MASONRY IN CHINA.

By Bro. Alexander Jamieson, Sion Chapter (No. 570), Celestial Encampment, Shanghai; J.W. Northern Lodge of China (No. 570); late Interpreter to the U.S. Consulate-General in China.

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;" Hsieh Fong, "Universal Plente;" Tung Chi, "Union in Order," and so on.
ance, a few years afterwards, it assumed the name repressed, connection with it being, at the same time, made a capital offence. At its next appearance rebellion was quelled, and the society nominally 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.

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 Shao hui, or “Brotherhood of the Sea and Land,” the other the Yi Sheng hui, 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 all the dictates of an arbitrary chief. These brotherhoods have had many names. One of the earliest was the Pai lien Chiao, 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 hui, 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 hui 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 hui gained a new lease of life as the San ho hui, 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 Hwung 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 hui. 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 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-tsun, 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 is, 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 theoretical 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, and 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 loi (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 govern-ors 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.

“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.

“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 huei, 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 hsuing 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 hsuing 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 sparingly 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, during the new year.
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 hitherto pre-
vented the brethren of Lodge Rising Star receiving
the benefit of this degree. About a dozen of our
Proscer 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 En-
campment at Poonah has, in its absence, has
been recently revived.

Calcutta continues to maintain a vigorous tone
under the superintendence of their most energetic
Provincial Grand Master, whose uniring exertions
in the cause of the Order are manifest in the suc-
cessive 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 recep-
tion.

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 CONFERENCES.

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 pub-
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plus général, le fatalisme est la doctrine de ceux qui
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comme l'œuvre d'une cause intelligente, mais comme
le résultat d'une aventure nécessaire. Dans ce cas il se
confond 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 indi-
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l
mouth of May and may-worms and the carnival on Epsom Downs, who will love Joseph Wolff none the more for this. But Dr. Wolff was never a conventional religious. 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 Papacy. 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 honestly give 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 Roman 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-dogmatists 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 position, 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 never so clearly seen as when he says that 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 which he was saved, and to his posthumous edition of the missionary's life of the Virgin. It is well to remember that Joseph Wolff was not in anywise a Jesuit; his mother was a Protestant; and that he was sent to Paris to study medicine. And the story is told 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 position, 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

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, Jacobites Christians, and Devil-worshippers, carries with it a sustained interest that missionary travels can only exceptionally command. One day it is Isphahan, another Tehran, then Brit, 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 taking 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 his soul-saving way. From that moment until Dohurasa 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 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 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 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 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 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 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 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 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 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 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 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 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 history seems to grow.
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 cowering 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 Ave 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 FIEP 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 England has no connection with Craft Masonry, but the two Saints John were believed to have and...
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. 10th, 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. Wrankmore, witnessed by Richard Stone, S.W., Edwin Mande, 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, \[\Box\] but no number is reason that the individual alluding to the brotherhood to in the following form of letter for the Stev'ard:

Dear Stev'ard,

I am not a Stev'ard 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 fraternal 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 the formula 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-care 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 fraternal,
It had been asserted formerly that Devon had been much 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 institution was practiced 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 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., 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 fifty and sixty. The visiting lodges were represented by deputations from Unity, Wareham; All Souls, Weymouth; St. Guthergam, Wimborne; Hengist, Bournemouth; and Elks de Derbain, 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 1705, 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 Loddor. John Taylor was the person who built the lodge, the other brethren residing in this town, Bro. Briggs, S.W., Bro. Cold, 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, J. Dupre, T. 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. Rev. J. Huyshe, and after the withdrawal of the cloth the usual and Masonic toasts were drank. Bro. Close proposed "The Health of the Worshipful Master," which was pleasantly responded to.

In order to do honour to the occasion the Rev. J. Huyshe, Taylor's-brother, came from the city, and the lodges of Dorset, B. P. Masonic, &c. were opened for the purpose of the day having been celebrated as the centenary of its establishment. In order to do honour to the occasion the Rev. J. Huyshe, Taylor's-brother, came from the city, and the lodges of Dorset, B. P. Masonic, &c. were opened for the purpose of the day having been celebrated as the centenary of its establishment.

The dinner was in every respect all that could be desired, and the company of the lodges presided, and was sustained by Bro. Briggs, S.W., and Bro. Cold, J.W., and the other officers of the lodge.

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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 Health of the Worshipful Master," which was pleasantly responded to. Bro. Clase proposed "The Immediate Past Master and the other Past Masters of the Lodge," which was suitably acknowledged by Bro. Linde and Johns.

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lodge having been brought to a satisfactory conclusion, the demonstration of satisfaction and pleasure, and the proceedings at the brethren, sat for his portrait, in consideration of his having hood. The oldest member of the lodge now living is Bro. John birthday of Shakspeare, and the one-hundredth of Handel were present age. It was but recently that the three-hundredth

The W. Master brought his remarks to a close by saying that but

of this same De Bon, the cake of bread has been framed and

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

the Lodge of Amity, the brethren of this lodge had ruled the Craft so conspicuously, with such credit to himself and advantage to the fraternity at large.

The toast was very warmly received.

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 Pix’s; and even at present had not this loyal 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 blessèd them. After thanking the Master for the very able and deeply-interesting digest he had read to them of the history of Poole, he said that in the past hundred years he had given the toast, adding to it the words, “Let brethren continue.”


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 actuated the Past Masters of the lodge, of every brother who partook of it.

Bro. S. PETTET proposed “The Health of Bro. the Rev. T. Pearce, Prov. G. Chap.,” 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 1808. Public business necessitated his presence elsewhere that day, otherwise he would have been with them.

This toast having been accorded, the W. Master proceeded with the usual Masonic honours. In 1815 the Lodge of Amity was, by a warrant from the Provincial Grand Master, adjourned to the town, and in 1851 the lodge adjourned to Bournemouth, and the corner-stone of the parish church was laid with the accustomed Masonic ceremonies. In 1816 the Lodge of Amity was, by a warrant from the Provincial Grand Master, adjourned to the town, and the lodge was held and the corner-stone of the parish church was laid with the accustomed Masonic ceremonies. In 1816 the Lodge of Amity was, by a warrant from the Provincial Grand Master, adjourned to the town, and the lodge was held and the corner-stone of the parish church was laid with the accustomed Masonic ceremonies. In 1816 the Lodge of Amity was, by a warrant from the Provincial Grand Master, adjourned to the town, and the lodge was held and the corner-stone of the parish church was laid with the accustomed Masonic ceremonies. In 1816 the Lodge of Amity was, by a warrant from the Provincial Grand Master, adjourned to the town, and the lodge was held and the corner-stone of the parish church was laid with the accustomed Masonic ceremonies. In 1816 the Lodge of Amity was, by a warrant from the Provincial Grand Master, adjourned to the town, and the lodge was held and the corner-stone of the parish church was laid with the accustomed Masonic ceremonies. In 1816 the Lodge of Amity was, by a warrant from the Provincial Grand Master, adjourned to the town, and the lodge was held and the corner-stone of the parish church was laid with the accustomed Masonic ceremonies. In 1816 the Lodge of Amity was, by a warrant from the Provincial Grand Master, adjourned to the town, and the lodge was held and the corner-stone of the parish church was laid with the accustomed Masonic ceremonies. In 1816 the Lodge of Amity was, by a warrant from the Provincial Grand Master, adjourned to the town, and the lodge was held and the corner-stone of the parish church was laid with the accustomed Masonic ceremonies. In 1816 the Lodge of Amity was, by a warrant from the Provincial Grand Master, adjourned to the town, and the lodge was held and the corner-stone of the parish church was laid with the accustomed Masonic ceremonies.
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.; J. W. Siveright, J.W.; Stonier Leigh, Sec.; and J. M. Hill, as Deacons. There was a good attendance of the brethren, among whom were Bros. J. Groves, I.P.M., P. Prov. G.S.B.; Simpson Armstrong, P.M.; and A. D. Loewenstark, P.R.W.M. Treas.; P. Walters, Sec.; J. C. A. P. Leonard, D.R.A.M.; F. J. Lilley, S.W.; A. Avery, J.W.; W. Williams, S.W.; D. G. Liebenhals, J.A.V.; Charles E. Mathews, S.W.; R. T. Lattey, J.W.; II. F. Blanford, S.D.; W. T. Pepper, P.M.; Dr. Powell, Honorary Member; R. T. Callan; J. II. Hopkins, Sec. and Treas.; Hopkinson, as I.G.; D. J. Denyer, Tyler. Bros. A. Nathan having expressed his wish to rejoin the lodge, was accepted by acclamation. This worthy brother was initiated by Bros. Abbott having expressed his wish to rejoin the lodge, was accepted by acclamation. This worthy brother was initiated by Bros. Abbott, Principal S.G.W.; Mathews, S.A.V.; Hodnett, J.W.; Merriot, S.D.; Hopkinson, J.D.; Baxter, Sec. and Treas.; Hopkinson, as I.G.; D. J. Denyer, Tyler. Bros. Abbott having expressed his wish to rejoin the lodge, was accepted by acclamation. This worthy brother was initiated by Bros. Abbott, Principal S.G.W.; Mathews, S.A.V.; Hodnett, J.W.; Merriot, S.D.; Hopkinson, J.D.; Baxter, Sec. and Treas.; Hopkinson, as I.G.; D. J. Denyer, Tyler. Bros. Abbott having expressed his wish to rejoin the lodge, was accepted by acclamation. This worthy brother was initiated by Bros. Abbott, Principal S.G.W.; Mathews, S.A.V.; Hodnett, J.W.; Merriot, S.D.; Hopkinson, J.D.; Baxter, Sec. and Treas.; Hopkinson, as I.G.; D. J. Denyer, Tyler.
Barton, Provincial Grand Master, under Scotland, proposed the health of the ladies, which was drunk with exhausted spirits.

The health of Her Most Gracious Majesty the Queen, the delicacies of the season, was announced at midnight, 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, were not wanting.

It was a lively scene—the galaxy of youth and beauty mingled to render the occasion imposing. The whole had a very neat appearance, and the most imposing.

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.

MASSONIC FESTIVITIES.

BOMBAY.

The annual Masonic ball took place on the 17th Feb., under the patronage of the Provincial Grand Masters, and the ladies present 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 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 ensign, 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 Ionic 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 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.

POETRY.

SONG OF THE VOLUNTEERS.

England, as of old, girded round by ocean foam,
Now boasts a double breastwork guarding hearth and home.

Will it live, this inner land, hating like the sea?
Comrades can they trust us ever to be?

When the line of red springs up, at alarm of the drum,
Oh, willingly we'll give, ere a foe man's foot shall land,

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.

The 'Defence, not Defence' 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.

For our Queen and our Country ever to be;
For our Queen and our Country ever to be.

In Mac Millan for April.
got furious, Avcnfc with his complaint to the Iuteudant of
laughing of the villagers to Avhom he told his story. He

good penmanshi p in our ago, as compared Avith former

however, he learnt the truth from the mocking and

left them, He Avas near fainting Avith fright; he fell on

the same; and precisely in the same spot as Avhen he

whether tho key he had in his pocket would fit the lock.

It did fit the lock. He opened the door, Avalked in, and

and the more lie did so the more he Avas struck Avith the

Avas thunderstruck on finding not only the rooms Avere

Avas struck Avith the sport of some evil spirit. After Avandering about a

disappeared , and he came to the conclusion that he was

the avenue unusuall y long, thoug ht he had gone too far, re-

carefull y watched , had finished his liveries. When the

Avas in it, and reconstruct it exactly as it had boon ,

handsome avenue to his chateau in Anjou , in Avhich a

Charnace had been one of Louis the Fourteenth' s pages

perioperative, without its dot! neither, in reading, was he ever at a

say much for the handwriting of ladies of that or any earlier ago, for a tolerable education for women

is 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

prove good readers or orators, there is the more reason

to be precise according to simple principles founded on nature. The reader or

speaker must be thoroughly practised in the management of the breath, passing, speaking upon different pitches of the voice, and in various rates of movement; 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 an eloquence so developed and refined and 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

a fortune 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 advise, 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 boxer, without development of

muscular practice, according to the rules deduced from ex-

periences. 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 greater and proper practice, over equal the Oxford

or Cambridge eights, 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

carriage. It was then a pleasant, highly-inhabited country

village, no Rosherville to tempt Cockney travellers, no

booths on Windmill Hill, no pretentious houses of refresh-

ment to attract the weary. The Margate hoy called

once a day, and there were boats to 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 passenger

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-
pecing 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 noble sex (is it so denominated?), might have reasonably looked for a quick passage. About four o'clock, however, our hopes were dashed, for our 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 you go on?" Master Captain curtly answered, "Do you wish me to settle my boat?" About six o'clock the fog banks began to disperse, 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 £250,000 a-year.

Mr. Byron's new burlesque, with which Miss Wilson will open the theatre in Tottenham Street, Tottenham Court Road, on Saturday week, is entitled "La Sonambula; 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 16,000 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 Louise Pye has given up her intended trip to America, in consequence of the illness of her father. The Star Flower remarks of her that she is not only the best of English singers, but one of the best of Englishwomen.

It is remarked that the Times has never published any notice of Mr. Bourneaul's new drama "Arrah-na-Pogue" at the Princess's. The critic, it is said, wrote a notice, "Omen.

The Star Flower says that Mr. Sothern's new sensation song in the "Woman in Mauve," which is advertised with Mr. Mugggrave as the composer, is identically the same as an air called "La chan t la fou brag ique," composed by Mr. Chantagne, a French musician, for a Palais Royal burlesque, "Les Diablos Rosses," which Madame 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's spirit; Mr. Macready as Comus; Mr. James Anderson as the Elder Brother; Miss Fortescue as the Younger Brother; Miss Helen Faucit as the Lady; and Miss Romer as Sabrina.

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

Dean Millman's "Fazio" is being played at Sadler's Wells Theatre, with Miss Marriott as Bionco and Mr. George Anne Colville 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 Musique states that in addition to the other singers announced by Mr. Gyo for the coming season, Madame Vanderheuvel-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 sung superbly, resumed the character of John of Leyden, of which he was the original representative in England; Madame Fillipine de Besburg 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 cut down, 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 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 levee on the 20th of the same month.

EMPERIAL 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 second 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 Belo moved an address for copy of papers and extracts of correspondence relative to the proposed Canadian defences and the share of the provinces. Sir John Pakington also asserted that the docu-
Greatest amount of the knowledge and judgment of the country was held on Monday night, and presided over by Lord Stanley, Mr. Thomas Hare read a paper suggestive of such an organization. It indicated the public sense of the loss which the country has experienced. 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 Speaker. Mr. Gladstone in his address said that the Government would institute an investigation into the subject. After some other business, the House adjourned for the night.

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 31 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 1,690, which is 238 above the estimated number according to the population. The number of births in the week was 2,205, or more than half the number born in the ten towns.—The pamphlet of the cotton manufacturing unions continues to decline, and according to Mr. Purdy’s last return, in a larger ratio than last year. In the first week of the present month the number of paupers on the Guardians’ relief lists was 3,750. Three unions only exhibited any increase, and that, too, of a trifling character. The following unions had fewer paupers on their books, namely:—Huddersfield, 120; Oldham, 320; Ashton-under-Lyne, 120; Blackburn, 310; Bolton, 130; Barnley, 430; Bury, 150; Clitheroe, 100; Haslingden, 290; Manchester, 300; Preston, 130; Stockport, 150; and Warrington, 170. These were the more conspicuous cases only. The class of adults able-bodied, included in the total number of paupers who were off the rates, amounted to 1,930. The out-relief was £378 less than in the last week of March.—The funeral of Mr. Cobden took place on the 7th, at Livington, near Midlothian—the body of the lamented statesman being laid beside that of his own son, who died a few years ago. There was a considerable attendance of members of Parliament, including the Chancellor of the Exchequer, Mr. M‘Intyre 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 Mr. Thomas Hare, Mr. Thomas Hare read a paper suggestive of such an organization of the metropolitan elections as would call into exercise the greatest amount of the knowledge and judgment of the constituents, and as far as possible disarm all corrupt and pernicious influences. After the reading of the paper a long discussion took place, in which, amongst others, Mr. Sibert Mill took part, and in 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 them, 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 civilization. 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 manoeuvres of General Sherman is that in all future wars the spindle 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 disgraceful, 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 the United States troops 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 2,000 of all ranks.—In the Court of Arches, Mr. 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 motion, 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 acts of the mob. 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 Bever 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 shanking 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 Goythorn on Monday morning, and there seems reason for believing that a double attempt to rescue one lost 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, Daly, 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 bellringer, named Coltson who was found drowned in one of the ponds on Clapham-common. The deceased had been a 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 set of shifting rovers, 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 cloths or bolts.—A serious fire and explosion took place on Tuesday morning in Saffolick-street, Borough, by which a great many persons were more or less injured. Messrs. Tilsehall have an oil and drysalter warehouse at this place, and one of the firm was engaged in the collar 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 hare 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 concude 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 those 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-
The Minister of the Interior to suspend temporarily a newspaper, a journal can actually be suppressed. The Council of the Empire has approved the new press law submitted to it for examination by the Government, and that:

Madrid on Wednesday from a stroke of apoplexy. De-

It seems not quite certain whether the Emperor of the French has given up his projected visit to Algeria or not. The yacht Aggis 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 as 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 28th 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 for the North. General Sherman has 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 23rd of March, and there, it is stated, the armies were resting to refit, and the campaign having been a glorious success. General Sherman issued an order of the day, dated near Bentonville, on the 23rd 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 quelled his army and proceeded to City Point, where he held a council of war on the 29th of March, with President Lincoln, General Grant, and General Sheridan, and afterwards returned to Goldsborough. The unconfirmed report of the movement of General Gaudry's army had arisen immediately after the meeting of this council of war. President Lincoln remained at City Point, whether Secretary Seward had gone to join him. Rumours of peace negotiations were again current; but a New York telegram of the morning of the 21st states it to have been "semi-officially denied that General Lee had 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, 1869, is stated to amount to £11,400,000; but the surplus for the year ending in April, 1868, is estimated at £20,000,000. The income-tax is to cease, but an export duty of 3 per cent. on sultanes is to be levied on jute, wool, tea, and coffee, and one and a half per cent. on sultanes on hides, sugar, and salt. A brief telegram from the Bombay Government, received on Saturday at the India Office, announces that General Toms has re-taken Dewangiri. The Bhootanese, who are stated to have fought well, had 120 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 21st 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.

ERASMUS.—In our issue of the 1st inst., in Masonic Memo., 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.