spirit has been evinced in supporting the various Charities connected with the Order. Votes have also been frequently made for local charitable purposes, and in 1789 an annual subscription was resolved on towards the support of the Sunday Schools connected with St. James's Church, and with each of the dissenting chapels in the town. In 1811 the lodge appointed a committee for the purpose of raising subscriptions for the prisoners of war in France, which was very promptly and liberally responded to. A great number of other charitable objects have since received the support of the lodge. During the height of the last war with France the lodge was in its fullest vigour, many mariners having experienced the advantages of belonging to the Craft, as an instance of which we may relate the following anecdote:—The ship *Oak*, of Poole, Bro. Stephen Pack, Master, belonging to Messrs. G. W. Ledger and J. Goose, was captured on the 13th December, 1813, by Captain Jaques de Bon, of the French privateer *Junon*, whilst on her voyage from Bilboa to Poole. Captain Pack discovered that the prize master was a brother, and the latter immediately shook him warmly by the hand, and told him he would not take him prisoner to France. After being ordered on board the privateer, he was treated with similar kindness by Captain De Bon, who restored him to his vessel. He observed the Frenchmen putting a little dog into the boat in which he was about to return to his ship, and although he told them he did not want it, yet they persisted in his accepting the present. He afterwards discovered that a rope yarn was tied round the dog's neck, to which was attached a biscuit. Captain Pack afterwards found that this dog belonged to a Captain Storey, who had a few days previously been captured by De Bon, and similarly liberated. Undoubtedly the brethren are correct in interpreting De Bon's kind action in the case of Captain Pack as an assurance that he would not even keep a brother's dog in bondage, or allow it to want food. As a memento of this and other brotherly acts of this same De Bon, the cake of bread has been framed and hung up in the lodge with an appropriate inscription. On the 31st of May, 1819, a Provincial Grand Lodge was held at Poole, and the corner-stone of the parish church was laid with the accustomed Masonic honours. In 1815 the Lodge of Amity was, by a warrant from the Provincial Grand Master, adjourned to Blandford for the purpose of establishing a Masonic lodge in that town, and in 1851 the lodge adjourned to Bournemouth, in order to open the Lodge of Hengist, which had been removed from Christchurch to this thriving watering-place. The W.M. brought his remarks to a close by saying that but few associations, of the great numbers formed, were carried on continuously for the long period of one hundred years, and enabled to celebrate so auspicious an event as a centenary anniversary; and it is a very rare occurrence to find a lodge that has continued in a state of vigour and usefulness at the completion of the hundredth year of its existence. Anniversary celebrations, the W.M. remarked, have become a feature of the present age. It was but recently that the three-hundredth birthday of Shakspeare, and the one-hundredth of Handel were observed by means of grand national demonstrations; and scarcely less important or noteworthy was the centenary of a body of men whose high aim and purpose is universal brotherhood. The oldest member of the lodge now living is Bro. John Sydenham, who, in 1848, was presented with a P.M.'s jewel in recognition of his services, and, in 1860, at the request of the brethren, sat for his portrait, in consideration of his having been fifty years a subscribing member of the lodge.

The address of the W.M. was received with every demonstration of satisfaction and pleasure, and the proceedings at the lodge having been brought to a satisfactory conclusion, the brethren adjourned to the Antelope Hotel to partake of a banquet, which was prepared by Bro. Shepherd in a style to

sustain his good reputation, and receive the unbounded praise of every brother who partook of it.

Bro. R. SYDENHAM, W.M., occupied the chair, and Bro. E. Edsall, S.W., filled the vice-chair. The W.M. was supported by Bro. the Rev. W. M. Heath, Prov. G. Chap.; Bro. the Rev. T. Pearce, P. D. Prov. G.M.; Bro. the Rev. H. Pix, Bro. Captain and Adjutant Barrett, &c.

The W. MASTER proposed the usual loyal and Masonic toasts, the first being "The Queen and the Craft." The W.M. observed that no order of men were more loyal and devoted to their Queen and country, than Freemasons.

The toast was received with the usual honours.

The W. MASTER then proposed "The Health of the Earl of Zetland, Grand Master of England." In the course of his observations he said that every Mason was proud to drink the health of this nobleman, who for twenty-one successive years had ruled the Craft so conspicuously, with such credit to himself and advantage to the fraternity at large.

The toast was very warmly received.

The W. MASTER then proposed "The Health of the Provincial Grand Master, Bro. Joseph Gundry," observing that this toast would be received with the greatest enthusiasm. All associations necessarily required a leader, and in the person of the Provincial Grand Master the brethren of this province possessed a most able leader, who had filled that position since the year 1858. Public business necessitated his presence elsewhere that day, otherwise he would have been with them.

This toast having been duly honoured,

The W. MASTER proposed "The Health of the Deputy Provincial Grand Master, Bro. Montagu, and the Provincial Grand Officers."

The toast was responded to by Bro. T. Rickman, Prov. J.G.W., and also by the Provincial Grand Chaplain, Bro. the Rev. W. M. Heath.

Bro. the Rev. H. PIX next proposed "Prosperity to the Lodge of Amity." He said that it must always be a pleasure to a member of the Lodge of St. Cuthberga to propose this toast, as the Wimborne Lodge owed its existence to the brethren at Poole; and even if all present had not this filial feeling to the Lodge of Amity, he was sure that they all had a most fraternal feeling. He remarked that the proceedings that day had been of a most interesting character, and he especially commented on the fact that their "first resolution" was one of heartfelt thanks to the Divine Being who had hitherto blessed them. After thanking the Master for the very able and deeply-interesting digest he had read to them of the records of the Poole Lodge during the past hundred years, he concluded by giving the toast, adding to it the words, "Let brotherly love continue."

Bro. W. M. HEATH, Prov. G. Chap., wished to connect with this, the toast of the evening, "The Name of the W.M. of the Lodge, Bro. Richard Sydenham."

The W. MASTER, in responding to the toast, expressed himself warmly for the flattering manner in which the toast had been proposed. He hoped the working of the lodge had justified its name. He bore testimony to the kind and indulgent spirit which had ever actuated the Past Masters of the lodge, whose good example had been imbibed by the Worshipful Masters and officers, thus preserving the spirit as well as the name of Amity. When this was the case prosperity must be the result. He trusted that the joyous enthusiasm manifested that day would impart such impetus to Masonry that the Lodge of Amity would never want officers or brethren to carry on and perpetuate Freemasonry in Poole to the end of time.

Bro. E. EDSALL, S.W., in proposing the next toast, "The Masonic Charities," was certain it would find an instant echo in the heart of every true Mason, and described them as the base and apex, the centre and circumference, the alpha and omega of Freemasonry.

Bro. HOSKINS, P.M., proposed "Prosperity to the Lodges of the Province," in a neat and appropriate speech. The toast was responded to by Bro. SMITH, of All Souls' Lodge, Weymouth; Bro. POYNTER, of Lodge Unity, Wareham; and Bro. Low, of Lodge St. Cuthberga, Wimborne.

Bro. the Rev. T. PEARCE, P.D. Prov. G.M., then proposed "Prosperity to the Lodges of the neighbouring Provinces of Hants and Wilts," represented by the Lodge of Hengist (No. 195), Bournemouth; and Elias de Derham (No. 586), Salisbury.

Bros. JAS. MCWILLIAM, W.M., of Bournemouth, and C. WYNDHAM, W.M. of Salisbury, responded.

Bro. S. PETTEE proposed "The Health of Bro. the Rev. T.

Pearce, P.D. Prov. G.M.," than whom, he observed, no man was more respected in the province of Dorset.

Bro. T. PEARCE acknowledged the cordial manner in which his name had been received, and, in the course of a very able speech, remarked that it afforded him sincere pleasure to be present on this occasion, that real Masonry would always claim his best services, but that other claims on his time precluded him from visiting the lodge so frequently as he could wish.

"The Health of Bro. the Rev. W. M. Heath, Provincial Grand Chaplain," was then proposed, and received in a truly Masonic manner.

In responding, the rev. brother, in a most appropriate and pleasing manner, remarked that Freemasonry was the handmaid of Christianity. The toasts concluded with that of "The Ladies," and the customary parting toast among Masons.

The evening was spent in a most harmonious manner, the toasts being interspersed with Masonic songs, and repeated expressions of mutual good feeling being given.

DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 531).—The monthly meeting of this lodge was held on Thursday, the 6th inst., in the Masonic Hall, under the able presidency of the W.M., Bro. Dr. G. Moore, P. Prov. J.G.W. The business of the evening was to pass Bro. Windrop, and to raise Bro. Ross, both of which ceremonies were performed by the W.M. in a very impressive manner, assisted by Bros. A. Nathan, S.W.; W. J. Siveright, J.W.; Stonier Leigh, Sec.; and L. M. Hill, as Deacons. There was a good attendance of the brethren, among whom were Bros. Jas. Groves, I.P.M., P. Prov. G.S.B.; Simpson Armstrong, P.M. and Treas.; and B. R. Huntley, P.M.

ROYAL ARCH.

NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—*Chapter de Sussex* (No. 406).—The convocation of this chapter was held on Friday, the 7th inst., presided over by the following Principals:—Comps. Anthony Clapham, M.E.Z.; Robert Smaile, H.; Henry Hotham, P.Z., J. This being the meeting for the installation of officers for the ensuing year, the companions elected at last chapter were duly installed in their respective chairs by M.E.P.Z. Anthony Clapham:—Comps. Robert Smaile, M.E.Z.; Henry Hotham, P.Z., as H.; Jens Jensen, J. The M.E.Z. then invested the following officers:—Comps. T. T. Strachan, E.; J. H. Thompson, N.; Wm. Foulsham, P.S. In addition to a good muster of the members, the chapter was honoured by the attendance of several visitors from chapters in the province and neighbourhood. After the business was concluded, the companions retired to refreshment, when the evening was spent in love and harmony.

MARK MASONRY.

METROPOLITAN.

THE SOUTHWARK LODGE (No. 11, S.C.)—The regular meeting of this prosperous lodge was held on Monday, the 3rd inst., at the Green Man Tavern, Tooley-street, Southwark. In the unavoidable absence of Bro. C. H. Murr, R.W.M., Bro. H. A. Collington, P.R.W.M., presided. He was supported by Bros. A. P. Leonard, D.R.W.M.; F. J. Lilley, S.W.; A. Avery, J.W.; A. D. Loewenstark, P.R.W.M. Treas.; F. Walters, Sec.; J. C. Goody, R. of M.; E. Harris, M.O.; R. Welsford, S.O.; J. L. Vallentin, J.O.; M. A. Loewenstark, Conductor; G. Morris, S.D.; A. F. Stedman, J.D.; J. Rosenstock, T.K.; W. C. Farnes, C. A. Cathie, J. Brookhouse, G. E. Lane, E. Worthington, W. H. Jarvis, and many others. The visitors were Bros. C. A. Cottebrune, P.R.W.M. S; Watts, J.W. S; T. N. Moore, 11; Farnes, 11, and others. Ballots were taken for two candidates, and declared to be unanimous in favour of their admission. Bro. Frank Besant, 382, being in attendance, was regularly advanced to this ancient and honourable degree. The ceremony was well rendered. Bro. C. A. Cottebrune gave the legend of this degree. A donation was unanimously voted to the Girls' School. After business the brethren partook of the banquet.

INDIA.

(From the *Indian Freemasons' Friend*.)

CALCUTTA.

LODGE MARINE (No. 232).—An extraordinary meeting of this lodge was held at the Freemasons' Hall on Monday, the 23rd January, Bro. F. F. Wyman presiding. The W.M. having stated to the brethren that the reason on account of which the lodge had been virtually put in abeyance having been removed, by the decease of Bro. Evans, P.M., he had been desired to take measures to reopen the lodge; and they had accordingly been summoned together, at the wish of the Permanent Committee, to decide finally as to the reopening of the lodge; and, if this were agreed to, to elect a Master to rule over them for the current year. He (the W.M.) would be glad to see the lodge resume operations for two reasons; first, because there now existed no obstacle to Lodge Marine taking its place, as of old, among the strongest and most worthy lodges of Calcutta; and, secondly, because a revival of the lodge would incontrovertibly prove that the members had been unanimous in opinion that the late ruling of the Prov. G.M. was incompatible with the existence of the lodge under the then state of things. The votes of the brethren present having been taken, and it having been stated also by members present that other members, then absent, were desirous of rejoining the lodge, it was resolved that this meeting be considered as the first meeting of the revival of the lodge, and that henceforth the meetings be regularly held. The brethren having then proceeded to ballot for a Master and Treasurer, the choice fell unanimously upon Bro. Gowenloch, S.W., as Master, and Bro. Gordon as Treasurer. The W.M., in conclusion, said it now only remained for each member to strive his utmost to raise the lodge to a high point of efficiency, and he was sure a few months hence would find this lodge in a far different position.

DUM DUM.

LODGE SAINT LUKE (No. 848).—A special emergent meeting of this lodge was holden at the Rooms, Hospital Gate, Fort William, on Wednesday, the 18th of January. Bro. John William Brown, P.D. Prov. G.M. of Bengal, and Honorary P.M. of the lodge, presided, and inducted Bro. Powell, the Master elect, into the Eastern Chair. The following brethren were appointed to office for the ensuing year:—Bros. Rosamond, S.W.; Hodnett, J.W.; Merriot, S.D.; Hopkinson, J.D.; Magill, Sec.; Rosamond, Treas.; Lamb, I.G.; Old, Tyler. Messrs. Thornton and Hall were accepted by ballot as candidates for initiation. Bros. Magill and Smith were raised to the M.M. degree by the W.M. of the lodge. Bro. Smith, a member of Lodge Saint John (No. 486), was raised with the authority of the W.M. of his lodge.

LODGE OF INDUSTRY AND PERSEVERANCE (No. 109).—A regular meeting was holden on Friday, the 20th of January Present:—Bros. Fenn, W.M., presiding; John William Brown, P. D. Prov. G.M. of Bengal, and honorary P.M. of the lodge; C. T. Davis, P.M.; Abbott, Principal S.G.W.; Mathews, S.W.; Blanford, as J.W.; Duff, as S.D.; Curtoys, as J.D.; Baxter, Sec. and Treas.; Hopkinson, as I.G.; D. J. Daniel, Tyler. Bro. Abbott having expressed his wish to rejoin the lodge, was accepted by acclamation. This worthy brother was initiated in the lodge twenty years ago.—Another regular meeting was holden at Freemasons' Hall, Cossitollah, on Friday, the 3rd February. Present:—Bros. Fenn, W.M.; C. T. Davis, P.M.; John William Brown, P. D. Prov. G.M. of Bengal and honorary P.M.; Dr. Powell, Honorary Member; R. T. Callan; J. H. Mathews, S.W.; R. T. Lattey, J.W.; H. F. Blanford, S.D.; H. H. Locke, J.D.; Baxter, Sec. and Treas.; A. M. Merviot, I.G.; D. J. Daniel, Tyler. Bro. W. P. Duff, of Lodge 67, and Bro. A. Stewart, of Lodge 825, were accepted by ballot as joining members. Bro. Baxter, was instructed to send Bro. T. Dickson, I.P.M. of the lodge, an extract from a letter from Europe, from Bro. Dr. John Smith, P.M., intimating that a model of a centenary medal, which had been sent to Bro. Dickson, by Bro. Smith, from London, was intended for the approval of the brethren of the lodge.

LODGE COURAGE WITH HUMANITY (No. 392).—A regular meeting was holden on Thursday, the 26th day of January. Present:—Bros. Linton, P.M., presiding; John William Brown, P. D. Prov. G.M. of Bengal, and honorary P.M. of the lodge; W. Williams, S.W.; D. G. Liebenhals, J.W.; Charles E.

Price, Sec.; E. B. Toussaint, S.D.; T. Andrews, J.D.; H. Shields, I.G.; B. Jacob, Tyler; H. G. Madge, Org. Mr. S. C. Bijohn was initiated by Bro. Linton, P.M. Bro. John William Brown was specially requested to attend the meeting to raise Bro. C. H. Palmer, which ceremony was duly administered. An apology for the absence of the W.M., Bro. I. L. Taylor, owing to illness, was recorded. A vote of thanks to Bro. John William Brown, for his promptness in coming to the aid of the lodge was proposed and accepted.

LODGE ST. JOHN (No. 486).—A regular meeting was held on 27th January. Present:—William Swinhoe, W.M.; Dr. F. Powell, P.M.; John William Brown, P. D. Prov. G.M. of Bengal, and P.M. of the lodge; J. Obbard, S.W.; J. B. Morewood, J.W.; W. G. Baxter, Sec. and Treas.; O. B. Andrews, S.D.; R. Z. Shircore, J.D.; M. C. Smith, I.G.; D. J. Daniel, Tyler. Relief to the wife of a Mason was ordered to be continued. The death of Bro. Henry Gabagan, Tyler, was alluded to by the W.M. His funeral had been arranged by Bro. John William Brown, and the brethren resolved to bear the expenses themselves. Bro. Gabagan has left a little boy, whom the lodge has adopted. The Lewis is to be placed at one of the schools in this City, as the Elders of the lodge may determine.

MASONIC FESTIVITIES.

BOMBAY.

The annual Masonic ball took place on the 17th Feb., under the patronage of the Provincial Grand Masters under England and Scotland. There were upwards of 400 ladies and gentlemen present. The two Provincial Grand Masters were there with their various officers in official costumes. The majority of the Craft wore the regalia appertaining to the different degrees to which they belonged, bedecked with the glittering jewels and golden emblems of the Craft. The Templars appeared in the dress peculiar to their rank, and the effect was very striking. The hall was neatly decorated with national flags of various countries, emblematical of the noble Craft being diffused over the whole world. The English red and blue ensigns, together with the Grand Masters' banners, were placed in the form of a tent, under which the Grand Masters' chairs were placed upon a raised dais, the Ionian ensign being placed at the back, while on each side were displayed the Austrian and Portuguese ensigns; at the lower end of the hall were suspended the French, American, Greek, and Turkish ensigns. The whole had a very neat appearance, and the absence of the evergreens around the pillars allowed a free ventilation. The company began to assemble about eight o'clock, and dancing commenced at half-past eight, and was kept up with great spirit till almost daylight. It was a lively scene—the galaxy of youth and beauty, the gay uniforms of the military and naval officers, the elegant dresses of the ladies, the characteristic habiliments of the Masons, the brilliant lighting of the room, and the handsome ornamentation of the walls, all combined to render the *tout ensemble* most imposing.

A good string band and the band of H.M.'s 4th Rifles were in attendance. A stand-up supper, comprising all the delicacies of the season, was announced at midnight, to which ample justice was done, after which Bro. G. Taylor, Provincial Grand Master under England, proposed the health of her Most Gracious Majesty the Queen, which being most enthusiastically responded to, Bro. Barton, Provincial Grand Master, under Scotland, proposed the health of the ladies, which was drunk with

three times three. Bro. Wickham then proposed the health of the Provincial Grand Masters under England and Scotland, which the brethren drank with all the honours, accompanied with "They are jolly good fellows." The Provincial Grand Masters each returned thanks in eloquent and appropriate terms; after which the company resumed dancing, which continued with unabated vigor till morn approached.

The greatest credit is due to the stewards for the excellent arrangements, and the hosts and guests retired to their several homes at daybreak, delighted with the splendid entertainment, which they enjoyed to their hearts' content.—*Masonic Record of Western India.*

Obituary.

BRO. LODER.

Bro. J. E. Loder, the gifted composer of the "Night Dancers," &c., died on the 5th inst., the occupant of but one room, his latter days having been passed in anything but prosperity.

Poetry.

SONG OF THE VOLUNTEERS.

England, as of old, girdled round by ocean foam
Now boasts a double breastwork guarding hearth and home.
Will it live, this inner band, lasting like the sea?
Comrades can they trust us ever to be?
Comrades can they trust us ever to be?
Comrades can they trust us ever to be?

When the 'line of red' springs up, at alarm of the drum,
To meet invading hosts, though fifty-fold they come,
Will they find us, brothers, there, standing steadfastly,
Side by side, side by side, ever to be?
Side by side, side by side, ever to be?
Side by side, side by side, ever to be?

Let us come, forming fast, to aid our brothers there,
Till clothed seem all our cliffs in the colours that we wear;
And we'll live, if we live, but in homes that are free,
For our Queen and our Country ever to be.
For our Queen and our Country ever to be;
For our Queen and our Country ever to be.

'Tis 'Defence, not Defiance' our legend has been;
And our hearts beat the same under blue, or grey, or green;
But invaders defence in defiance shall see.
Front, then, form, calm or storm, ever to be.
Front, then, form, calm or storm, ever to be.
Front, then, form, calm or storm, ever to be.

Oh, willingly we'll give, ere a foeman's foot shall land,
Red facings of our blood for the grey old English strand,
While the blue blood of Scotland is with us loyally,
Side by side, side by side, ever to be.
Side by side, side by side, ever to be.
Side by side, side by side, ever to be.

England, as of old, girdled round by ocean foam,
Now boasts a double breastwork guarding hearth and home;
It shall live, this inner band, eternal as the sea;
Comrades let them trust us ever to be.
Comrades let them trust us ever to be.
Comrades let them trust us ever to be.

R. H. W. D.

In Mac Millan for April.

LITERARY EXTRACTS.

HOW CHARNACÉ GOT RID OF THE TAILOR'S HOUSE.—Charnacé had been one of Louis the Fourteenth's pages and an officer in his bodyguard. He had a long and handsome avenue to his chateau in Anjou, in which a peasant had a little house and garden which had stood in the same spot long before the avenue was planted, and and which the rustic could never be prevailed upon to sell on any terms. Charnacé pretended to let the matter drop, and for a long time said no more about it. At last, disgusted that a paltry cottage should intercept the sweep of his fine avenue, he conceived a scheme to get rid of it. It chanced that the owner of the cottage was a tailor, and worked at his trade whenever an opportunity offered. He lived alone, having neither wife nor children. One day Charnacé sent for him, and said that he was suddenly ordered up to Court to fill an office of great importance, that he was anxious to get there as soon as possible, and, as he had no liveries for his servants, he wished him to make them forthwith. The tailor agreed, and the bargain was struck on the spot. Charnacé stipulated, however, that to avoid unnecessary delay he should do the work at the chateau, and if he promised not to quit it until it was finished he would pay him something over and above besides board and lodging him. The tailor set to work on the spot. In the meantime Charnacé got an architect to make an exact plan of the house and garden, the rooms, the furniture, and even the kitchen utensils. He then sent workmen to pull down the house, take away everything that was in it, and reconstruct it exactly as it had been, internally and externally, at some distance from the avenue, with every article in its place, and the garden exactly as it had been. They then cleared away all traces of it from the ground it originally stood upon, so that nobody could guess that it had ever been there at all. This was completed before the tailor, who was carefully watched, had finished his liveries. When the liveries were completed Charnacé paid his man well, kept him to supper, and then dismissed him. The tailor set out for his home at nightfall. He found the avenue unusually long, thought he had gone too far, retraced his steps, and looked about for the well-known trees near which his house stood. The night was dark, and he groped his way through them as well as he could; but was astonished to find his house nowhere. He passed the whole night in this way. When day broke he saw that he had not gone astray, but that house and all had disappeared, and he came to the conclusion that he was the sport of some evil spirit. After wandering about a good deal he perceived at a considerable distance from the avenue a cottage which greatly resembled his own, though he knew that there never had been one in the same place. He approached it, examined it closer, and the more he did so the more he was struck with the exact resemblance. He was curious enough to try whether the key he had in his pocket would fit the lock. It did fit the lock. He opened the door, walked in, and was thunderstruck on finding not only the rooms were the same, but that every single article of furniture was the same, and precisely in the same spot as when he left them. He was near fainting with fright; he fell on his knees and prayed, for he religiously believed that the demon had played him this trick. The following day, however, he learnt the truth from the mocking and laughing of the villagers to whom he told his story. He got furious, went with his complaint to the Intendant of the province, and insisted upon getting satisfaction; but he only got laughed at. The King heard the story, and laughed more than anybody, and Charnacé had his avenue as he wished it.—*Memoirs of St. Simon.*

PENMANSHIP.—A veteran living statesman has taken occasion, more than once, to notice publicly the rarity of good penmanship in our age, as compared with former times. It is, in our opinion, a well founded complaint.

Few gentlemen now a days write a perspicuous hand, or anything better than a scrawl. How often, when a stranger addresses you, do you find one-half of his sentences unintelligible, and his signature so utterly enigmatical, that you are forced into the impoliteness of cutting out the name and pasting it on the envelope of your answer! If you cast your eye over any extended manuscript or sheaf of letters of the early part of the last century, the writing is generally of a very different character. The writer of this note possesses a manuscript of ten volumes, written at different times between 1746 and 1773 by a clergyman, and in the whole of it he has never detected an *e* or an *l* without its loop, or an *i* without its dot! neither, in reading, was he ever at a loss about the meaning of a single sentence. We cannot say much for the handwriting of ladies of that or any earlier age, for a tolerable education for women is a matter of later date. But certainly there was a time—what may be called the era of our mothers—when feminine handwriting was both elegant and intelligible. Old ladies still, as a rule, write better than young ones.—*Chambers's Journal.*

ARCHBISHOP WHATELY AND ELOCUTION.—The opinion of the late Archbishop Whately has influenced many of his readers. I agree with his objections to all artificial systems; but because artificial systems have failed to make good readers or speakers, there is the more reason not to discontinue the study, but to practise according to simple principles founded on nature. The reader or speaker must be thoroughly practised in the management of the breath, pausing, speaking upon different pitches of the voice, and in various rates of movement; and by reading and reciting the finest passages of the best authors have the tones of feeling developed; and also have the action polished, invigorated, and brought out—in fine, have all the physical powers that should attend on eloquence so developed and brought under control that he can *execute well that which he conceives or feels*. Nearly all orators who, like Spurgeon, are naturally great, apparently without study, have, like him, unusually fine and easily manageable voices. But for one of these men so gifted there are thousands who might have their indifferent voices improved by training to a wonderful extent; and if they then fully understood and felt what they read, they would produce effects far greater than by depending on understanding and feeling without physical aids. But to neglect all training and study, and to trust entirely to nature, as the archbishop advises, is as monstrously absurd as it would be to say that a man need only be in earnest to be a first-rate cricketer or boater, without previous and great practice, according to the rules deduced from experience. What would the archbishop have thought of the logic of a man who argued that any party of gentlemen thoroughly understanding and feeling intent on the game of cricket, or the rowing of a boat, could, without great and proper practice, ever equal the Oxford or Cambridge eight, or the Eleven of All England?—*C. W. Smith's Clerical Elocution.*

GRAVESEND TO LONDON BY WATER FIFTY YEARS AGO.—On the morning of a June day, I had gone to Gravesend by coach. It was then a pleasant, thinly-inhabited country village, no Rosherville to tempt Cockney travellers, no booths on Windmill Hill, no pretentious houses of refreshment to attract the weary. The Margate hoy called there once a day, and there were boats to and from London, which, in the height of the summer, made the voyage twice in the twenty-four hours; but during fully eight months of the year, a single journey *per diem* was all that could be attempted, for the number of passengers rarely exceeded a dozen. Gravesend had many charms then; its vicinity was extremely picturesque, and the view down or up the river, in bright weather, extremely fine. I wished to return to town before night, and at two o'clock p.m. reached the deck of a small fast-sailing boat (so it was thought), fully ex-

pecting to reach London Bridge by six o'clock. For the first two hours of the voyage, we six travellers, two women and four of the nobler sex (why is it so denominated?), might have reasonably looked for a quick passage. About four o'clock, however, our hopes were dashed, for our little ark entered into a dense fog, very unusual at the season; whereupon the good blue-jacket in charge thought it wisest to lay-to, and wait for clearer weather. It wouldn't come. If the sun peeped out at all, it was only to aggravate the disappointment, when its deep-red face was eclipsed again in the mist. To all our enquiries of "Can't you go on?" Master Captain curtly answered, "Do you wish me to scuttle my boat?" About six o'clock the fog banks began to dissolve, the clouds were breaking, and we moved once more.—*The Old City, its Highways and Byways.*

NOTES ON MUSIC AND THE DRAMA.

Our foreign friends are talking of an engagement with the Patti which will transcend her prior one with managers. It is an engagement to be married to a Russian, who has about £360,000 a-year.

Mr. Byron's new burlesque, with which Miss Wilton will open the theatre in Tottenham Street, Tottenham Court Road, on Saturday week, is entitled "La Son-nambula; or, the Supper, the Sleeper, and the Merry Swiss Boy."

A musical festival of German singers is to take place at Dresden in the course of the summer. Not fewer than 16,600 are asserted to be already announced, of whom 800 will come from Saxony and 3,500 from Prussia. It is thought that 24,000 in all will attend.

Miss Louisa Pyne has given up her intended trip to America, in consequence of the illness of her father. The *Star Planter* remarks of her that she is not only the best of English singers, but one of the best of English-women.

It is remarked that the *Times* has never published any notice of Mr. Boucicault's new drama "Arrah-na-Pogue" at the Princess's. The critic, it is said, wrote a notice, but the editor refused to insert it, owing to some personal pique at the author of the play.

The *Orchestra* says that Mr. Sothern's new sensation song in the "Woman in Mauve," which is advertised with Mr. Musgrave as the composer, is identically the same as an air called "La chant la fou tragique," composed by Mr. Chantagne, a French musician, for a Palais Royal burlesque, "Les Diables Roses," which M^{de} Schneider sang for some hundreds of nights, till everybody in Paris knew it by heart.

The revival of Milton's "Comus" is to be the great event at Drury Lane on Easter Monday. It was played on the same boards in 1842, with Miss P. Horton as the attendant spirit; Mr. Macready as *Comus*; Mr. James Anderson as the *Elder Brother*; Miss Fortescue as the *Younger Brother*; Miss Helen Faucit as the *Jady*; and Miss Romer as *Sabrina*.

The copyright for England of Meyerbeer's posthumous opera, "L'Africaine," has been purchased by Messrs. Chappell and Boosey for £4,000.

Dean Milman's "Fazio" is being played at Sadler's Wells Theatre, with Miss Marriott as *Bianca* and Mr. George Melville as *Fazio*.

Mr. Sothern, it is said, is going to appear at the Haymarket in a further development of "Dundreary," in the shape of "Dundreary a Father."

The *Gazette Musicale* states that, in addition to the other singers announced by Mr. Gye for the coming season, Madame Vanderhevel-Duprez is engaged.

The rebuilding of the Surrey Theatre has commenced. It is hoped that the work may be finished by Michaelmas next.

PUBLIC AMUSEMENTS.

ROYAL ITALIAN OPERA.

"Le Prophète" was given here on Tuesday evening for the first time this season, and the performance was fully worthy of this, the first lyric theatre in the world. Signor Mario, who was in magnificent voice and sang superbly, resumed the character of *John of Leyden*, of which he was the original representative in England; Madlle. Fillipine de Eelsburg made her *début* as *Fides* with unqualified and abundantly merited success. The curtain did not fall on the last act until after midnight.

OLYMPIC.

Mr. Tom Taylor's excellent but too much drawn out comedy, "Settling Day," has been curtailed, and the piece is now played in three acts. This compression has been effected by excising the second act altogether and condensing the fourth and fifth acts into one, and the change is vastly for the better. The story thus compacted never flags in interest, and the terse and sparkling dialogue has a far better chance of being heard to advantage now that it is freed from the encumbrance of superfluous realistic elaboration of incident. Of the admirable acting of this comedy it will suffice to say that Miss Kate Terry, Miss Lydia Foote, Mrs. Leigh Murray, Mr. Horace Wigan, Mr. H. Neville, and the other members of the company who are engaged in its representation, abundantly deserve the praise which they earned when it was first performed.

THE WEEK.

THE COURT.—The Queen held a Court again on Thursday, the 6th inst. Her Majesty was accompanied by the Prince and Princess of Wales and other members of the Royal family, and the Court was attended by members of both Houses of Parliament and other persons in high rank and position in the country. The next Drawing Room, which is fixed for the 18th of May, will be held, not by the Princess of Wales, but by the Princess Helena. The Prince of Wales will hold a levée on the 20th of the same month.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Thursday, the 6th inst., several Bills were advanced a stage, including the Private Bills, Costs Bill, which was read a third time and passed.—On Friday the royal assent was given by commission to a number of Bills.—A short conversation took place upon the Bhootan expedition, in the course of which Lord Ellenborough strongly censured the conduct of the authorities in India. Lord Dufferin, the Under Secretary for India, stated in reply to some remarks from Lord Lyveden, that there was no intention to annex Bhootan; all that was intended was what our French neighbours would call a rectification of the frontier. Shortly after six o'clock their Lordships adjourned until the 27th April.—In the HOUSE OF COMMONS on Thursday, the 6th inst., Lord Spencer's Bill for the enclosure of Wimbledon Common was read a second time, after some opposition, which was led by Mr. Cox.—Lord Elcho moved an address for copy of papers and extracts of correspondence relative to the proposed Canadian defences and the share of the total cost which is to be respectively borne by Canada and the United Kingdom. The motion, which was resisted by the Government, gave rise to another long debate on this question, in the course of which Major Anson stated that there was a "startling" unanimity among the officers who were returning from Canada as to the impossibility of defending the Canadian provinces. Sir John Pakington also asserted that the docu-

ment laid before Parliament some time ago was not the report of Colonel Jervois, but merely a "covering letter." After some discussion the motion was withdrawn and the House went into Committee of Supply.—On Friday Sir George Grey, in reply to a question from Mr. Onslow, said the Government did not consider it necessary to order ships arriving from ports affected by the "Russian epidemic" to be placed in quarantine.—Mr. Layard, in reply to Mr. Whiteside, said the Government had asked explanations respecting the presence of Mr. Leeson, one of General Grant's officers, and the Attorney-General for Louisiana at a meeting recently held at New York for promoting the so-called Fenian conspiracy. Mr. Seward's reply was that Colonel Leeson had not been granted leave of absence for the special purpose of attending the Irish gathering; and that the functionary from Louisiana was responsible to his own state, and not to the Government of Washington.—In answer to a question from Lord Eleho, Mr. Cardwell stated that four members of the Executive Council of Canada were on their way to England to confer with her Majesty's Government on the subject of the Canadian defences, and he promised that the result of the conference should be laid before Parliament with as little delay as possible.—A discussion was raised by Mr. Mousell on the railway system of Ireland, and Mr. Gladstone intimated that the Government would institute an investigation into the subject. After some other business, the House adjourned for the Easter holidays.—Mr. Gladstone will make his financial statement on the 27th inst.

GENERAL HOME NEWS.—The mortality of the country is slightly lower than last week, but it is still high. The death rate in the ten towns was 30 in the 1,000; last week it was 32. In London the rate was 39. The total deaths in these towns numbered 3,200, of which London contributed 1,680, which is 258 above the estimated number according to the increase of the population. The number of births in the week were 2,208, or more than half the number born in the ten towns.—The pauperism of the cotton manufacturing unions continues to decline, and according to Mr. Purdy's last return, in a larger ratio than latterly. In the first week of the present month the decrease marked on the Guardians' relief lists was 3,750. Three unions only exhibited any increase, and that, too, of a trivial character. The following unions had fewer paupers on their books, namely:—Ashton-under-Lyne, 120; Blackburn, 810; Bolton, 130; Barnley, 430; Bury, 150; Chorlton, 160; Haslingden, 290; Manchester, 360; Oldham, 220; Preston, 310; Stockport, 150; and Warrington, 170. These were the more conspicuous cases only. The class of adult able-bodied, included in the total number of paupers who were off the rates, amounted to 1,830. The out-relief was £478 less than in the last week of March.—The funeral of Mr. Cobden took place on the 7th, at Lavington, near Midhurst—the body of the lamented statesman being laid beside that of his only son, who died a few years ago. There was a considerable attendance of members of Parliament, including the Chancellor of the Exchequer, Mr. Milner Gibson, Mr. Bright, and Mr. Villiers; and Lancashire was largely represented by deputations from public bodies. A partial suspension of business and other signs of mourning here and elsewhere indicated the public sense of the loss which the country has sustained in the death of Mr. Cobden.—At a meeting of the National Association for the Promotion of Social Science and the Society for Promoting the Amendment of the Law, held on Monday night, and presided over by Lord Stanley, Mr. Thomas Hare read a paper suggestive of such an organisation of the metropolitan elections as would call into exercise the greatest amount of the knowledge and judgment of the con-

stituencies, and as far as possible discourage all corrupt and pernicious influences. After the reading of the paper a long discussion took place, in which, amongst others, Mr. Stuart Mill took part, and at its conclusion Mr. Hare was accorded a cordial vote of thanks.—Papers were read on Monday evening at the meeting of the Geographical Society in favour of a further expedition to the North Pole. The project for the expedition met with strong support. Among others, it is said, that Lady Franklin is in favour of the proposal.—A meeting of the Ethnological Society was held on Tuesday evening. Mr. Crawford read a paper on "The Occidental Negro." He was decidedly of opinion that the negro was inferior to the white man, and was not capable of such high civilisation. He was, however, strongly opposed to slavery. A brief and interesting discussion followed the reading of the paper.—The delivery of a lecture on "The American campaigns" has afforded the Commander-in-Chief an opportunity of saying a word upon the utility of cavalry. His Royal Highness is of opinion that the campaigns in America have proved the advantage of having large masses of light cavalry, but that heavy cavalry, though very serviceable under certain circumstances, are not so generally useful. Another lesson he gathers from the manœuvres of General Sherman is that in all future wars the spade will form an important element.—On Saturday the twenty-second boat race between Oxford and Cambridge was rowed on the Thames, and Oxford was again, for the fifth year in succession, the victor. The race was a very exciting one, as it was known that Cambridge had made immense exertions to retrieve their lost laurels, and actually took and kept the lead for more than half the race. The Oxford men, however, appeared to have the advantage of bottom, and gathered vigour as their opponents lost it. The difference between them at the goal was about three lengths. We may add that the conduct of the captains of some of the steam boats was most discreditable, and threw great difficulties in the way of starting. They went far to spoil the interest of a race which drew together to witness it many thousands more than had ever before assembled on the banks of the Thames. In the evening the two boats' crews and their friends dined together, when all feeling of rivalry was forgotten.—On Saturday, the final arrangements for the forthcoming review of volunteers at Brighton were completed. The chief command will devolve upon Major General Sir Robert Walpole, K.C.B., and the total number of volunteers who have received permission to attend the review is over 22,000 of all ranks.—In the Court of Arches, Dr. Robertson, the Surrogate, has granted an application made on behalf of the Bishop of Norwich in connection with the proceedings at the Norwich Monastery. At his lordship's request a monition, requiring the Rev. Mr. Drury to refrain from taking part in the services at the Monastery, was filed.—At the Central Criminal Court, Captain Colborne has been tried on a charge of publishing a libel upon Mr. James Phineas Davis, an attorney. The alleged libel was contained in a pamphlet which professed to give a description of the Jew usurers of the metropolis. The defendant pleaded a justification, but no evidence was adduced to support the plea. A verdict of guilty was returned by the jury, and the defendant was sentenced to pay a fine of £20.—On Saturday a man named Beaver was brought before Mr. Knox, the magistrate, on the charge of attempting to extort money from Madame Rachel by the threat that if she did not pay him £5 he would publish some suit she had in a county court in the newspapers. The defence was that Madame Rachel invited him to call, but this was positively denied, and the magistrate committed him for trial.—In his charge to the

Grand Jury at the Salford Hundred quarter sessions, Mr. Milne, the chairman, pointed out that of the sixty-seven prisoners for trial only three could read and write well, while twenty-three could not read or write at all. The learned gentleman strongly recommended the formation of a Prisoners' Aid Society in this district. He referred to the reports of the societies established in London, Birmingham, and elsewhere, showed that, though some of the prisoners again lapsed into crime, a very considerable per centage availed themselves of the opportunity that was given to lead a respectable life.—A railway accident, which fortunately was not attended with loss of life, took place on Monday in the neighbourhood of the Barnes Station of the South-Western line. An up-train from Kingston was about to pass to the rails of the down loop line over a sharp curve. In making this curve the engine went off the line, dragging two of the passenger carriages with it, and ran on, tearing up the permanent way, till the driving wheels were embedded in the soil. The passengers were terribly frightened, but beyond the shaking none of them were hurt. The accident caused the line to be blocked up for some time.—Three bodies were recovered from the Rochdale Canal in Gaythorn on Monday morning, and there seems reason for believing that a double attempt to rescue one has resulted in the death of the three persons. The bodies are those of a man, a woman, and a child; and the supposition is that the child having fallen into the water the woman attempted to rescue it, but, getting into danger herself, the man went to her assistance, and the three perished.—The trial of the prisoners, Daily, Barker, Hartley, and Elizabeth Moores, on the charge of having been concerned in the great robbery at the shop of Mr. Howard, jeweller, Manchester, has been held. Hartley and Moores were acquitted. The two other prisoners were convicted and sentenced—Barker to fourteen years' and Daly to seven years' penal servitude.—Some months ago a man named Davis, residing at Hatcham, was murdered, and the man charged with the murder, named Havelin, formerly a soldier in the Guards, absconded. He has been apprehended on the information of a soldier.—An inquest has been held on the body of a man named Coltson who was found drowned in one of the ponds on Clapham-common. The deceased had been a master bell-hanger in Clapham, and finding that he was not able to attend to his business as before, he became desponding, and there was no moral doubt that while in that state he committed suicide. The jury, however, returned an open verdict, as there was no legal evidence to show how he came into the water.—A fatal accident occurred on the river, between Battersea and Putney, on Friday, the 7th inst. Some young men had gone up in a light wherry to witness the exercise of the University boats' crews, and when in the act of shifting rowers, one of the young men, who was standing up, toppled into the river. In the attempt to rescue him the boat itself upset, and before any of the other boats, with which the river was studded, could come to their assistance, two of the crew, who were brothers and clung to each other, sank, and were drowned.—An inquest was held on Saturday on the body of a man named Perry, who hanged himself in his cell in Newgate, where he was taken on the charge of having robbed his employers. The suicide was committed in a very ingenious way, betraying much deliberation and forethought. The jury returned a verdict of "Suicide while of unsound mind."—Another inquest was held the same day at Millbank Prison on the body of a prisoner who was under sentence of penal servitude for life. The deceased had succeeded, after several deliberate attempts, in committing suicide. Verdict, *Felo de se*.—An inquest was held

on the same day on the bodies of two men who were killed by an explosion of steam in a workshop at St. Luke's. It appeared that two second-hand engines were being put up on the premises, and when one of them was erected it was set to work, the steam-pipe which was intended to connect the two being stopped up with a wood plug. This was not sufficiently secured, as on Wednesday afternoon the plug was forced out, and the two men were so scalded that they only survived a few hours in great agony. A third man was also scalded, but he managed to crawl to the engine and shut off the steam. The jury returned a verdict of accidental death, but censured the practice of working engines with plugs that were not fastened with clasps or bolts.—A serious fire and explosion took place on Tuesday morning in Suffolk-street, Borough, by which a great many persons were more or less injured. Messrs. Tilleard have an oil and drysaltery warehouse at this place, and one of the firm was engaged in the cellar pumping up some benzoin oil, when a cry of fire was raised, and flames burst out in the premises, and explosion after explosion, to the number of four or five, took place, by which the house was shaken down, the slates, beams, &c., were sent flying over the streets, and nothing but the four bare walls were left standing. Several of the inmates on the premises, and a great number of passengers in the street sustained injuries of a more or less severe character.—The men and women charged with being concerned in the City burglaries were put upon their trial at the Central Criminal Court on Wednesday. The particular case gone into was that of breaking into Mr. Walker's shop in Cornhill. Geoffrey pleaded guilty to receiving some of the goods. After the evidence the Recorder ordered the female prisoners to be acquitted and discharged from custody. Sentence upon them was deferred until the other cases were gone into.—A man named Samuelson has been committed for trial on a charge of stealing bank notes to the value of £750 from the Bank of England. Samuelson has been for many years a porter at the Bank. Last October one of the tellers in the Bank left a number of notes in his case on his desk for a few minutes. When he returned they were gone. The prisoner, one of the Bank porters, who was in the room, was questioned as to them, but he denied all knowledge of their whereabouts. Within the last few days it was found that he had been dealing with some of the notes at Hull, and he was apprehended with the remainder of the notes in his possession.

FOREIGN INTELLIGENCE.—The Emperor Napoleon, as we learn by a telegram from Paris, has ordered a bust of Mr. Cobden to be placed in the Museum at Versailles.—A very long debate took place in the Corps Legislatif on Friday, the 7th inst., on an amendment proposing the abolition of the punishment of death, which, though very eloquently supported by M. Jules Favre, was negatived by a large majority. On Saturday the question of compulsory education was debated, when the Government promised to introduce a measure which, while not enforcing either compulsory or gratuitous education, would concede such improvements as might be found necessary. On the religious questions an amendment was brought forward in the Chambers on Saturday by the Opposition, in which was urged the necessity for some guarantee to secure liberty of conscience and a free discussion of religious and philosophical questions. During the debate on Monday M. Jules Favre drew attention to the foreign policy of the Government. He spoke of Mexico, Italy, Denmark, and Poland, and declared that none of the pending questions affecting these countries had been settled. Italy awaited her unity, and Poland her reconstitution, while Mexico remained in a deplorable condition. He complained of the policy of the Government in regard to Den-

mark, and may be said generally to have brought in a bill of indictment against the management of the Empire's foreign affairs. M. Emile Ollivier defended the foreign policy of the Government against his ancient colleague. The debate was resumed on Tuesday. M. Picard sustained the views of the Opposition, and M. Rouher was the champion of the Government. The Minister stated, in the course of his speech, that the French troops would all return home "as soon as possible." In a subsequent speech M. Rouher denied that there is the slightest chance of a war between France and the United States. It is now certain that M. Baroche is to be President of the French Corps Legislatif, and the deputy for Seine-et-Oise has vacated his seat to make room for the new dignitary. An opposition candidate is, however, to be brought forward, and a keen contest is expected. M. Paulin Limayrac, it is said, is to be appointed to the invidious office of chief censor of the press. M. Carron has been appointed commissioner at Dublin on behalf of French subjects who shall have articles at the forthcoming exhibition.—The Marquis de Lavalette has inaugurated his tenure of office by suspending for two months the *Union de l'Ouest*, for an article in its columns respecting certain rumours. The same paper has already been distinguished by three warnings previous to this, and a two months' suspension. It is understood that the Prince Imperial accompanies the Emperor on his trip to Algeria. M. Maurice Joly, a member of the Paris bar, is about to be prosecuted on suspicion of being the author of a work which was published six months ago at Geneva, wherein, it is alleged, the writer holds up the French Government to hatred and contempt.—The Belgian Minister of War, General Chazal, fought a duel on Saturday with M. Delaert, a deputy, who considered himself insulted by the language used by the minister during a debate in the Chamber of Deputies on Wednesday. The result of the duel was that General Chazal was "very slightly wounded in the side."—The Treaty of Commerce between Austria and the Zollverein was signed at Berlin on Tuesday.—The debate on the bill for the modification of the Danish constitution has concluded, after having been protracted for many weeks. But it has only ended in a sort of *flaseo*. Adopted by the Upper House, it has been rejected in the Lower by a small majority.—At Rome Palm Sunday was celebrated with splendid ceremonies. The Pope blessed a number of palms and distributed them among the representatives of foreign States. The Duke de Persigny, to whose mission so much political importance has long been attached by anticipation, has arrived in Rome.—The Prince of Servia, "desirous of recognising the services rendered by Richard Cobden to the cause of humanity and of Servia," ordered a funeral service in honour of his memory to be celebrated.—It seems not quite certain whether the Emperor of the French has given up his projected visit to Algeria or not. The yacht *Aigle* has returned to Toulon to be at his disposal should he decide upon making the voyage. But the general impression appears to be that he will not go, neither the state of Algeria nor that of his own health wholly favouring such an expedition.—The Spanish Minister of Public Works died suddenly in Madrid on Wednesday from a stroke of apoplexy.—Despatches received in Berlin from St. Petersburg announce that the Council of the Empire has approved the new press law submitted to it for examination by the Government, and that it will probably be promulgated immediately. This law allows the Minister of the Interior to suspend temporarily any paper after three warnings, but requires a vote of the Senate before a journal can be actually suppressed.

AMERICA.—The military intelligence brought by the *Africa* is interesting and important; but the details are very im-

perfect and obscure. General Lee attacked the Federals on the 25th of March, near Petersburg, and a severe battle ensued. The Confederates, we are told, gained a temporary success, but were afterwards repulsed. The losses were heavy, but no estimate of them has been transmitted to us. It has been reported in the North that General Grant's army had commenced a movement; but up to the date of the latest telegrams no confirmation of the report had been received. General Sherman, it is announced, had had hard and continued fighting since leaving Fayetteville, but he had formed a junction with the corps of Generals Schofield and Terry at Goldsborough, which had been occupied by General Schofield on the 22nd of March, and there, it is stated, the armies were resting to refit, the campaign having been a glorious success. General Sherman had issued an order of the day, dated near Bentonville, on the 22nd of March, in which he stated that the concentrated army had upon the 21st been beaten upon their chosen ground, and were fleeing in disorder, leaving their dead and wounded, and burning the bridges in their retreat. General Sherman had quitted his army and proceeded to City Point, where he held a council of war on the 27th of March, with President Lincoln, General Grant, and General Sheridan, and afterwards returned to Goldsborough. The unconfirmed report of the movement of General Grant's army had arisen immediately after the meeting of this council of war. President Lincoln remained at City Point, whither Secretary Seward had gone to join him. Rumours of peace negotiations were again current; but a New York telegram of the morning of the 31st March states it to have been "semi-officially denied that General Lee has demanded a peace conference."—The *City of London* brings intelligence to the 1st inst. A movement had commenced in the army of General Grant in which Sheridan took part. The Confederate pickets were driven back, and some skirmishing with trifling losses on both sides took place. The Federal forces have advanced against Mobile, and from heavy firing which has been heard it is believed the attack is commenced. Mobile is said to be provisioned for a six months' siege.

INDIA.—A summary of Sir Charles Trevelyan's financial statement has been received from Bombay. The Indian deficit for the year ending in April, 1865, is stated to amount to £14,000; but the surplus for the year ending in April, 1866, is estimated at £500,000. The income-tax is to cease, but an export duty of 3 per cent. *ad valorem* is to be levied on jute, wool, tea, and coffee, and one of 2 per cent. *ad valorem* on hides, sugar, and silk. A brief telegram from the Bombay Government, received on Saturday at the India Office, announces that General Tombs has re-taken Dewangiri. The Bhootanese, who are stated to have fought well, had 130 men killed, and 30, including two of their chiefs, were made prisoners. As to the English loss, we only learn that no officers were killed.

NEW ZEALAND.—A telegram received at the War Office from General Cameron, announces a sharp engagement between the British troops in New Zealand and the insurgent Maoris. General Cameron states that on the 24th January he advanced with 800 men towards the Waitotara river, and that on the same day there was a skirmish with the insurgents, who assailed his pickets. On the 25th January the Maoris in force attacked his camp, but were repulsed with the loss of seventy killed and an unknown number wounded. The losses of the English troops during the two days amounted to three officers wounded, and fifteen men killed and thirty wounded. On the 5th February General Cameron crossed the Waitotara river and encamped on its left bank.

TO CORRESPONDENTS.

ERRATUM.—In our issue of the 1st inst., in Masonic Mems., for "Bedford Eye and Ear Infirmary," read "Bradford Eye and Ear Infirmary."

THE GIRLS' SCHOOL.—Our report of the election on Thursday is necessarily delayed, owing to Good Friday having necessitated our going to press some eighteen hours earlier than usual.

.—Various communications are held over from the same cause.