

LONDON, SATURDAY, AUGUST 27, 1864.

## FREEMASONRY FROM THE OUTSIDE.

*(From the Kendal Mercury.)*

What is the inward part or thing signified in Freemasonry? In vague and general terms we are told that Masonry is one of the loftiest things in the world. Its outward and visible signs of its inward and spiritual graces are as old as Adam—nay, older, for the creation of the world was only an act of Freemasonry. Its “signs” of to-day are clearly traced in the reign of King Solomon. It makes the Christian a better Christian; and further than this we fancy it is impossible for even Freemasonry to go. We have heard a “Mason” affirm that it is impossible to fully understand the Bible without first being initiated into the mysteries of Masonry.

And yet in these days of broad, open truths the Masons keep their Craft a secret—a profound secret, for a betrayal of which death itself (if the betrayer had his deserts) would only be too light a punishment. We have seen a great deal of Freemasonry in Kendal during the past week. The procession was pretty; the men were dressed in the best that could, we suppose, be had for English money; and perhaps each individual of the hundred brethren was, and is (we sincerely hope it) a peer in Heaven’s own order of nobility. But we heard, on all sides, from the crowd that looked on, the uniform question—“What does it all mean?” What is Masonry shorn of its jargon and secrets? What is there in it to cause a young man to long earnestly to be called after its name? Is there anything in addition to nods, and winks, and peculiar grips of the hand?

We ask for the sake of information—will any one of the hundred brethren condescend to enlighten us, in common-sense terms, and they will, in shedding light upon us, shed light upon very many more. “It is good for brethren to dwell in unity,” and as all mankind are brothers why not try to make all Kendal, to begin with, Freemasons? If that would not be the proper thing—why not? The true Master Builder, who rebuilt the Temple in three days preached to the whole world. If there is a boundary to the universe there is possibly also a boundary to His charity. We don’t wish to say a word against the Masons, but is their Masonic charity built on the same foundation? Or is it simply a relic of the days before gas lamps and lucifer matches were invented? It is interesting; but so is Punch and Judy. We cannot always bow down to interesting things. Above all things it were simply ridiculous to bow down to a Secret—to go into a society with your eyes closed, and then remain in it with your lips closed (to outsiders) for ever. Ask a Mason what it means, and you are, in nine cases out of ten, told that it is good, loyal, virtuous—

and nobody knows what; but ask *how* it is better, more loyal, more virtuous than other societies profess to be, and there is a dead lock. We speak for ourselves—we never yet asked a Mason for definiteness and got it.

O, that we had it before us in black and white! O, that the Rev. W. Cockett, who preached so admirable a sermon, could have shown the world a light of Freemasonry to be set on a hill-top to give light to the nations—to “the world at large!” But that can never be. Before a man can know what Masonry is he must be a Mason. And before he can become a Mason he must be prepared to pay so much “down,” and so much a year in the future, or till he arrive at a certain age. The “Grand Master Builder” had his first objects among the poor. We are puzzled to know how the Masons are following in His footsteps. If any person can show us we will be grateful to that person till our dying days.

Only, if any one will so favour us, pray let it be the whole story—not half of it. Our lady readers in particular are especially solicitous. And the promise, faithfully, that it shall never go farther than the *Mercury* carries it. They want to know what is said and done in the lodges. They want to know the shibboleth of the tribes, and if it is common to the little Benjamin of Kendal, and the big Judah of London. In short they want an explanation; and we, in their name, offer a new apron of elegant needlework, and of divers colours to the first Kendal Mason who in the interests of humanity will dare to—split.

We offer the apron to any Mason of any degree; but if a P.G.I.W. will “split” we are authorised to offer ten talents of silver and three changes of aprons. The thing is important—who’ll bid? We know one P.G.I.W. who is learned in the art of taking bids and drawing them?—will he on such a momentous occasion consent to bid?—He or any one? It would be a glorious event. Think!—it would be done for the first time in the history of the world—or indeed in the history of Masonry, compared with which the history of the world is nothing. The man who splits will be the hero of countless generations. His will be the one name to which ladies will pay most honour till the end of time.

Does the thing need argument? Then let us plead that the age of secrets is all but gone; that the last respectable vestige of it is Freemasonry. If it is the noble thing it professes to be it should belong to all. If it secures truth, sobriety, and all the virtues surely we outsiders need it too. Once communicate it to the world and Teetotal Societies would be needed no more. Midnight missions would be things of the past, for the brothers would be good, and the sisters would no more need saving. Sects and parties; wars and rumours of wars would be at an end. The universe would be one church and one brotherhood, and the Masonic grip would bring down the angels of

heaven to sing their songs of peace and goodwill over a new born race.

Since the days of Peter and Paul surely the true Freemasons of the world have been men like Augustine, John Wickcliffe, Francis Xavier, John Howard, and that meek and kind and gentle spirit Leigh Richmond. "The Dairyman's Daughter," is it not a manual of Freemasonry? The grip of Wesley, was it not the mystic sign of true brotherhood, binding "man to man the world o'er?" Weigh "A man's a man for a' that" in the balance with the "Farewell to a Masonic Lodge," written by the same Burns; and see how, in the balance of countless ages, the scale will go down with the grand brotherhood of man. The heroes of midnight missions, surely they are "brethren of the mystic tie." But none of the above were men with sublime secrets. The world sifts out, from its distinguished names, only a very few for immortality; and those few are not the great, the learned, the powerful, but essentially the unselfish—those who comprehend the one everlasting bond of brotherhood—of that brotherhood whose grip may be felt wherever there is a man.

Gently, then, we ask, dear Brother Mason—will you—split? All the ages are looking down on you. These old Westmoreland mountains—Pshaw!—what are they or Pyramids, compared with you?—Ages, older, grander, sublimer than the mountains, look down on you and your destiny—will you split? It will be an honour to your name. Your children will crown themselves with it, as with a crown of glory, when they confront their enemies in the gate. Senate will echo your name to senate, and Anglo-New Zealand historians—a thousand ages in the future—tell of the high moral qualities, the transcendent heroism which led Brother Dash to give to all the poor suffering race of Adam the riches and blessings of Freemasonry. We trust the event will show that our poor words have not been written in vain. We draw a bow at a venture; if it smite a P.G.I.W. between the ribs we shall be well repaid.

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#### MASONIC NOTES AND QUERIES.

##### THE CHERUBIM.

[In reply to the query of "Z. Z. Z." in our last, we offer him the following remarks on the Cherubim. Why the Grand Lodge adopted them on its seal is not conclusive, seeing that it discarded its own old device and bodily appropriated the arms of Royal Arch Masonry, to whom the Cherubim more particularly apply. That, however, being no part of the present inquiry, we at once proceed to give some details of those mysterious figures inquired about:—

Cherubim is the name given to the beings placed at the garden of Eden, immediately after the promise

of a Saviour, and the covenant of mercy, had been revealed to fallen man. The same name is applied to the "living creatures" beheld in Ezekiel's vision, and to those golden figures which were placed on the mercy seat in the holy of holies, and embroidered on the veil and curtains of the tabernacle. Numerous and conflicting views have been held respecting these remarkable beings.

The first inquiry presenting itself is this: Are the peculiar forms ascribed to these extraordinary beings actual or symbolical? We know not, with any certainty, the form they presented on their first manifestation at the gate of Paradise, nor the entire figure of those which were placed upon the mercy seat in the holy place. They are described as having wings which stretched over the mercy seat, and their faces looked toward one another and toward the mercy seat; but a detailed description of their entire form is not given. The same named figures were on the ark of the covenant when it was placed in Solomon's temple; but besides these golden cherubim there were, in the temple, two others made of the wood of the olive tree overlaid with gold. These were 10 cubits high, having wings, each 5 cubits in length, and they were placed, apparently, with their wings expanded and unitedly stretching from one wall to the other of the holy of holies. But here, again, there is no more minute description of their form, and in the time of Josephus all further knowledge of their shape was lost, for he says—"No one can tell or even conjecture what was the form of these cherubim."

The prophet Ezekiel, however, in a vision which he had of the Shekinah and of the Cherubim, presents us with a full and minute description of the form under which those creatures were shown to him. He says—"And I looked and behold a great whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of 4 living creatures. And this was their appearance; they had the likeness of a man. And every one had 4 faces, and every one had 4 wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their 4 sides; and they 4 had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they 4 had the face of a man, and the face of a lion, on the right side: and they 4 had the face of an ox on the left side; they 4 also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning" (Ezekiel, i. 4—14). Such is the description the prophet gives of those remarkable

beings; and speaking of them again, in reference to this vision, he says—"This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims" (Ezekiel, x. 20).

Ezekiel was a priest, and therefore, it may be presumed, familiar with the forms of the cherubim in the temple; but whether he knew the cherubim, in his vision, because of their resemblance to the figures in the temple, is a point no one can determine. If he did, then they are a representation of those figures as they appeared in the temple; and whether he did or not, his words are, unquestionably, a true description of them as they appeared to his view. With this fact it should be taken into consideration—Were these the actual or symbolical forms of the intelligent beings called the cherubim? Are we to suppose that in heaven, in the immediate presence of the Deity, there are actually beings presenting the singular combination of 4 faces—the face of an ox, a lion, an eagle, and a man—and with the feet of a calf? Or are we to suppose that while the existence of intelligent beings, under the name of cherubim, is actual, the forms described are emblematical—expressive of certain mental and moral properties predominant in the nature of these exalted beings? That intellectual and spiritual beings, in heaven, should actually have such grotesque forms shocks our sense of propriety, but that moral and intellectual qualities should be thus represented is in perfect harmony with the symbolical character of the sacred writings and the usages of ancient nations.

The Book of Daniel, written by one who was a contemporary with Ezekiel, abounds with such symbols, expressing moral qualities. The Assyrian monuments of a similar age, and of earlier date, which have recently been brought to this country, abound with figures, exhibiting the combination of various animals with some part, or parts, of the human form, to express the characters of those represented, whether divinities, heroes, or kings. In them the face of a man is connected with the body of an ox, or a lion, and the wings of an eagle; or, in other cases, the body of a man is seen with the face of an eagle, or a lion, and the outstretched wings of the king of birds. The sculptures of Egypt, India, and of many other ancient peoples show that the custom of depicting the properties of celestial beings by the combination of forms derived from the animal creation was almost universal. That Ezekiel, who lived in an age when this symbolic representation was the prevailing custom in the greatest nations, and who, as a captive, had lived in Babylon, where symbols of a like kind abounded, should express spiritual ideas in the same manner is, in the highest degree, probable. From this, then, it will be concluded that, whilst the existence of beings called cherubim is actual, the forms under which they were represented are emblematical.

If, then, the remarkable forms which Ezekiel beheld, in his prophetic vision, were symbolical, the inquiry naturally follows, Of what were they symbolical? Dr. Adam Clarke supposes they were emblematical representations of the eternal power and Godhead of the Almighty; but this would appear to be untenable, because we are not given to understand that view by any scriptural authority, and, moreover, it seems directly contrary to the admonitions, so frequently repeated, against the formation, or use, of any

visible representation of the Deity, which, in reality, constituted the essence of idolatry so constantly denounced in Scripture—"Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure." Yet, though various prohibitions were uttered against the use of images, they were not designed to exclude every artistic representation of the creatures, as such, but to exclude every such representation as an image, or symbolical likeness of God himself, and therefore Dr. Clarke's supposition falls to the ground on this point. There is also another fatal objection; the cherubim are represented as worshippers of God—as praising and adoring Jehovah.

Parkhurst, the eminent Hebraist, regards them as emblematical of the Trinity, but the previous objections hold good against this view.

A modern author strongly contends they were emblematical representations of redeemed and glorified man, but this may be disposed of in the briefest possible way. In the constant descriptions employed in the Scriptures with reference to the blessed in heaven, there is no passage to be found which speaks of man otherwise than in his spiritual or bodily nature totally and entirely unconnected with the symbolism of irrational animals; therefore they cannot be said to be representatives of human beings under any circumstances.

What, then, are they to be considered? As far as human conjecture dare assert, they were emblematical representations of an exalted order of celestial beings. Taking the word angel as a generic term comprehending every order and class of the celestial hierarchy, the cherubim will be regarded as representing at least one of those orders, and perhaps the highest order of those exalted beings—or certainly the highest of those whose existence is disclosed to us in the Holy Bible. The word cherubim is not a single term, but compounded of the Hebrew prefix כ, which means *like*, and the word רב, which signifies a great one, a chief, prince, or any one having pre-eminence. The word, with its prefix and plural termination, means literally, *like the great ones*. In the Greek the equivalent ideas—applied to the New Testament angelic beings—are "thrones, dominions, principalities, and powers," and as the Hebrew and Greek terms are so nearly the same, it follows that the cherubic forms were emblematic of some order of angelic beings, and this conclusion is sustained by several additional considerations: The dignified position of the cherubim sustains it. While their name itself is indicative of greatness, they are highly pre-eminent and dignified in their position; they are formed of beaten gold, and placed on the mercy seat or on each side of the throne of God, within the immediate beams of that glory which attested the Divine presence. The same exalted position is given to the cherubim beheld in Ezekiel's vision; they were in the very midst of the Divine brightness emanating from Jehovah's presence (Ezekiel, i.). Now this is the place constantly assigned, in Holy Scripture, to angelic beings; and as they are set forth in a similar manner, and with identical phraseology, as attending the Divine presence, beholding the face of God, and dwelling before the throne of his glory, it appears that the beings thus repre-

sented belong to the spiritual intelligences, and that the cherubim belong to an order of which the term angel is the most generic and comprehensive.

The cherubim, like angels, are described as worshippers of God. When Ezekiel saw these exalted beings, he heard a great voice of adoration, saying—"Blessed be the glory of the Lord from his place" (Ezek. iii. 12). Their employment is to render God perpetual praise; as Isaiah says, veiling their faces with their wings, they reverently exclaim, "Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory."

The cherubim are identical with the *living ones* in the apocalyptic vision. The symbols under which they are set forth, though not rigidly the same in every point of detail, are the same in all their chief characteristics—the forms of the man, the lion, the ox, and the eagle, with their wings, are prominent in each description. Nor is this all: they are the same in number, *four*, and are distinguished by the same common appellation of "*living ones*." This identity of name is much more apparent in the original than in our translation. In Ezekiel i., our version calls the cherubim "*living creatures*," and in Rev. iv. 5, the corresponding beings are called "beasts;" but there is no term in the Hebrew text of Ezekiel expressive of *creature*; and in the Greek text of Rev. iv. 6, the word "beast" is by no means a correct rendering of the Greek term there employed. The words אֲרֻבִּים, used by Ezekiel, have their exact equivalents in τὰ τέσσαρα ζῶα, used by S. John, and "*the four living ones*" is the proper and literal rendering of the words in both passages. Seeing, then, they are called by the same special name, it follows that special qualities corresponding to that name must apply to a nature common to both, and therefore the "*living ones*" beheld by St. John were the same as the 4 cherubim beheld by the prophet Ezekiel.

Now the "*living ones*" beheld by S. John were worshippers—like the seraphim beheld by Isaiah—who were engaged in acts of solemn adoration, and uttered the same language of exalted praise; "For they rest not day and night, saying, Holy, holy, holy, Lord God Almighty." Here then we see them, in both cases, distinguished by the same number, *four*; characterised by the same name, the *living ones*; represented, in general, by the same emblematical figures; engaged in the same employment—praise; and uttering the same words of adoration. The marks of resemblance are here so complete as to furnish the clearest reason for concluding that they are identical in nature; and, seeing that their dignified position and employment are identical with those of angels, we infer that they are an order of the angelic class of beings.

Both angels and cherubim are described as *ministers* of God, and as being actively employed as agents in fulfilling the purposes of His providence. The Psalmist, speaking of God, says: "He bowed the heavens, and came down; and darkness was under his feet, and he rode upon a cherub, and did fly" (Psalm, xviii. 9, 10). Again, he says, "The chariots of God are 20,000, even thousands of angels" (Psalm, lxxviii. 17). This language is highly figurative, but the metaphor has a meaning, and that meaning is *ministration*. Now the language applied in the former passage to the cherub, and in the latter to the angels, is of a similar charac-

ter, and indicates that both are employed as Jehovah's ministers. Again, angels are said to be "ministering spirits," and throughout the whole economy of providence and redemption they have taken a conspicuous part. So in the visions, both of Ezekiel and S. John, the "*living ones*" are instinct with vital energy, prompt and decisive in action, connected with the wheels of Jehovah's providence, and the dispensations of His government, executing His high behests with alacrity, and evidently finding it their element and happiness to do His pleasure. If such be the correspondence between the employment of the cherubim and the holy angels, does it not imply an intimate resemblance or identity in their nature?

In the contemplative attitude of the cherubim we see a coincidence with the desire of angels to explore the wonders of redemption. It was divinely commanded that the figures of the cherubim should have *their faces inclined towards the mercy seat*, as if reverently gazing on it (Ex. xxxvii. 9). Why this special injunction that the cherubim should be placed on the Ark of the Covenant in the attitude of solemn interest and contemplation, as if devoutly engaged in exploring the sublime mysteries therein symbolised? There was doubtless a reason for this—some important fact was symbolised thereby. Was it not to indicate that the "angels desired to look into" the economy of redemption? As if more closely to mark the connection between the contemplative attitude of the cherubim and the intense desire of angels to penetrate the mysteries of redemption, the Greek word employed by S. Peter to indicate that mental act is an expression taken from the stooping or bending of the body forward to examine an object with special attention—"Εἰς τὸ ἐπιθυμοῦσιν ἄγγελοι παρακύβηαι" (Peter, i. 12)—the very attitude of the cherubim on the mercy seat. Can these coincidences in fact and in language be fortuitous? or are they not designed to mark the connection between the symbol and the objects symbolised? Such a conclusion alone agrees with the expressive meaning of the Scriptures, and the coincidence before us shows that the apostle had the reverently meditative posture of the cherubim in his mind at the moment that he penned the sentence; and this mental coincidence suggested the word which at once expresses the meditative posture of the cherubim, and the pondering solicitude of angelic minds to look into redemption's wonders, and replenish their refined and expanding intellect with the discoveries it unfolds of the perfections of God. Nor is this all. The apostle Paul refers to the same beings and the same facts when he says, "That unto now the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God (Ephesians, iii. 10). The *principalities and powers*, as we have already seen, are appellatives in Greek, equivalent in etymological import to the word *cherubim* in Hebrew, and therefore, probably, apply to beings of the same nature; and here again they are described as deriving wisdom from the contemplation of gospel mysteries—bending their mighty energies to the reverential investigation of the unfolding glories of the gospel dispensation.

The typical character of the "Holy of holies" leads us to expect that the antitypes of the cherubim are to be found in some celestial beings. The earthly tabernacle, the apostle tells us, was a figure of the true—a pattern of "things in the heavens." It was

therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ has not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews ix., 23, 24). Seeing, therefore, that we find the antitype of the "Holy of holies," in the heavenly world itself, and the antitype of the interceding high priest in the person of our glorified Saviour in the presence of God; as the mercy-seat has its antitype in the throne of God in the heavens; so, to complete the parallel, the cherubim have their antitypes in those glorious intelligences who stand in the divine presence, ministering to the fulfilling of his high behests, and worshipping, with adoration, at his feet.

Our notice of these glorious beings would not be complete without briefly glancing at the attributes symbolised by the configuration of the cherubim. We have already quoted from the vision of Ezekiel a full and minute portraiture of these celestial beings, and the prophet tells us that from their form he knew them to be the cherubim. The description in the apocalyptic vision is less minute, yet, with a general resemblance, it presents a few points of variety. The truth is that the existence of these beings was real, for they are expressly called "living ones," but their configuration was symbolical. The cherubic forms, whether elaborated by artistic skill—as in the golden and embroidered figures of the sanctuary—or as depicted in prophetic vision, were *emblematical*. No such *types* of being have an actual existence; but those extraordinary forms were symbols in which earthly images were combined to set forth the attributes and properties of real celestial beings. They were 4 in number, indicative, it may be, of so many separate *orders*, rather than of so many *individuals*, each order distinguished by some characteristic mental excellence. They are called *living ones*, because they are immortal in their nature; not, like man, subject to death and dissolution, but endowed with unfading vital energy and immortality. They have 4 faces—"the face of a man," to denote their intelligence and wisdom—"the face of a lion," to denote boldness and courage—"the face of an ox," to denote strength and firmness—"the face of an eagle," to denote activity. They had each 4 wings to denote their readiness and swiftness in obeying the commands and performing the will of God. "Their feet were straight," denoting *rectitude*. The soles of their feet were "like the foot of a calf," *i.e.*, they were not like the feet of beasts of prey, but of those offered to God in sacrifice—clean and harmless, denoting purity and innocence. "They had hands under their wings," denoting that usefulness was combined with activity. They "were full of eyes, within and without," denoting quickness of perception, intuitive knowledge, and comprehensive views; their mental vision looking through vast cycles of time and a wide circumference of events. "Their colour was like burnished brass," denoting their glory and majesty. They were connected with mighty "wheels," denoting their agency in the events of Providence. They acted in concert with God's "Spirit," denoting the rectitude of their will, their spotless holiness, and entire conformity to God.

"They turned not when they went," denoting that their actions were direct, and when once performed, were effectual, for they were neither crooked in the policy, negligent in their obedience, nor inefficient in their operations; they had no need to do a thing over again because it was imperfectly or improperly performed. "They ran and returned as the appearance of lightning," denoting the quickness of their obedience; and having performed the will of God among men, they immediately returned to the presence of God, with whom was their supreme delight. The cherubim, noble specimens of creative wisdom, strength, and goodness, have ever been, in some way connected with the manifestations of the divine presence, and the worship of God. They were located at the east of Eden, with the flaming symbol of the presence of God. In the tabernacle their emblematic forms were placed on the mercy-seat, in juxtaposition with the Shekinah. They had the same position in the Temple built by Solomon, and the same figures were also embroidered on the veil, and carved on the walls of the sanctuary. Thus connected with the divine presence and the consecrated places of man's worship, they were intended to symbolise the angelic inhabitants of the temple above. They pointed man to an upper world; they spoke of the regions of the blessed; they told of the existence of beings superior to those of the earth, more exalted and dignified by man. Their contemplative attitude, their sublime, yet calm and benignant, aspect, their outstretched wings, their marvellous and significant forms, their dazzling radiance, their nearness to God, their constant abode amidst the splendours of Jehovah's presence, spoke of the holy and the divine, attesting the existence of the unseen, and unfolding the glories of the heavenly world. How far these symbols were then understood cannot be ascertained in our day. The contemplative, the devout, the spiritual-minded might have been able to pierce far into those symbolised truths which were veiled and hidden from the sensual and the profane; and, like Enoch, whilst walking with God, to believe in the invisible, and anticipate the society and enjoyments of the heavenly world.]

#### FREEMASONRY FROM A NORTHERNER'S POINT OF VIEW.

During the unhappy strife in America the Craft has been cajoled, rated, entreated, and villified, according to the side which some of its members have taken in the contest. One of the most quiet and gentlemanly of these effusions—in favour of the North—seeks, of course, to insinuate the *Southerners* to be rebels, and consequently out of the pale of Freemasonry. An article, in a Masonic periodical, now discontinued, says:—"There is no disguising the fact that at the present time there exists a feeling of hostility among the people of the United States, arising from a conflict of opinion in regard to the peculiar institution of slavery, and in this feeling the members of the Masonic fraternity, as individuals and citizens, no doubt participate according to their own particular predilections. We have never, and we do not now, intend to discuss questions of a political nature in the columns of this paper, but in view of the agitated state of the public mind, we would simply remind the members of the Masonic order to reflect upon

the nature of their Masonic obligations, and the duties which they, as Masons, owe to their brethren, the members of the mystic tie, as well as to their fellow-citizens at large. It certainly is not the province of Masonry to countenance agitation which will cause a conflict between man and man, and consequently the Freemason who does aid in any way to keep up a strife or produce antagonistic or hostile feelings between the members of our common confederacy, violates his obligations as a Mason, and inflicts serious injury upon the Institution. Harmony is the basis of our Order; that harmony which results from obedience to the law contained in the first great light, which commands us to 'love our neighbour as ourselves.' If we, as Masons, contribute in any way, by word, thought, or deed, to stimulate passions already aroused,—to encourage by offensive or defensive controversy the hostile feelings already overmuch excited, we act in direct opposition to the teachings of Freemasonry, and give the lie direct to the statement made in our application, as to the motives which influenced us to desire to be initiated into the mysteries of the Order. It is not necessary for us to prompt the true and intelligent Freemason what his duties are as a man, a citizen, and a member of our fraternity, under the peculiar circumstances of the agitated mind of the people of this favoured Union. It is, however, certain that as we pretend that the members of the Order compose the moral and the intelligent men in every community, that as Masons they can and ought to exert an influence among the people in the communities where they live, that will tend to peace, and discourage the elements of strife. If Freemasonry has no influence in opposing discord—no influence in preventing antagonism between the several branches of the same family—no influence in counteracting sentiments of a hostile nature between man and man—no influence to promote kindly and genial feelings—no influence to stem the current of violent and passionate controversy—no influence to allay strife, then we show ourselves in false colours to the world, our obligations are all in vain; the teachings of the Order are a deceit, and we are not only deceived ourselves, but we perpetuate the deceit in deceiving others. If Freemasonry, extending throughout every ramification of the country, is powerless in preventing the members of the same family from the agitation of questions opposed to the peace and welfare of the whole country; questions producing feuds, strife, bitterness, and hate, then we misrepresent its principles and teachings, and the institution should no longer exist. And if its members, instead of assisting to subdue and allay the excitement, the strife, and antagonism occasioned by the agitation of questions detrimental to the peace and welfare of the nation, engage themselves in the controversy, assist in producing and keeping up the excitement to fever heat, their obligations have been taken in vain, their actions are inconsistent with Masonic teachings and principles, and they most surely misrepresent the Masonic character. The mission of Masonry is to unite members into one fraternal brotherhood, and it permits no controversies among them, only to excel in well doings. Controversies of strife are not permitted. If Freemasons will, in obedience to the laws of the institution, living as a loving brotherhood should, and

eschew altogether questions tending to discord and strife, they cannot fail to exert an influence wide and powerful throughout the whole country, promotive of good will, of peace, concord, and harmony. As Freemasons, we ought not to recognise any geographical differences—no North, no South, no East, no West."—Ex. Ex.

A MASONIC SIGN UNHAPPILY NOT RECOGNISED.—  
ANECDOTE OF THE REIGN OF TERROR.

The anecdote to which, under the foregoing title, a correspondent refers, forms one of the notes in the appendix to the Catalogue of portions of my library, sold by Messrs. Sotheby and Wilkinson, in the spring of 1853. Some large paper copies of that catalogue were printed and given to libraries of institutions, generally open for literary inquiries. The note in question is, according to a fragmentary paper in my hands, at page 194. It contains, however, that part only of the anecdote which is *not* Masonic, as will be seen by the following lines, taken from the same paper, and which are, I believe, a verbatim copy:—In the summer of 1794 (it was somewhat late in the day) two travellers stopped at a chateau in a south-eastern department of France. One of them having a slight acquaintance with the owner of the chateau, who had the misfortune to belong to the ancient noblesse of the country, both were invited to partake of the family dinner. A dinner, which in those circumstances might be considered sumptuous, was served up; and the conversation, as generally happens on such occasions, became more than usually gay. When, however, the dessert was placed on the table, the conversation was suddenly interrupted by one of the travellers drawing from his pocket a document constituting himself and his companion Commissioners of the Convention, and authorising them to seize the chateau and its contents, and forthwith to guillotine the "aristocrat," its proprietor. The reading of this document was immediately followed by an intimation that a guillotine with the accustomed assistants had, during dinner, arrived in the court-yard of the chateau. The repast was discontinued for a few minutes, whilst the two guests hurried their host to the court-yard of his chateau, and I saw him guillotined. It was then resumed. A few words will suffice to tell the Masonic part of the anecdote. The owner of the chateau had been recently initiated into Freemasonry in the Besençon Lodge. One of the revolutionary commissioners was a Freemason, a zealous member of a lodge at Strasburg, and a rumour of the initiation of the owner of the chateau having reached him, he resolved, could he ascertain that it had actually taken place, to contrive some means of saving his life. With that view he more than once during dinner made a Masonic sign, but, unhappily, from some cause which could never be explained, it was not recognised. The commissioner in consequence concluded that the rumour of the initiation was without any foundation in reality.—CHARLES PURTON COOPER.

FREEMASONS' TAVERN COMPANY.—Amongst other new arrangements of the Freemasons' Tavern Company, provincial brethren should remember that spacious coffee and reading rooms will be provided for their use, thus affording them all the convenience of a club in the centre of the metropolis.

## CORRESPONDENCE.

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

## RELIC OF BURNS IN CONNECTICUT.

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

DEAR BROTHER,—Having through the MAGAZINE of 16th July last been asked by you well-informed correspondent, "Ex. Ex.," to give an opinion on the genuineness of a piece of wood presented by a distinguished American brother, Wm. R. Clapp, to the Connecticut Masonic Historical Society as "a section of Burns's and his Highland Mary's Trysting Thorn," I have great pleasure in being able to offer an opinion favourable to the genuineness of the "relic" in question.

One cannot, of course, say positively that the relic shown at Connecticut is really what it purports to be; but the result of my investigation in connection with the question of its genuineness proves the party of whom Mr. Clapp had it to have been in possession of a piece of Mary's Thorn and consequently in a position to make the presentation; although it proves also that the relic did not come into Mr. Ritchie's possession in the way he led the recipient to believe.

In the letter accompanying his gift to the Masonic Historical Society, Bro. Clapp says, "It was presented to me in 1855 by Bro. Davidson Ritchie, who at that time occupied the 'auld clay biggin,' where the immortal bard first drew breath. One part of the tree had died, and the proprietor, after removing it, presented it to Bro. Ritchie." In answer to my question upon this point, the proprietor of Montgomerie, William Paterson, Esq., in a letter addressed to me under date, "Montgomerie, 1st August, 1864," remarks, ". . . . I beg to say I do not recollect having ever presented part of Mary's Thorn to any person; and that, to the best of my knowledge, I never had any communication with the late Davidson Ritchie."

Had my inquiry terminated on receipt of Mr. Paterson's letter, the erroneousness of the one part of Mr. Ritchie's statement might in some minds have raised a doubt as to the genuineness of the article donated by him to Bro. Clapp; but determining to prosecute my investigation alike to the living and to the dead, and recollecting that a brother of the late Davidson Ritchie's had at one period served in the capacity of coachman to the proprietor of Montgomerie, and might possibly have been the original donor of the relic in question, I, a few days ago, undertook a pilgrimage to Stair, a *clachan* situated within a couple of miles of the spot where Burns "took the last fareweel" of his "sweet Highland Mary," and being successful in finding Mr. Ritchie at home, I at once made known to him the object of my visit, and had the satisfaction of learning from him that he had, some fifteen or eighteen years ago, presented his brother, Davidson (then lessee of Burns's Cottage at Alloway), with a piece, about 12in. long, of a decayed limb of Mary's Thorn, cut surreptitiously from the tree by a party still living in this neighbourhood, but whose name, for prudential reasons, I for the present withhold.

Having thus upon this indubitable testimony traced to the possession of the late Bro. Davidson Ritchie a piece of Mary's Thorn, I have no hesitation in expressing my belief in the genuineness of the "relic"

of Burns and his Highland Mary presented by him in 1855 to Mr. Clapp, and which seems in 1861 to have been gifted by that brother to the Masonic Historical Society of Connecticut.

Mary's Thorn still exists—it stands on the southern bank of the Fail rivulet near its confluence with the Ayr, and within forty yards of "the Castle o' Montgomerie." The tree appears to have had five limbs parting from the trunk quite close to the ground: one of these has been removed, the remaining four have grown to a height of about 25ft., are bare for about 10ft., at which distance from the trunk the limbs put forth a goodly array of branches which at the proper season are usually clad with a profusion of healthy foliage.

Coilsfield House, mentioned by Burns under the name of "The Castle of Montgomerie," in his beautiful song of "Highland Mary," was along with the estate of the same name sold by the late Earl of Eglington to its present proprietor twenty years ago, the earl retaining for his family the right of again acquiring the property upon payment of a stipulated sum.

I remain, dear Brother, faithfully yours,

D. MURRAY LYON, P.J.W., of Mother Kilwinning, and one of the Grand Stewards in the Grand Lodge of Scotland.

Ayr, August 23, 1864.

## MASONRY IN NEW ZEALAND.

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

DEAR SIR AND BROTHER,—The accompanying extract from the *Southern Cross* may prove interesting to those brethren who have friends in New Zealand:—"For some time past it has been considered desirable that another Masonic lodge should be established in Auckland, and that it should be called the United Service Lodge, and be open to the members of all the Imperial and colonial forces at present serving in the colony. Accordingly, about forty members of the Masonic Order met at the Masonic Hotel, and the new lodge was opened by dispensation by the Deputy Provincial Grand Master of New Zealand, Bro. Henry De Burgh Adams, assisted by the officers of the Provincial Grand Lodge. The ceremony was an interesting one, and on its conclusion one member was admitted under the dispensation. The following office-bearers were appointed until next St. John's Day June 24:—Brothers Adams, Worshipful Master; S. Adamson, Senior Warden, late S.D. No. 76, Winchester, and P.M. 341, Rye; J. Collins, Junior Warden; J. M. Armstrong, Secretary; George Collins, Treasurer; James Anderson, Senior Deacon; H. Vessy, Junior Deacon; J. Bates, Inner Guard; Charles Porter, Tyler; — Gessner, Organist. This is the second lodge opened by the Deputy Provincial Grand Master since he has been in office, the last being the Onchunga Lodge, which is now fairly established. The first meeting of the United Service Lodge will be an emergency one on the 8th June next, for the adoption of by-laws, and the admission of members. Its regular monthly meeting will take place on the 22nd June. The Worshipful Masters of the Waitemata Lodge and Lodge of St. Andrew's were present at the opening."

Yours fraternally,

ALFRED SMITH, P.M. 76.

Winchester, August 23, 1864.

## THE MASONIC MIRROR.

### MASONIC MEMS.

The installation of the Marquis of Donegal as Provincial Grand Master of Freemasons in Belfast and Down took place on Tuesday, with full Masonic pomp, in the Ulster Hall, Belfast. A splendid banquet was given in the evening to commemorate the event.

The share list of the Freemasons' Tavern Company will close on the 31 inst. for London, and on the 3rd of September for the country. We understand that more than the full number of shares has been already applied for.

It is announced that Bro. Garibaldi has resigned the office of Grand Master of Italian Freemasonry. It is stated that his successor will be a Signor Marini, of whose antecedents we are at present uninformed.

At the meeting of the Board of Benevolence, on the 24th August, Bro. John Hervey, P.G.D., in the chair, twelve petitioners were relieved with various sums, amounting in the aggregate to £165 10s.

### METROPOLITAN.

BEADON LODGE: (No. 619).—The installation meeting of this flourishing lodge, was held on Wednesday, August 16, at the Greyhound Tavern, Dulwich, which was attended very numerously both by members and visitors—Bro. C. T. M. Bell, W.M., presided. The lodge having been opened, and the minutes read, Bros. Priers and Massey were questioned as to their progress in Freemasonry, and their answers being considered satisfactory, were respectively passed to the second degree. Two new candidates, in the persons of Mr. H. S. Wilton Hider and Mr. Robert Cross, now offered themselves, and were impressively initiated by the W.M. into the mysteries and privileges of ancient Freemasonry. The lodge was then opened in the third degree, when Bro. Alfred Avery, P.M. and Treasurer, in his usual careful manner, raised Bro. Dowell, and (by request of the W.M. of the Faith Lodge) Bro. Speed, to the sublime degree of M.M. The next business was to install Bro. James Avery, W.M. elect, into that office. That beautiful rite was most solemnly rendered by Bro. Alfred Avery, and in a manner which elicited the highest encomiums from the P.M.'s who were present. The new W.M. having received the customary congratulations and salutes, he appointed the following as his officers for the year:—Bros. King, S.W.; Lennard, J.W.; Blackburn, Secretary; Alfred Avery, Treasurer; Parker, S.D.; Mullis, J.D.; Lines, I.G.; and Daley, Tyler. The usual addresses were then given, and the proceedings of the installation terminated, and soon afterwards the lodge was closed in due form. The brethren then adjourned to the large dining-room for refreshment, the tables being tastefully decorated with flowers, the whole presenting a very elegant appearance. The banquet comprised everything in season, and Bro. Middlecote seemed to have used every effort to give satisfaction. This having been disposed of, and the cloth drawn, the W.M. gave "The Queen and the Craft," which was followed by the National Anthem, the solo parts by Bros. Quelch, Seaman, and Parker. The other formal Masonic toasts were then given and duly honoured.—The W. MASTER said the next toast he had to propose, was a very pleasing one to him, and one that required the attention of the brethren, as it was "The Health of the Initiates," and in doing so, he proposed the health of those whom he doubted not would be the future Masters of the Beadon Lodge. When he (the W.M.) joined Freemasonry, he was determined to emulate his brother, and the result was that he had arrived at the proud position he occupied that day, and he thought he only spoke the feelings of their brother initiates when he said that it was their desire some day to arrive at a similar honour. (The toast was very cordially responded to.)—Bro. HIDER, on his own part and that of his brother initiate, returned his sincere thanks for the kind manner in which they had been received. He had no idea of meeting such a kind reception as they had received that evening, and he trusted that for many years they

might have a similar pleasure, but as they were but apprentices in their art, the brethren would pardon them from saying more at present, than that they cordially thanked them for the honour conferred upon them.—Bro. BELL, I.P.M., then rose to propose "The Health of the W.M., Bro. James Avery," and said that as he had passed through every grade of office, he was quite capable of doing any of the duties of the lodge, and he felt assured that in his hands the prestige of the Beadon Lodge would not suffer, but that its prosperity would increase even beyond what it was at the present time. He had, therefore, great pleasure in asking the brethren to join with him in drinking the health of Bro. James Avery, W.M., of the Beadon Lodge. (Applause.)—The W. MASTER, in returning thanks, said it was with much feeling of pride and gratification that he rose to respond to the toast which had been proposed by their Immediate Past Master, and for the enthusiastic manner in which the brethren had received it. He could assure them that when, six years ago, he was initiated into Freemasonry, from what he saw on that night he was determined, with the blessing of good health and attention one day to arrive at his present position. He had no doubt they all aspired to fill that chair, and if they did so he would advise them at all proper times to pay attention to the duties as he had done. As he was then only in a position, from the toast that had been given, to speak of himself he would sit down and say no more.—The W. MASTER next gave "The Visitors," and said they were happy to see so numerous a body present on that occasion.—Bros. Clothier, P.M. of the Lodge of Faith; Thompson, W.M. Domestic, and some other visitors returned thanks.—The W. MASTER said the next toast he had to propose was one that would insure an enthusiastic reception as it was "The Health of their Immediate Past Master, Bro. Bell." He had been most punctual in his attendance at the lodge, although at times he appeared more fit to remain in bed and to receive the attentions of a medical man, but as he had continued to carry out the duties of his office in a kind and able manner, he was entitled to their heartfelt gratitude and esteem. With these feelings he had now to present him with a small token of the estimation in which he was held by the brethren, and, in placing a jewel on his breast, in future years when visiting other lodges might he ever think of the manner in which it was presented to him, for the metal of which it was composed was not purer than the feelings of the brethren in presenting it to him. (Cheers.)—Bro. BELL, P.M., said he felt really very grateful to the brethren for their favour, and could not find words adequate to express his feelings for the way in which his health had been received. It was gratifying to any one to receive a mark of their esteem. When he went into the Master's chair it was with diffidence, for although he knew that a Masonic lodge was always governed by fraternal feelings, yet small differences would arise which would require the attention of the Master to set right; but he was happy to say that no differences had arisen, all had been comfortable, and he had merely endeavoured to do his duty. When he looked at the jewel that they had presented him, it informed him that he had succeeded in doing so. The lodge was in a very flourishing condition, their funds were highly satisfactory, and during the year he had initiated fifteen new members, and he felt grateful for the assistance the brethren had rendered him during the year, to place him in so enviable a position, and then he had the pleasure of receiving that further mark of their esteem. As a P.M. of the Beadon Lodge, he would do his duty as he had ever done as W.M., and he hoped to be spared many years to wear their jewel, and after him a little Bell, to whom it would descend, would be able to say, "this was my father's jewel," and, perhaps, do better than he had done. The jewel, manufactured by Bro. Platt, bears the following inscription:—"Presented by the Beadon Lodge (No. 619), to Bro. Charles T. M. Bell, P.M., in testimony of its appreciation of the great zeal and ability displayed by him during the year he presided as its W.M. August, 1864."—The W. MASTER, in a few appropriate observations, proposed "The Health of the P.M.'s of the Lodge, and also alluded to the very able manner in which Bro. Alfred Avery, P.M. and Treasurer, had gone through the ceremony of installation. (This toast was most cordially responded to.)—Bro. A. AVERY thanked the brethren for the kind expression of their feelings on this occasion, and it was a great pleasure to the P.M.'s to know that they had done their duty, which was only characteristic of the Beadon Lodge. If he had gone through the ceremony of the installation to their satisfaction, he was amply repaid for the trouble, and he trusted he might be spared to see every brother then present fill the chair, and then he should feel satis-

fed. He felt deeply grateful to them; he would always be at their call, and at all times ready to do their duty.—The W. MASTER then proposed “The Officers of the Lodge,” and said he believed the Beadon Lodge was second to none for the efficiency of its officers.—Bros. KING, S.W., and LENNARD, J.W., returned thanks, and said they would do their best to merit the approbation of the brethren. The Tyler’s was then given, which brought the proceedings to a close. The evening’s amusements were greatly assisted by a number of songs, glees, &c., by Bros. Quelch, Seaman, Parker, and others, Bro. James Drysdale presiding at the pianoforte; and taken altogether, the whole was one of the most successful gatherings ever known in the history of the Beadon Lodge.

## PROVINCIAL.

### CHESHIRE.

**CREWE.**—*Lodge of the Three Cardinal Virtues (No. 979).*—The regular monthly meeting of this lodge took place on the 18th inst., in the Town-hall, when the members mustered in good numbers round their W.M., Bro. Mould. The business consisted of the initiation of one of the oldest and most respected inhabitants of Crewe, Mr. J. Cope; and the election of W.M. for the ensuing year. The initiation was exceedingly well worked, each officer being efficient in his duty. The whole lodge, too, gave the following chants with great effect, accompanied by the harmonium, which formed a pleasing and impressive acquisition to the ceremony. On the candidate’s admission—“Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you;” after the O. B., “God said, Let there be light and there was light;” after the investiture, “Prosper the art, we join in full chorus, well prosper the art.” “So mote it be,” was also given musically. This arrangement is due to the S.W., who practices the vocal powers of the brethren occasionally, intending also to get up a few good anthems. The initiate was most favourably impressed, and he expressed his gratification to the lodge. The S.W., having given the lecture on the tracing board, the ballot was taken for the W.M., which was unanimously in favour of Bro. J. W. Bullock, the S.W., and founder of the lodge, and to whose energy and ability it largely owes its present success. The installation, which takes place on Thursday, September 15th, at two p.m., will be worked by a distinguished Mason. The newly installed W.M. and his officers will then work an initiation, passing, and raising, with appropriate music. The banquet will take place in the Town Hall, when a good number of visiting brethren are expected. The S.D., Bro. John Kenyon, having obtained a more lucrative appointment at Rotherham, reluctantly placed his resignation in the hands of the W.M. This is the third officer who has removed from Crewe during the first year of this lodge’s existence. The brethren deeply regretted the loss of so good a man and Mason as Bro. Kenyon, who was never once late or absent, but their loss will be a corresponding gain to the Masons at Rotherham, who will find him a valuable acquisition to their lodge. The W.M. then closed the lodge with prayer, in love, peace, and harmony, the banquet being omitted, so that the “balance” may be on the right side at the next meeting—“justice” forming an important part of this lodge’s title.

## CUMBERLAND AND WESTMORELAND.

### PROVINCIAL GRAND LODGE.

The annual meeting of the brethren belonging to the Province of Cumberland and Westmoreland was held in Kendal on Wednesday, August 17th, under the presidency of Bro. Greaves, of Penrith, D. Prov. G.M. The Craft Lodge was opened at twelve o’clock at noon, under the direction of Bro. Johnson, W.M.; Brisley, S.W.; and E. Busher, J.W., officers of Union Lodge (129), Kendal, at the Albert Buildings, placed at the disposal of the brethren by Bros. Whitwell and Busher.

The brethren then proceeded to the parish church, in the following order:—“They were headed by two heralds on horseback, who were followed by the Kendal Rifle Band. The procession numbered about 100, and included the D. Prov. G.M. of the province; Bros. Savage, P.G.D.; and Bannister, Past Grand Sword Bearer; the Provincial Grand Officers, and brethren from Carlisle, Cockermouth, Kendal, Longtown, Maryport, Penrith, Whitehaven, Workington, &c.

The service was conducted by Bros. Chaplin, of Staveley, Puxley, of Cockermouth, and the Prov. G. Chaplain, Bro. Cockett, of Carlisle. The service was a full choral one, and the

anthems most specially approved of were the composition of Bro. Scarisbrick, of Kendal.

The following sermon was then preached by the Prov. G. Chaplain:—The text was from—

Psalm xxxvi. 9th verse, the last clause—“In thy light shall we see light.”

The Reverend Gentleman said—The world has not yet furnished us with a full and proper definition of *light*. It may tell us that it is “the material medium of sight,”—that it is “the power of perceiving external objects by the eye,”—and that the prism divides it into seven primary rays or colours, and that these are so wonderfully combined together, and their proportions so carefully adjusted, as to constitute the solar spectrum. Having analysed their prismatic colours, and assigned to each its proper quantity, it can go no further; there it must stop. The Bible, however, in this as in other kindred matters goes far beyond philosophy, and directs us to the great First Cause, the great Architect and Overseer of the world as its Originator and Creator. It tells us in language of unparalleled sublimity and beauty that “God said,—Let there be light, and there was light.”

Brethren, I rejoice this morning to stand before you as the servant and minister of our Lord and Saviour Jesus Christ, and as such to leave natural or material light, with its heat conveying properties, its angles of incidence and reflection, where the Grand Geometrician of the universe left them,—veiled in wisdom infinite and inscrutable, such as human eye cannot penetrate, nor human tongue disclose, and to dwell upon that supreme spiritual light, beneath which our text tells us that “we shall see light.” This moral and spiritual light also emanates from God Himself. He has revealed it to us in His Word, and shown us how it may be formed in us. He has revealed Himself in that word in the face of Jesus Christ. And then He has told us in it daily to labour (*i.e.*), “to search these Scriptures,” because, He adds, “they are they which testify of me,”—and to “look unto Him and be saved all the ends of the earth,”—and to ask for the aid of His Holy Spirit to lead us into all Truth; and if we so do, His promise is distinct and clear—“Ye shall find it.” Let us then all devoutly pray, and in so doing utter that beautiful form of words which many present will remember:—“Almighty God, who art the sole Architect of the Universe, at whose command the world burst forth from chaos, and all created matter had its birth, look down we pray Thee in a more peculiar manner upon us, and at this time crown us with every blessing from Thine inexhaustible store; give us grace to pursue the light of Truth steadily, so that we may promote Thy honour and glory for the benefit of the whole creation, and our own eternal welfare.”

I wish, dear brethren, with God’s assistance this morning to show you, that although Freemasonry is not Christianity—yet that it really is a handmaid and fosterer of it, and taken in all its relations it is also a strong confirmation of its truth and reality. Like Christianity it is the same in spirit, practice, and purpose now that it was in the days of Solomon, the great master builder, and in the periods of the time previously to the birth of our Lord and Saviour Jesus Christ. Like the Bible itself on which it rests, it is unchanging and unchangeable—“the same yesterday and to-day and for ever.” All the great Masonic lights that lived before Christ were saved precisely as we now realise our Salvation. They carefully studied and followed the light of such portions of the Old Testament as God in mercy had graciously vouchsafed, looking forward through the dim foreshadowings and types of the law, to a Saviour to be revealed; whilst we, enjoying a fuller blaze of Gospel light, can lay hold by faith on a Saviour already come. So that Masonic light may shine brighter and more clearly now, even than it did in the days of Solomon; the same in kind, perchance greater also in degree. Hence, St. Paul, showing us all how these ancient Masonic lights were justified, writes of them, Heb. xi. 13,—“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them.”

Though Masonry is thus Christian in its purposes, yet it belongs to no church—it adopts no creed—it does not set itself up as a recognised teacher of Christianity, so that it cannot be said to be in antagonism with any sect or church; yet, taking its stand upon divine truth, it admits to its privileges from the various professing churches, the good, the virtuous, and the wise, and it strives to fit them for the mansions of the blest. It is Catholic in its character, loyal and patriotic in its purposes to an eminent degree, and it contemplates the securing of hap-

pineness, unity, and concord for the whole human family scattered over the face of the habitable globe. Yet the chief excellency of Freemasonry to myself is its truly Scriptural basis. It brings all its matters and all its members to the word of God; around that word all its teachings centre, and from that source all its unity and brotherhood emanate. As Fellow Crafts are proved upon the square, so are all Master Masons upon the compass. We all know the purposes for which Masons use a compass—viz., to describe a circle around “a given point, called the centre, from which every part of the circumference is equally distant.” This centre being “that point from which no Master Mason can err.”

In your very first lesson are you not taught to walk with marked and certain steps to the word of God, as being the spiritual brestle board on which the Master draws his plans, and on which the square and the compass always rest? Do not all our tracing board lessons too bring before us the glorious attributes of the great Supreme? Are they not also illustrative of the trials, the constancy, and devotedness of the servants of the Most High, “who suffered death rather than betray their sacred trust?” Brethren in the sacred volume, and in it alone, a true and unerring light shines. The Bible, and the Bible alone, is the Freemasons’ chart; therefore, in the Bible, and in it alone, does he see light. Hence he knows and feels the Truth of the Psalmist’s words, “In thy light shall we see light.” Bereft of this light, whither can we flee? How can we safely walk amid much that is uncertain and vain? Every step in life without it will be one of doubt and danger, and we shall be “without hope, and without God in the World.” Without this light, using words that some present may remember,—“We could not pass without trembling through those gloomy mansions of the dead, we could not hope that judgment would be pronounced in our favour, and that we should receive our reward in the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course.” We could not hope that “the Grand Master of the whole universe would bid us enter into his celestial lodge, where peace, order, and harmony shall eternally reign.”

Masonry thus establishing itself upon Christ the Rock of Ages, and upon the Word of Truth, and having in consequence been blessed and upheld from a period more remote than any other earthly institution, and having been the means of diffusing blessings untold over every habitable region, it can create no surprise if the great enemy of divine truth, working in the children of disobedience, should attack us in our strongholds, and thus strive to take us by assault, and mar our work and mission of establishing peace and truth amongst men. Some of our brethren may have seen, while most must have heard, something of the great efforts made to effect an extensive sale amongst us of a book recently published, entitled “The Ignorant Learned; or, Researches after the Long Lost Mysteries of Freemasonry.” The author, feeling perchance his inability to break that strong and firm bond that binds us to the word of God, strives to falsify and throw discredit upon certain parts of the word itself, and by this means to destroy the grand plan of man’s redemption and restoration to the divine image and likeness, which has been given to us by God Himself, and in effecting this his purpose he brings forward no new matter; he states nothing but what has before been stated by infidel writers. He appears to take his arrows from the quiver of Voltaire, of Paine, or of others like them, as each in turn may suit his purpose, and shoots them at random. Brethren, let us all show this rash author that his shafts have fallen harmlessly at our feet, and whether his motive be to sow in our lodges the seeds of infidelity, or to enrich himself by publishing a very small book indeed, under a very false and fictitious title, at the comparatively large price of 4s.—in either case let us disappoint him by allowing him to keep his book unpurchased, unopened, and unread. There has also been published and circulated amongst the brethren another book of a kindred spirit and character; to this I need no more than allude, and ask you affectionately as brethren in Christ, “from all such turn away.” If the author of the former book have really been initiated, sad indeed is the use that he has made of his instruction; the latter not being a brother, must be writing about what he is ignorant. Brethren, I rejoice at the opportunity thus publicly given me of stating that, whilst many of our brethren with whom I have held converse, have been ready to confess that they never studied God’s word aright, and with real spiritual advantage, until its beauties were symbolised and revealed to them in Masonry; yet never have I met with a properly initiated brother

who was sceptical as to the divine origin of that word, or doubtful of its power to save.

In my reading I recently met with what commended itself to me as being a beautiful and correct description of a sincere and true Mason. It began by asking the question—“Do you desire to see an humble learner in Masonry?” It gave the answer as follows:—“Go to the closet of a man known among you as a teacher, a lecturer, or a writer, and if he is what fame reports him, an enlightened Mason, see him devoting more days to Masonic study than you, who know so little, give minutes. See him draw from every source the light, and spreading his hands upward for more light. See him devote both time and trouble, securing books, and then believe me, the man who has acquired the greatest amount of light is he who is most desirous of more. And as he lives on day by day, and year by year, when the closing scene is about to encircle him, he feels that he has only just entered on that vast fund of light which he is about to quit below, for the perfect light which shines above—that pure and glorious light which is the haven and looked-for home of the true Masonic student.”

Such is Masonry, and a student therein such as is here described, remembering the words of the text, “In thy light shall we see light,” does not separate any particular ray of light, and give to it a fanciful application, but remembering that true light consists in the proper reception of every ray, he gives to every Truth of that word its due attention and proper proportion; and blending the whole together he sees this grand Truth revealed to his enraptured vision as by a sunbeam, “that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.” He beholds the cross and Him that hangs thereon.

“He looks to this symbol of mercy and grace,  
A government sighing for a perishing race,  
He touches, and quickly its virtue is such  
That his fresh bleeding wounds are healed by a touch.”

Again, whilst the world is slow to admit that we bring every Masonic light to the test of the mirror of God’s word—in too many instances, it regards our festivals as opportunities for excess—and our lodge meetings as periods for self-indulgence. Whilst, then, every other society or order of men in our land—the members of our Government, and the very Church itself, have alike their periodical gatherings and their festive days—Masonry alone is to be prohibited, or to have motives imputed to it, as foreign to its purposes, as to the desires of its members.

Brethren, if we have been in this matter “wounded with the wound of an enemy,”—let us see to it that it be not “for the multitude of our iniquities, and because our sins were increased.”—(Jer. 30 v. 14). And let us deal very faithfully with ourselves, and each ask if he have never felt that in himself, or others, after the hours allotted to labour, and during the period allowed for refreshment, instances of inconsistency in manner and conversation have occurred, such as might give rise to the supposition that something more than what nature really required had been partaken of? And has the time proper for refreshment never been prolonged to an unreasonably and unusually late hour? If any can call to remembrance instances of this kind, others must almost have thus been provided with an opportunity of speaking evil of that Order, whose rules and customs such erring brethren have been professing to carry out. Families, too, must bear witness to every such inconsistency, and mourn over the neglect of such domestic duties and obligations as Masonry is especially calculated to establish and perpetuate. Yet I ask is Masonry itself to be blamed for this? Are its pure and enlightened principles to be called in question in consequence of the irregular practices of some of its erring members? No, brethren!—Let men ever remember, that individuals may wear the badges of our Order, and joining in our prayers may exclaim, “So must it be;” yet without they imbibe the spirit and power of Masonry they no more belong to those truly united in the mystic tie than the false, noisy, ignoble professor in any Church, belongs to such as will constitute the members of the Church triumphant above.

Let us then remember when “called from labour to refreshment, and from refreshment to labour”—that the world without, also our own families, and friends, will look to us as a body of men of high moral and Christian professions, for an ensample and, when at the festive board, especially let us call to remembrance these words—“in thy light shall we see light”—and let a

prayer be winged to heaven for grace to help; then may the text, by the blessing of God, become to us as a talisman, to remind us of our duty, and to keep us to our obligations.

Moreover it is a duty owing alike to ourselves, and to Freemasonry, that we not only be free from outward or grosser offences, but that we also "order our conversation aright"—"preserve our ancient usages and customs, sacred and inviolable, and induce others by our example to hold them in due veneration."

Have you never seen a candidate brought, perchance with faltering steps, into "the body of a lodge just, perfect, and regular," and viewing with calm and dignified complacency the symbols of our Order, as Masonic light first shone upon him? When the words of instruction and encouragement broke upon his enraptured senses, how his countenance bespoke the satisfaction that reigned within! Here, he seemed to think, have I found the palladium that I longed for, the place for "brotherly love, relief and truth," that I have long vainly striven to find in this cold chilling world. Peradventure the heaven-born desire, now merged into a prayer, may have gone upward. "This is my rest—here will I dwell—for I have desired it." Brethren, may such candidates never be lacking to fill up the seats in our lodges, vacated by death or removal. Such assuredly will ever be found waiting at our portals—if we now only be true to our Constitutions, and uphold our principles, by a life-long reflection for them. Thus, it is evident, that the future extension and usefulness of Masonry greatly depend upon the consistent lives and practices of its present members. How sad then will be the consequences to ourselves, and to our Order, if our younger members ever witness in the office-bearers, and in such as have been admitted to higher degrees, feelings and actions the very reverse of those which as Masons we are pledged to follow and to uphold, and in consequence are driven back from our lodges into the world, there to make known the disappointment, to the great injury and prejudice of our society. Better far would it be "never to put on the badges" of our Order, if animosity against a brother rankle in any bosom. Better far to be absent, than to exhibit feelings of anger, jealousy, or mere worldliness, in that place where above all others peace, order, and concord ought to reign.

One great means of preserving unity and concord both in our dealings with each other, and with the world, may be for all ever to remember,—notwithstanding the excellency of our system, and our great privileges, that we are all still men, and not angels,—and that imperfection adheres to man's best efforts in this world,—and at the same time to settle it in our minds, that peace cannot long be preserved amid any order or society of men, without mutual concessions and forbearance. In exhorting you, brethren, to the practice of mutual forbearance, which may very properly be regarded as another designation of "charity." I am bound to confess,—that I do myself find it a harder duty to bear, than to act, harder unjustly to bear reproach, than even to achieve great results. It is easy to toil on amid the world's excitement and applause, but it is not so easy, having faithfully done our duty, to bear to be reviled,—and to bear to have one's fair name,—which is dearer to a Mason and to a Christian than life itself,—cast out as evil. Yet would we be "Israelites indeed" we must ask God, in earnest prayer, to give to us His Holy Spirit, to enable us to attain to this higher degree of excellency. For it is written: "What glory is it, if when he be buffeted for your faults ye take it patiently? But if when ye do well and suffer for it ye take it patiently this is acceptable with God. (2 Peter, ii. 20.) Brethren, as the various colours and kinds of Masonic clothing, and the jewels and medals worn on the breast, are, to the initiated, indications of Masonic degrees and offices,—so also is the exhibition of this superior mental condition,—the bearing of injuries, injustice, and malevolence meekly—and loving even our enemies,—indicative of a spiritual attainment in Masonry, which is far higher in real excellence, than any mere outward mark of distinction, for such is in unison with the mind and will of God,—for we are taught that it is "by well doing that we must put to silence the ignorance of foolish men."

Let us all then pray constantly, that the same mind may be in us as that was in Christ Jesus—that as we regard one whose name I need not here mention—who was a widow's son—as a pattern of Masonic constancy and devotion—yet who is to us merely as a Masonic symbol of the death and resurrection of Jesus Christ—so may we still more regard the Emmanuel—God with us—Jesus Christ our Lord—as the centre of the Masonic circle—the author and finisher of our faith—the basis of our best and

sincerest hopes—the great light of the world—the sun of righteousness—in whose light only we can see light?

This brethren is the kind of clothing that becomes us well—of this our outward dress is merely typical, we can wear it on all occasions, and under all circumstances. May God Almighty give us all grace so to wear this dress of humility, faith, hope, and charity, that society may be so influenced thereby—as to make it the means of driving far away from the midst of us "envy, hatred, malice, and all uncharitableness."

Finally, one word to such as have so kindly honoured us with their presence here to-day. I do hope that not one will either say himself, or allow others, without questioning the remark, to state that Masonry is a mere myth, that its secrets are not revealed, because such do not exist. I trust that you have this day learned something of the spiritual character and real purpose of Masonry. The exercise even of ordinary intelligence must show any one that it would require something more than a nonentity to bind together, as one, more than twelve hundred lodges, and to unite in the bonds of a common brotherhood a proportionate number of brethren. We have our secrets, numerous and important, which, being "reciprocally given, serve to distinguish a Freemason, by night, as well as by day." These never have been, and never will be revealed to the world at large; they are "safely laid up in the sacred repositories of our hearts," "in all good fidelity." In the possession and proper use of these secrets, the operations and advantages of Masonry are realised.

My dear brethren,—let us each look beyond the symbols of our Order to the object typified, let us receive the light of divine truth into our hearts, and let us go on patiently enduring the contradiction of sinners,—bearing, and doing, the will of God. Let us go on extending our works of beneficence and love, supporting our schools, and giving still increased help to the indigent and infirm. Let our breasts be a safe and sacred repository of the just and lawful secrets of a brother. Let us not wrongfully revile him ourselves, nor suffer it to be done by others, if it be in our power to prevent it. And let us unite and consecrate our pledged affections upon the ark of God's covenant, blending them together on His Mercy Seat. So shall we be true members of a regularly constituted lodge here below, and in due time, the great Overseer of the universe will remove us to the Grand Lodge above, with this joyful welcome, "Well done good and faithful servant, enter thou into the joy of thy Lord."

After service the brethren returned to Albert Buildings, where the remaining business of the lodge was transacted. The following votes were passed in addition to the special business of the lodge:—A cordial and unanimous vote to the Provincial Grand Chaplain; to Bros. Chaplin and Puxley, for conducting the service at church; to the Rev. Canon Cooper, vicar of Kendal, for the kind manner in which he placed his pulpit at the disposal of the chaplain; to Bros. Whitwell and Busher, for the use of the Albert Buildings; and to the Churchwardens, for their assistance rendered on the occasion.

The Provincial Grand Officers for 1864-5 were then appointed as follows:—

Bro. F. L. B. Dykes.....	Prov. G.M.
„ Dr. Greaves.....	D. Prov. G.M.
„ H. Horne.....	Prov. S.G.W.
„ C. Hodgkin.....	„ J.G.W.
„ W. Cockett.....	„ G. Chap.
„ H. Puxley.....	„ G. Assist. Chap.
„ J. Thompson.....	„ G. Treas.
„ W. Pearson.....	„ G. Reg.
„ E. Busher.....	„ G. Sec.
„ T. Robinson.....	„ G. Assist. Sec.
„ John Howe.....	„ S.G.D.
„ J. H. Johnston.....	„ J.G.D.
„ H. Cook.....	„ G. Supt. of Works.
„ W. Little.....	„ G. Dir. of Cers.
„ H. Fisher.....	„ G. Assist. Dir. of Cers.
„ C. Morton.....	„ G. Standard Bearer.
„ J. Lucock.....	„ G. Sword Bearer.
„ — Cooper.....	„ G. Org.
„ John Hayne.....	„ G. Purst.
„ Joseph Martin.....	„ G. Tyler.
„ — Anderson.....	} „ G. Stewards.
„ C. Brisley.....	
„ W. Murray.....	
„ Hugh Carr.....	
„ John Bamber.....	
„ Henry Faithful.....	

## THE DINNER.

The dinner, which was elegantly provided by Mr. Barrow, of the Commercial Hotel, was held in the Large-room, Town Hall, and was presided over by Bro. Dr. Greaves, D. Prov. G.M., and the vice-chair was occupied by Bro. Horne, of Kendal, P.S.W. The chair was supported by Bros. Whitwell, Savage, Bannister, Dr. Thompson, Lemon, Rev. W. Cockett, Prov. G. Chap.; Rev. Puxley, Rev. W. Chaplin; Johnson, W.M.; E. Busher, J.W.; Brisley, S.W.; Faithful, Cook, W. B. Gibson, Howe, Mann, &c. The vice-chair was supported by Bro. Scarisbrick and Cooper, Organists, Bros. Heywood, Harris, &c.

The following loyal and Masonic toasts were then proposed:—"Her Majesty the Queen," followed by the National Anthem. The CHAIRMAN then proposed the "Prince and Princess of Wales, and all the Royal Family."

The CHAIRMAN then gave, as another exception to the rule of Masonic toasts—"The Army, Navy, and Volunteers," and coupled it with the name of the newly-initiated and gallant Bro. J. Whitwell, Capt. Commandant of the 3rd Westmoreland corps.

Bro. WHITWELL returned an appropriate reply on behalf of the Army, Navy, and Volunteers, which was received very heartily.

The CHAIRMAN then gave the "Grand Master of England, Earl Zetland;" "The Deputy Grand Master of England, Earl de Grey and Ripon;" "Bro. Dykes, Prov. Grand Master;" and "The Grand Officers of England."

Bro. SAVAGE, P.G.D., in responding in an appropriate and hearty speech, reminded the brethren of their duties as Masons.

Bro. BANNISTER also in responding called attention to one of the great features and principles of Masonry—Charity.

Bro. BANNISTER then proposed the "Deputy Provincial Grand Master, Dr. Greaves," who responded with the hearty feeling which he has ever evinced in everything that concerns Masonry in this province and everywhere.

The following Masonic toasts were then proposed from the chair:—"The Master, Wardens, and Brethren of Lodge No. 119," which was responded to by Bro. Gibson, Whitehaven; "Union Lodge 129," responded to by Bro. Johnson, Kendal; "Lodge 339," responded to by Bro. Hayne, Penrith; and the "Master, Wardens, and Brethren of Maryport, Longtown, Appleby, Whitehaven, Workington, and Cockermouth," which were respectively responded to by Bros. Foster, Fisher, Gibson, and Hewetson.

Bro. WHITWELL then proposed the thanks of the brethren to Bro. Scarisbrick for his services at the Parish Church, for his beautiful anthems, and for his pianoforte accompaniments at the dinner.

The CHAIRMAN then proposed the Past Provincial Grand Officers, which was well responded to by Bro. Gibson, of Whitehaven.

Proposed by Bro. BUSHER—The thanks of the brethren to Bros. Cooper, Cook, and Harris for the musical assistance today, which was responded to by Bro. Cook, of Whitehaven.

Bro. WHITWELL (Mayor of Kendal) then proposed the best thanks of the brethren to Mr. and Mrs. Barrow of the Commercial Hotel, for the very profuse and elegant entertainment they had provided, and which he was certain had given the utmost satisfaction to all the brethren.

The CHAIRMAN proposed "The Provincial Grand Officers," which was responded to by Bro. BUSHER, Prov. G. Sec.

The concluding toast was given by the CHAIRMAN—"To all Poor and Distressed Masons, wherever dispersed on land and water, and speedy relief to them."

The company separated about ten o'clock.

## MIDDLESEX.

HOUNSLOW.—*Dalhousie Lodge* (No. 865).—This lodge held a meeting at the Town Hall, on Wednesday, the 17th inst., at 4:30 p.m. The chair was occupied by Bro. J. N. Frost, W.M., and there were also present Bros. Willett, Hardey, Gilbard, Stacey, Watson, P.M.'s; and Bros. Farrant, Treas.; Richards, S.W.; Pellatt, S.D.; Hopwood, J.D.; Holloway, Dir. of Cers.; Golding, Jones, Raynsford, De'atorre, Moore, Lane, and several other members of the lodge. There were also present as visitors Bros. Aynsworth, of the Fitzroy Lodge; Corken, of an Irish Lodge, and several other visiting brethren. A ballot having been taken in the usual manner, the following gentlemen were unanimously elected members of the lodge and initiated into the privileges of Freemasonry, namely, Messrs. A. Hensley, of

Little Ealing, and Charles Jones, of Uxbridge-road, Ealing—the ceremony being done by the W.M. in a very efficient and impressive manner. Bros. Delatorre and Moore, after undergoing the usual examination, were passed to the second degree. At half-past six the brethren sat down to an excellent dinner provided by Bro. Lewis, of the Red Lion, and after the several loyal, Masonic, and appropriate toasts, and some delightful songs by Bros. Aynsworth, Lane, Golding, Stacey, and Pellatt, the brethren separated at a quarter to ten o'clock, in time for the last up train to London, all seeming greatly gratified at the evening's entertainment, and the accession to the lodge of the two newly elected and initiated members.

## SUFFOLK.

IPSWICH.—*Lodge of Perfect Friendship* (No. 376).—This very flourishing lodge held its regular monthly meeting at the Great White Horse Hotel, on Wednesday, the 17th instant. On account of the large amount of business to transact, the members were summoned for seven o'clock, at which hour Bro. H. Luff, W.M., proceeded to open in the first degree, assisted by Bros. Turner, P.M., S.W.; A. Pettet, J.W.; T. B. King, I.P.M.; Findley, P.M., Dir. of Cers.; Green, S.D.; Elliston, J.D.; and Read, I.G. There was also upwards of forty brethren present during the evening. The minutes of the former lodge being read, the ballot was taken for Mr. B. Elliston, Mr. Morris Hart (a gentleman of the Jewish persuasion), and Mr. Richard Stephens, all of whom were unanimously elected. Bro. Goodhew then passed his examination, preparatory to being passed to the degree of a F.C., after which he retired, and the lodge was opened in the second degree. Bro. Goodhew was then passed, the ceremony being performed in a very efficient manner by the W.M. The lodge was then closed in the second degree, when Messrs. Elliston, Hart, Stephens, and Wright (the latter having been balloted for and accepted some months back), were all separately admitted to light. The ceremony of initiation having been performed in the most impressive manner by Bro. Luff, the W.M., who was listened to throughout with very marked attention by all persons. The working tools, and charge of the first degree, was then given by Bro. Franks, P.M., in his usual eloquent manner, after which Bros. King, I.P.M., and Turner, P.M., S.W., rehearsed the questions and answers leading to the second degree for the instruction of the newly-initiated brethren. Bro. Smith, of the Prince of Wales Lodge, having been proposed as a joining member, the lodge was then closed in love and harmony, being about ten o'clock, a few minutes after which about thirty of the brethren sat down to a sumptuous banquet, Bro. Luff, W.M., in the chair, who, after the usual loyal toasts, proposed "The Health of the Earl of Zetland, R.W.G.M., the Earl de Grey and Ripon, R.W.D.G.M.," and in a very flattering manner, "The Health of Col. Adair, Prov. G.M.," which met with a very hearty reception; after which "The Health of the Past and Present Officers of the Province," coupling with that of the former the name of Bro. Pitcher, P.M., P. Prov. J.G.W., and with the latter the name of Bro. Green, P.G.S., both of whom returned thanks in very suitable terms.—The W. MASTER having called upon his Wardens to see that their respective columns, were charged, rose, and said he now had a very pleasing duty to perform. It was at all times not only pleasing to himself but to the members of this lodge when they saw gentlemen of the outer world come forward and enrol themselves members of our noble Order, but it was doubly gratifying when they found those members were men of integrity, enjoying the confidence and good wishes of their fellow townsmen, for as such they were likely to confer honour on our choice. (Hear.) Such he was happy to state was the case with those brethren whose health he was about to propose; and although he did not wish to individualise them he trusted he should be excused if he made a few remarks respecting them. They were aware that one of those brethren was the son of a Past Master of this lodge. One whom most of us have met and whose society we had enjoyed on many occasions at this our festive board—(hear, hear)—and one whose loss we all deeply felt when it pleased the Great Architect to remove him from this lodge to join the Grand Lodge above. (Hear.) It was, therefore, most gratifying to our feelings to see his sons follow in his footsteps, not only by joining his mother lodge, but by aspiring to those honours he so justly earned—his second son having taken office under me as Junior Deacon, and whom I hope ere long to see placed in this chair his father so worthily filled before him. He had also to remark that Bro. Wright was a Lewis,

the son of an old P.M., though not of this lodge. He, therefore, felt it an honour few could boast of in having to introduce into Masonry two Lewis's in one evening. It must be a sufficient proof to the outer world that there is something good in Masonry to induce those who have left us to express a wish that their sons should fill their places. (Cheers.) Bros. Hart and Stephens were well known to most of us as good men and true, and he trusted their presence with us this evening was but a foretaste of many pleasurable associations to follow. (Hear, hear.) He would also embrace with this toast the health of Bro. Kean, who although not an initiate this evening, has not since his initiation had an opportunity of joining our banquet. (Cheers.) The toast he proposed was "The Health of the Initiates." The several brethren having cordially returned thanks, Bro. WRIGHT remarked that he felt he was a very great loser in not joining the Order before. Almost the last words his father said before his death was, "William, as soon as you have an opportunity become a Freemason," and only from what he had seen of Masonry that evening he believed it was the best advice he could give him.—The W. MASTER then proposed "The Health of the Visitors," remarking that at all our lodge banquets he had the pleasure, and indeed he felt so, of proposing this toast, as it was a proof to him of the respect in which the members of the Lodge of Perfect Friendship, were held by the other lodges of the town. He, therefore, called upon them to drink to the health of Bro. Moore, of the British Union Lodge, and Bro. Parker, of the Prince of Wales Lodge, as visitors on this occasion.—Bro. PARKER, having briefly returned thanks, Bro. MOORE in doing so, in reply to the remarks of the W.M. respecting the frequency of visitors to this lodge, said he could assure the W.M. that whilst they met with such courtesy, and such hearty receptions from the Lodge of Perfect Friendship, himself and the brethren of the British Union Lodge should not fail to visit them as every opportunity offered.—After hearing some excellent songs from Bros. Turner, Fisher, Jobson, and others, not forgetting one of P.M. King's amusing recitations from "Tom Hood," a very pleasant evening was brought to a close by the Tyler's toast being given, after which the brethren separated, it being past high twelve.

#### WALES, SOUTH (EASTERN DIVISION).

##### PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge for this province was held at the Masonic Hall, Consulate Chambers, Bute Dock, Cardiff (the temporary meeting place of the Bute Lodge, (No. 960), on Tuesday, the 16th inst. There was a large attendance of the brethren of the Bute Lodge, as also of the Glamorgan Lodge (No. 36), Cardiff, and brethren from the Loyal Cambrian Lodge (No. 111), Merthyr; the Indefatigable Lodge (No. 237), Swansea; the Cambrian Lodge (No. 364), Neath; the Brecknock Lodge (No. 651), Brecon; the St. David's Lodge (No. 679), Aberdare; and the Afan Lodge (No. 833), Aberavon, all comprised in this division of the province.

The Provincial Grand Lodge was opened at high noon. In the absence of the Prov. G.M., the D. Prov. G.M., Bro. T. M. Talbot, presided, and conducted the business with great efficiency. The proceedings were of a very formal nature, one of the customs peculiar to this province under the present Prov. G.M., Col. Tynte, being for that brother to give to the Prov. G. Officers every alternate year the more military than Masonic word of command, "As you were;" a practice we do not think commendable in a province consisting of eight influential lodges, as causing natural dissatisfaction to a number of efficient Past Masters, who are thus deprived of their chances of the purple.

At one o'clock the brethren formed in a procession, comprising about 150 members; the procession was preceded by the excellent band of the Royal Glamorgan Militia, and proceeded to St. Mary's Church to attend Divine service. The congregation was not confined exclusively to Masons, many of the respectable inhabitants of the town being present.

The sermon was preached by Bro. L. B. Burrow, LL.D., Prov. G. Chap., who selected for his text 1 Peter iii. 8—"Moreover, as brethren, be pitiful, be courteous." He first alluded to the gathering together of the disciples, how they had to meet in places away from the general haunts of men, and how in their earliest associations they realised to some extent the term which the pagans applied to them that they were a band of men bound together by secret ties. At that time there was much which bound those disciples together, and though there was nothing

in the character of Christianity which led to the formation of these societies, they were forced upon them from the character of the country and the troubled nature of the times in which the early Christian Church flourished. They were strangers sojourning in a strange land, where their enemies heaped the most opprobrious epithets upon them—where they were accused of most unhallowed rites in their secret assemblies—where their own brethren were looked upon as renegades from the old religion. And to whom in time of trouble could they look for help, humanly speaking, but among themselves. This led to the frequent use of that word brotherhood. And there was no doubt in the earliest days of the Church there were these associations of men banded together by the pure and holy influence they had received from their Divine Master. From the records of the New Testament they found that the richer members of the brotherhood sold all they had and laid it at the Apostles' feet, and this formed a fund for the support of the poor and needy; for they well knew that charity or assistance could not be expected from those who heaped epithets upon them, and who had reviled their Divine Master. By degrees, the times which for years had been of a troubled character—at one time menacing the small band of Christians, with national misfortunes—at others with individual animosity, assumed a calmer tone, and the brotherhood emerged from the secret places in their catacombs, to the broad light of day, and the word brotherhood began to have a wider meaning, and from the parable of the Good Samaritan that of neighbour, the brotherhood merged into different churches, and in the earliest records of these churches they found them filled with the spirit of Charity, and when their own immediate wants were supplied, sending assistance to distant churches. The reverend brother for a long time dwelt on this subject, what was Charity—what Charity our Saviour pointed out—how it blessed him that gave, as well as him that giveth. That there must exist in the heart brotherly kindness; that the outward manifestations of it, the sympathy it showed to the world, was the way in which it sought to relieve the necessities of others. But there was still a higher duty—a duty by which the brother was not merely contented in giving when asked—a duty which urged him to go and seek for objects for his Charity; not merely a Charity which required relief from the seekers purse, but a Charity that sought by good deeds, by kind words, and Christian sympathy to lift the fallen brother, though he may not have asked to be lifted, and has, perhaps, shrunk from the humiliation of asking for another's pity. He then alluded to themselves—to their meetings—to their support of each other—to their daily intercourse—to their walk and conversation. Freemasonry was an old, perhaps one of the oldest institutions, and he could but call upon them not to allow its time-hallowed associations to be sullied by them. Freemasonry, be its origin what it might, was no ignoble institution, and they should individually strive that no disgrace should fall upon its name through them. He considered it was not a mere benefit society—it had higher and holier objects in view, and they, as its members, its supporters, should strive in their daily conversation to maintain that it had a far greater scope—the purest and highest motives, to seek and to save. He then concluded with some very appropriate remarks upon the spread of such views generally, not only among them as members of a particular association, but also among Christians generally.

Divine service being ended, the brethren re-formed in procession, and returned to the Masonic Hall, where, after the usual collection for the Charities, lodge was closed in due form.

At four o'clock the brethren re-assembled at the Angel and Queen Hotels, at each of which banquets had been provided by the worthy hosts, Bro. Cousins and Bro. Lord. At the former, the D. Prov. G.M., Bro. Talbot, presided, and about eighty brethren sat down. The attendance at the latter was not so numerous. The usual loyal and Masonic toasts were given at each assembly, but the *post grandial* proceedings were much curtailed, in consequence of the programme for the day including "A Grand Concert in Aid of the Masonic Charities," and which turned out, to quote the local press, "a grand failure." The aforesaid local press also attempts to account for this disaster by attributing it to "the want of energy on the part of the committee; but we happen to be better able to account for the *contre-temps* upon Masonic grounds. A very large number of the brethren entertained strong objections to any such undignified method of "raising the wind," and considered it altogether derogatory to the high position assumed by the Masonic body to make any such appeal to the public for aid in the support of

their own peculiar Charities, which are the glory and honour of the fraternity.

The few well-meaning promoters of the concert were, however, determined to carry their point, in spite of violent opposition in open lodge, and the consequence was that the Assembly Room of the Town Hall (kindly lent by the corporation for the occasion) was graced with an audience of fifty-five; and, instead of any proceeds for the Charities, a serious loss has to be sustained by the concert committee. We the more regret this result, as the concert was in itself a very delightful one; the talented conductor, Bro. J. B. Wilkes, A.R.A., organist of Llandaff Cathedral, having, not only with very little assistance, but in the face of much actual discouragement, at great sacrifice of time and persevering exertion, produced a most attractive programme, including a capital Masonic song, composed for the occasion by himself, the solos of which he ably sung, the choruses being efficiently rendered by Bros. Fisher, Gawn, Dawson, Williams, Jones, Cox, and Phillips. The whole of the male artists were Masons, and every performance was warmly applauded by the very select but respectable audience.

YORKSHIRE (WEST.)

BRADFORD.—Lodge of Harmony (No. 600).—The following circular has just been issued from this lodge:—

“Freemasons’ Hall, Salem-street, Bradford,  
“August 18th, 1864.

“DEAR SIR AND BROTHER,—It is a pleasure again to comply

with the request of the lodge, by publishing our annual tables, the only new feature therein being the local and other Charities Fund in Table No. 1.

“The other changes are merely the further development of the system which we have pursued for some years.

“The addition of the Royal Dramatic College to the list of charities makes the thirteenth institution to which the lodge subscribes; that number corresponding with the number of years the lodge has been in existence.

“The growing requirements of the town and neighbourhood having prompted the Board of Management of the Infirmary last year to enlarge that building, you will learn with pleasure that the Freemasons of Bradford (who, on a previous occasion, had furnished a ward therein containing eight beds) this summer strengthened the hands of the board by furnishing a larger ward, thereby increasing the number from eight to twenty-one beds.

“In conclusion, you will observe with satisfaction the steady increase both in the number of members, of funds as shown in Table No. 1, and of charities as shown in Table No. 2.

“I remain, Dear Sir and Brother,

“Yours fraternally and truly,

“JOHN WARD, P.M.,

“Treasurer.”

TABLE 1.—SHOWING THE AMOUNT OF EACH FUND AND THE NUMBER OF MEMBERS AT THE CLOSE OF EACH YEAR ENDING JUNE 30.

YEAR OF LODGE .....	7.	8.	9.	10.	11.	12.
ANNO DOMINI .....	1859.	1860.	1861.	1862.	1863.	1864.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Boys’ Education Fund .....	40 0 0	40 0 0	46 7 5½	49 10 6	60 0 0	73 6 6
Girls’ Education Fund .....	40 0 0	40 0 0	46 7 5½	49 10 6	60 0 0	73 6 6
Indigent and Decayed Freemasons’ Fund .....	20 2 3	40 0 0	46 7 5½	49 10 6	60 0 0	73 6 6
Widows of Indigent & Decayed Freemasons’ Fund.....	.....	21 2 7½	46 7 5½	49 10 6	60 0 0	73 6 6
Charitable Contingent Fund .....	.....	3 0 1	8 1 2½	17 2 11½	37 6 1½	6 10 1½
Local and other Charities’ Fund .....	.....	.....	.....	.....	.....	51 0 0
Total .....	100 2 3	144 2 8½	193 11 1	215 4 11½	277 6 1½	350 15 1½
Number of Members.....	59	66	75	79	81	92

TABLE 2.—SHOWING THE SUMS VOTED TO MASONIC INSTITUTIONS, LOCAL, AND OTHER CHARITIES.

YEAR OF LODGE .....	7.	8.	9.	10.	11.	12.	13.
ANNO DOMINI .....	1859.	1860.	1861.	1862.	1863.	1864.	1865.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
INSTITUTIONS CONNECTED WITH THE LODGE:—							
Boys’ Education.....	2 0 0	2 0 0	2 0 0	2 6 4½	2 9 6	3 0 0	3 13 4
Girls’ Education.....	1 7 9	2 0 0	2 0 0	2 6 4½	2 9 6	3 0 0	3 13 4
Indigent and Decayed Freemasons .....	.....	1 0 1	2 0 0	2 6 4½	2 9 6	3 0 0	3 13 4
Widows of Indigent and Decayed Freemasons...	.....	.....	1 1 1½	2 6 4½	2 9 6	3 0 0	3 13 4
Relief Box .....	.....	.....	0 3 0	0 8 0	0 17 2	1 17 4	0 6 6
Charitable Contingencies .....	.....	.....	.....	7 8 0	7 18 0	8 4 0	9 4 0
Bradford Eye and Ear Institution .....	1 1 0	1 1 0	1 1 0	1 1 0	1 1 0	1 1 0	1 1 0
Ilkley Bath Charitable Institution .....	.....	1 1 0	1 1 0	1 10 0	1 10 0	1 10 0	1 10 0
Harrogate Bath Hospital .....	.....	.....	1 1 0	1 1 0	1 1 0	1 1 0	1 1 0
Bradford Ragged School .....	.....	.....	.....	1 1 0	1 1 0	1 1 0	1 1 0
Bradford Tradesmen’s Benevolent Institution ...	.....	.....	.....	1 1 0	1 1 0	1 1 0	1 1 0
Bradford Female Refuge .....	.....	.....	.....	.....	1 1 0	1 1 0	1 1 0
Bradford Blind Institution .....	.....	.....	.....	.....	1 1 0	1 1 0	1 1 0
Bradford Homœopathic Dispensary.....	.....	.....	.....	.....	1 1 0	1 1 0	1 1 0
Royal National Life-Boat Institution.....	.....	.....	.....	.....	1 1 0	1 1 0	1 1 0
Yorkshire Institution for Deaf & Dumb Children .....	.....	.....	.....	.....	1 1 0	1 1 0	1 1 0
Bradford School of Industry for Girls.....	.....	.....	.....	.....	1 1 0	1 1 0	1 1 0
Earlswold Asylum for Idiots.....	.....	.....	.....	.....	.....	1 1 0	1 1 0
Royal Dramatic College.....	.....	.....	.....	.....	.....	.....	1 1 0
	4 8 9	7 2 0	10 7 0½	22 15 6	30 13 2	35 2 4	38 5 10

## CHANNEL ISLANDS.

## JERSEY.

ST. AUBIN'S LODGE (No. 958).—The regular monthly meeting of the above lodge was held at the Masonic Rooms, St. Aubin's, on Tuesday, August 16th. The lodge was opened in the first degree at eight o'clock by Bro. E. C. Malet de Carteret, W.M., assisted by Bros. Mannan, acting S.W.; Joseph Stevens, acting J.W.; and A. Smidt as I.P.M. The minutes of the previous meeting were read and confirmed. Bro. Alfred Wayland, a candidate for the second degree being present, was duly examined as to his proficiency by the W.M., he was then entrusted and retired. The lodge was opened in the second degree and Bro. Wayland was introduced properly prepared and regularly passed to the F.C. degree in a very able manner by the W.M. The lodge was resumed in the first degree. The W.M. read a portion of a letter addressed by Bro. Dr. Hopkins, I.P.M., to Bro. C. Le Sueur, acting Treas. and Sec., which was received with much pleasure by all the brethren present. No further business offering, the lodge with the usual formalities closed at nine o'clock.

## INDIA.

(From the Indian Freemasons' Friend.)

DELHI.—Lodge Star of Delhi, which was established in 1857, about one month before the mutiny broke out, was revived after the disturbances had been quelled; but after languishing for a time fell into abeyance, and its warrant was returned to England a few months ago. Some of the resident brethren of Delhi have now submitted a petition for the formation of a new lodge, and have proposed that their first Master shall be Bro. T. C. Fenwick, the present Senior Warden of Lodge Hope, at Meerut. For the last two years Bro. Fenwick has been a member of the Meerut Lodge, and except on one occasion, he has gone all the way from Delhi, month after month, to its meetings, whenever they have been held, at great inconvenience and some cost to himself. He has, therefore, we think, shown zeal sufficient for earning the confidence of the brethren who have proposed to elect him to the eastern chair.

SIMLA.—The members of the Lodge Himalayan Brotherhood, at Simla, have held a preliminary meeting for the purpose of electing a Master for the ensuing season. There being no other eligible brother willing to take office (Bros. General Innes, T. Graham, &c., having declined), the brethren have voted for the election of Bro. T. Wood; but that brother having already been two years consecutively in the chair, an application has been made to the Provincial Grand Master for a dispensation, to enable him to hold the hiram for a third year. The lodge-rooms here are very good, and the walls of the banquet hall are ornamented with framed photographs of several of the members. A handsome chandelier is suspended over the table. Divine service was performed in the hall on Sunday, the 29th May, by the Rev. R. Henderson, Junior Chaplain of St. Andrew's Kirk, Calcutta. The Governor-General was present.

DUGSHAIE.—Lodge Triune Brotherhood, at Dugshaie, has not yet re-opened for the season. Last year, Bro. Adam Ferguson and other brethren of the 42nd Highlanders, having obtained permission for the removal of the warrant from Kussowlie, where it had been lying in abeyance, resuscitated it. The lodge was originally established at Subathoo, and the members of it, in 1856, obtained a loan of 2,000 rupees from the Simla Bank, for the purpose of purchasing a building for themselves. That debt has not yet been entirely, if at all, liquidated; and the interest, which has accumulated round it, must amount to a pretty round sum. The lodge shortly afterwards fell into abeyance, but was revived at Kussowlie, where the members purchased another building for themselves, but without contracting any debt. It fell again into abeyance, and has now been revived, as I have already stated, by the brethren of the 42nd Highlanders, who had no connection with the former members. The question now is, who is to pay the Simla Bank, which, I believe, is pressing its demand? Were Bro. Ferguson and his colleagues aware that they were about to incur a heavy responsibility, moral or legal, when they applied for permission to revive the lodge? If they had not revived it, the warrant would have been returned to England by the Provincial Grand Master, in December last, along with the warrants of the Delhi and Dinapore Lodges; and, in that case, who would have been the responsible parties?

JULLUNDER, PUNJAB.—Lodge Wahab or Benevolent (No. 988).—You will, I dare say, be glad to hear of the progress made by this lodge, since, through the energy of our Master, a new Warrant of Constitution was got out from the Grand Lodge of England. We meet on the 1st and 3rd Thursday of each month, and should any brother be passing through our station at that time, he may be sure of receiving a hearty welcome from the members of Lodge Wahab or Benevolent. Since last St. John's day we have got through the following:—Seven Initiations, nine passings, and four raisings. We have had great difficulties to contend with. Our Master left with his lodge early in the year for Kussowlie. He visited us a short time since, but I am sorry to say his health suffered from the trip. Being many of us young Masons, the loss of so valuable and energetic a Master is all the more severely felt. Our Senior Warden, Bro. Bishop, has also migrated for the hot weather to the cool atmosphere of Mussourie. Until the other day, we had no officiating Junior Warden, but our Master, at his last visit, appointed Bro. Martin to that office, and he now rules the lodge to the satisfaction of all the members. It seems to me a great drawback to Masonry in this country, that, in the hot weather, such difficulty is experienced in lodges like ours, which are not expressly built for the purpose, in keeping the room cool. If any brother could give us a few hints how punkas could be slung, and so arranged as to be efficient, we should be very grateful. We have adopted a practice here, which were it carried out by all lodges, would form a very interesting record. All members are requested to give their "Carte de Visite" for the lodge album; those members who are unavoidably absent, or who may, at any time, have belonged to the lodge, are still kept in the remembrance of those who have, or may succeed them.

MOULMEIN.—We have long been desirous of building new lodge rooms. At last we have set to work in earnest, and, on the 21st of March, laid the foundation-stone (a perfect ashler) in due form, but without any public ceremony. The plan, carried out in full, will require a large sum (large at least for the Freemasons here)—about 10,000 rupees; and then the filling up will be at least 1,000 more. The brethren here have subscribed very liberally towards the building; still much more has to be done in the way of subscriptions. We have received assistance in a manner we could not have anticipated. Bro. McCullon arrived here with his troupe, and gave several performances; the last of which was for the benefit of the new building fund. He gave the whole proceeds of the evening, without deducting a single rupee for the necessary expenses. This gave us 1,004 rupees; a good help. It will be, I feel assured, one of the finest buildings in the east—not of the Presidency towns—built for a Masonic purpose. The lodge room will be 75ft. by 35ft. The grounds, four acres in extent, are excellent for building a lodge on. There is no building near it, and the situation is one of the finest in Moulmein.

## REVIEWS.

*The Liberators of Italy.* By E. H. NOLAN, P.H.D., LL.D., Author of "The History of the War against India," "History of India," &c. London: James S. Virtue.

What a theme for a noble mind to illustrate, and who more fitted for the purpose than our respected Bro. Nolan? A more industrious, a more careful, and, as far as we can judge, a more impartial writer does not exist, though we are far from agreeing with all his opinions. And who are the Liberators of Italy our Bro. Nolan has selected to form the subjects of his volume? Garibaldi—Cavour (before the name of such a man we cannot write Count)—Victor Emmanuel—and Napoleon III.; we would we could exclude the last from the list, talented, as no doubt, in some respects, he is. All have played their parts in the great game of Italy's liberation, and but for the falsehood of the last-named it might have been complete. We, however, in this mundane world, are compelled to be thankful for "small mercies," and looking at Nice and Savoy, it appears to us but a very "small mercy" that Italy is indebted for to Napoleon, Italian though Dr. Nolan would prove him to be by descent. We would that the liberation of Italy had been left to her own patriot sons, and amongst the fore-

most we place Garibaldi, who had gained laurels in distant climes as the friend of liberty, as did our own Byron—our own Dundonald.

The four parts of the work now before us are occupied, after a brief description of Italy, with the history of Garibaldi, from the day when he ran away from school to explore the treasures of Genoa, in which he was thwarted, until the period when he defended Rome—alas! now withheld from Italy by one man—the eldest son of the Church—who is to be included amongst the Liberators of Italy. Of the adventures of Garibaldi in South America we do not propose to speak—they were, no doubt, dictated by the love of adventure and the love of liberty; but as there is but one step from the sublime to the ridiculous, there is but one step from the heroic to the freebooter, and we are not quite sure that Garibaldi has always maintained the happy mean. However, whatever his faults, we can forgive them all for his recent services to Italy, more especially his wondrous defence of Rome, and we are sure that he could have found no worthier or more truthful historian of his career than Bro. Nolan. We had almost omitted to state that each number is embellished by an excellent steel engraving, and that the portrait of Garibaldi is alone worth the price of the four parts before us. Naples, Capraera, and Milan are also excellent specimens of the art, and the portrait of Menotti Garibaldi, the son of Garibaldi—we cannot bring ourselves to write Joseph Garibaldi—is only spoiled by the undue prominence given to the name of the engraver—a fault avoided by other and better illustrators. We, therefore, mention with pleasure that the admirable engraving of the Garibaldi is by Stodart—we have had great difficulty in making out the name—whilst we shall decline to bring into undue notice the *too prominent* name of the engraver of the portrait of *Menotti*, no real artist ever intruding his name in such a manner before the public. We cannot, on the whole, regard the work otherwise than interesting, and should it not meet with a great success it will be neither for the want of the apparent popularity of the subject, the talent of the author, or the liberality of the publisher.

*England, the United States, and the Southern Confederacy.* By W. SARGENT, M.D., of Philadelphia. London: Hamilton, Adams, and Co.

This is a work most ably written to prove that the success of the North is essential to the regeneration of the American Union and the emancipation of the slaves. We have no reason to doubt the purity of the motives of the writer, but we confess that we are not persuaded that "the true interests of England" are at all coincident with "the regeneration of the great American Union," or, in other words, the subjugation of the South, much as we should rejoice at the extinction of slavery throughout the world.

*The Month.* No. II. London: Simpkin, Marshall, and Co.

The second number of this Roman Catholic magazine is certainly equal to the first, and is likely to recommend it to the members of the body to whom it is addressed, amongst whom, however, we are not numbered. Chapter I. of "Literature in its Social Aspects" is well written, and may be read with profit by all without regard to creed. The continuation of "Custance Sherwood" is fully up to the general run of novels. Julia Kavanagh's writings are well known, and she will suffer nothing in her reputation by "A Glimpse of Northern Italy" in this Magazine. The "Legend of Limerick Bells," by Bessie R. Parkes, is neat and rythmetical; and "Romana Robertson," an episode of the Peninsular War, revives many pleasant memories of bygone times. "A Glimmering Dawn" points out many of the evils of

the workhouse system, especially as regards the female inmates, and suggests some amelioratives—more especially from a system of female visitors—well worthy of consideration and attention. The continuation of "Violet's Freak" and "Madame Swetchine and her Salon," a sketch of French society as it exists in the salons of Paris, completes the contents of a very admirable number of "The Month."

*Daw's Gun Patents.* London: G. H. Daw.

This work, though professedly little more than a trade catalogue of Mr. Daw, the eminent gun-maker, is in fact a valuable treatise on gun making, with full explanation regarding breech loaders, cartridges, General Jacobs' rifle, &c., and comments appertaining to the extension of gun sports, and rifle shooting generally. The work is admirably illustrated, and to all who feel an interest in guns is well worth the 2s. 6d., which is the nominal price at which it is issued. In his preface, Mr. Daw disclaims all pretension to being a bookmaker, but invites all who wish to obtain a knowledge of guns to read his book—advice which we have great pleasure in reiterating.

*One Hundred Lectures on God, the Creator, the Creation, Egyptian Godism, Astronomy, Philosophy, the Deluge, the Messiah, the Classics, the Greek Authors, and the Heathen Mythology, down to the Nineteenth Century.* By B. C. JONES. Fourth Series. London: W. H. Allen and Co.

Here's a title which, of itself, is almost sufficient to deter ninety-nine out of every hundred men from looking into the work. In the earlier numbers of the work it came before us under the more modest designation of "One Hundred Lectures on the Drama, Ancient and Modern," and we complimented Bro. Jones on the industry and talent he brought to bear upon the subject, but why he has mixed together so many incongruous subjects it is difficult to imagine. When Bro. Jones confines himself to critical examination of the poetry of the dramatists his opinions and illustrations are worthy of all attention, but when he goes beyond that, and launches into dissertations on the various subjects contained in his multiform title he stumbles into a variety of misconceptions and erroneous conclusions consequent upon a thorough miscomprehension of Sacred History. Having no faith in others the author is to others unfaithful and to himself faithless. In becoming speculative, he becomes irrational, and then pedantic. We would recommend him to a careful study of the Book of Job. Like one of Job's comforters, he takes upon himself to contend with the Almighty; and condemning the wisdom of Job "he multiplieth words without knowledge."

## PUBLIC AMUSEMENTS.

### COVENT GARDEN THEATRE.

MR. ALFRED MELLON'S CONCERTS.—The third classical night at these concerts was given on Thursday night, when the whole of the first part consisted of selections from the works of Beethoven.

As a conductor, competent to do every justice to the reading of the highest class compositions, Mr. Mellon may rank with any musician in Europe, and his orchestra is composed of the best members from the various London societies. With such executants, the symphonies and overtures of the old masters cannot fail to have every justice done to them. The classical nights this season bid fair to be even more eagerly welcomed than before.

The programme on this occasion consisted of the overture to "Egmont;" aria "Gold" (Fidelio), exceedingly well rendered by Mr. Patey; concerto in E flat, by that eminent juvenile pianist, Mlle. Krebs; the grand scena from "Fidelio," which was

given in a most delightful manner by Madame Rudersdorff; and the entire "Pastoral Symphony."

The second part consisted of miscellaneous music:—Mlle. Carlotta Patti sang a new rondo by Mr. Mellon, which was well received, and enthusiastically encored; a violin fantasia, by Mr. Carrodus, who this evening made his first appearance since his recent indisposition; "The Guards' Waltz," with variations; Mlle. C. Patti again delighted her hearers with "The Carnival of Venice," a fantasia on the bassoon by Mr. T. Winterbottom; and these charming concerts were brought to a conclusion with a new gallop, "Confusion."

We are happy to add the house was crowded in every part.

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## Poetry.

### THE HUMBLE TOILER.

Why should we scorn the humble toiler,  
Why despise and pass him by,  
Why contemptuously gaze upon him,  
With a cold, averted eye?  
What, though broadcloth, rich and costly,  
Cover not his manly form?  
Yet beneath his threadbare garments,  
Throbs a heart with kindness warm.

From the rich man's costly mansion  
Issue sounds of mirth and glee,  
But his heart is full of anguish,  
If its depths we could but see;  
But in the dwelling of the toiler,  
Peace and love are ever there,  
And his rest by night is sweetened  
By his daily toil and care.

F. J.

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**THE BLOOM OF AGE.**—A good woman never grows old. Years may pass over her head; but if virtue and benevolence dwell in her heart, she is as cheerful as when the spring time of life opened to her view. When we look upon a good woman we never think of her age; she looks as charming as when the rose of youth bloomed on her cheek. The rose has not faded yet—it will never fade. In her family she is light and delight. In her neighbourhood, she is the friend and benefactor; in the church, the devout and the exemplary Christian. O, who does not respect and love the woman who has passed her days in acts of kindness and mercy—whose whole life has been a scene of kindness and love, a devotion to truth and religion! We repeat, such a woman can never grow old. She will always be fresh and buoyant in spirits, and active in humble deeds of mercy and benevolence.

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### THE WEEK.

**THE COURT.**—Her Majesty with the younger branches of the Royal Family are still at Osborne. The Prince and Princess of Wales are at Abergeldie, Scotland—the Prince taking an active part in the manly sports of deer-stalking, shooting &c.

**GENERAL HOME NEWS.**—The mortality in London continues to be on the decline. The lower rate of temperature has lowered the number of deaths, but they are still considerably above the average. Last week the number of deaths was 1,451 which was 87 more than the average number that died in the corresponding week for the last ten years. There were 1,951 births; the average was only 1,849.—Lord Palmerston paid a visit to his constituents at Tiverton on Tuesday, and, in the course of an after-dinner speech, he alluded to several topics of public interest. Among other things, he spoke of the difficulties

attending the selection of bishops, arising from the varieties of religious feeling, and on this point he incidentally referred to the Belfast riots. These, he said, might be looked on as political demonstrations rather than displays of the uncharitable feelings of one religious party towards another. His lordship likewise spoke of the efforts that this country had made to preserve peace, and yet at the same time by moral influence to relieve those countries for which circumstances justified her in declining to draw the sword.—The show of the Ormskirk and Southport Agricultural Society, gave occasion to Lord Stanley, who presided at the dinner table, to utter some very weighty truths, which well deserve to be studied by landlords and tenants, agriculturists and commercial men, and politicians of every class in England. While regretting that farming in Lancashire was not so advanced as it might be, he dwelt on the necessity, as one remedy, of the tenants having leases, which he said was the rule on Lord Derby's estate—on these leases being simple, and, as far as possible unrestricted, leaving much to the tenants' enterprise and skill. He expressed his dissent from the opinion that the land of England was passing into the hands of a few colossal proprietors. It rather seemed to him that it was passing in moderate sized estates into the hands of men who, having made their 10 or 12 per cent. in trade, were willing to accept 2 or 3 per cent. only from the terms of the land. This he thought was a healthy symptom, and not at all to be lamented.—The *Times* states that the Ordnance Select Committee have reported "most favourably" on the merits of "Big Will"—the Armstrong 600-pounder—and that the War office authorities have decided to order four more of those guns for delivery this year.—The volunteer corps of Liverpool had a review and sham fight on Saturday on the race ground at Aintree, which was attended by between 4,000 and 5,000 volunteers. Colonel M'Murdo and Sir Charles Wetherall were both on the ground, put the regiment through their manœuvres, and expressed their satisfaction with the general proficiency of the regiments. The review was owing to the splendid liberality of the Mayor of Liverpool, who invited the regiments to attend, and was at the whole expense of conveying them to and from the race ground, as well as supplying their commissariat while on duty. The day was a general holiday throughout Liverpool, and a very large number of the inhabitants found their way to the review ground.—Great preparations had been made for the due celebration of the Foresters' festival at the Crystal Palace on Tuesday, and fond expectations were entertained that the number attending would be greater and the amusements provided more attractive than on any former occasion. But the wretched weather spoiled everything. From an early hour the rain began and it continued unintermittingly till far in the afternoon. The visitors were more numerous than could have been expected under the circumstances, and they were bent on enjoying themselves, but it was the pursuit of pleasure under difficulties.—Four persons named Thomas Beechow, Margaret Broughton, Susan Seymour, and Henry Dempsey, were indicted at the Central Criminal Court for robbery with violence, committed upon John Smith, a barman. All were found

guilty, and the two male prisoners received a sentence of 10 years' penal servitude; the woman Broughton seven years; and the girl Seymour 18 months' hard labour. —Emil Werner, Gustave Lheman, and Lucien Flatow, convicted of the great frauds upon a French firm, have been each sentenced to two years' hard labour, with the addition of a fine of £500. —A German sailor who stands charged with murdering his captain on the high seas was finally examined before the Mayor of Southampton on Saturday, and after some further evidence was taken he was committed for trial. There is some doubt whether the ship had a right to carry the English flag, and, consequently whether the prisoner, is within the English jurisdiction; but it was agreed that that point should be reserved for the trial. —A salesman, named Bond, has been committed for trial by the Fleetwood magistrates on a charge of felony, attended by circumstances of a very peculiar character. In October, 1860, a young man, named Mayor, received two £50 notes on account of the Fylde Timber Company, in the presence of Bond, but the notes were afterwards missed, and Mayor was charged with stealing them, Bond being one of the witnesses against him. The case, however, was dismissed, but the prosecution had such an effect on Mayor's health that he was paralysed, and has been confined to his bed three years. A few days ago, the missing notes were found in a pocket-book which Bond admits to be his property. —A singular breach of promise case has been tried at the West Riding assizes at Leeds. The plaintiff was on the shady side of fifty, and the defendant was a rich old widow, said to be nearly seventy years of age. Her money was evidently the object of the suit, and the "fortune-hunter" was awarded a farthing damages. —A woman, named Thompson, not more than twenty years old, has been committed for trial for the murder of her child, by the use of vermin poison, at Birmingham. —From the report of a case which has been heard at the Woolwich police-court, it would appear that Federal crimps are increasing in audacity, and that they are tempering with the allegiance of British soldiers in our home barrack-rooms. A man was brought before the magistrate on a charge of inducing privates in the Royal Engineers to desert and join the Federal army. He was detected sleeping in the Engineer's barracks, having been introduced there by some of the soldiers, and evidence was adduced of his having set forth the advantages of the Federal service to the soldiers, though those who had committed themselves most deeply with the crimp were, of course, the most unwilling to tell what they knew. The prisoner was remanded. —At the adjourned inquest which was held on the body of Mr. Briggs, the victim in the North London Railway tragedy, additional evidence was given which tended to strengthen the case against the man Muller. The accounts by the last American mail state that the London detectives despatched for the purpose have made satisfactory arrangements with the New York police for Muller's capture, even to providing a special steamer so as to anticipate the pilot boat as soon as the *Victoria* is sighted. —An inquest was held on Saturday, at Bell Bar, a small village a couple of miles from Hatfield, on the body of

a woman who was killed on the railway on Thursday week. It was a deliberate case of self destruction. The poor woman had previously written to a relative to say that before she received the letter the writer would be dead; and the engine driver of a passenger train on the Great Northern line stated that soon after he left Hatfield he saw a woman sitting on the line just outside the outer rails. He whistled as the train approached, on which the woman instead of moving out of the way deliberately leaned back upon the rails and in the next moment was flung aside by the iron guard of the engine a crushed and mangled corpse. The jury returned a verdict of temporary insanity. —The riots at Belfast appear to have come to an end, and it is worthy of remark that this result has been brought about, not by any action of the magistrates, the police, or the military, but by the respectable inhabitants of the city taking the matter into their own hands; gentlemen in whom the antagonistic parties had confidence visiting the districts where the rioters were, reasoning with them, calming their passions, and exacting from them promises which appear to have been faithfully kept wherever given, that if they were not attacked they would not become aggressors. Several persons have died; several are in hospital wounded; and though several are under arrest, it does not appear that any are apprehended on the charge of murder. The riots are being succeeded by violent recriminations amongst those who officially, or unofficially, claim to be the leaders of the people in the city. Accusations of negligence, criminal connivance, active assistance even, are being scattered about by the partisans of both sides, and the local press is not the most backward in making serious charges. The ill feeling on the part of the populace has not altogether subsided, as some of the Protestant and Catholics in the mills will not work together. Several threatening notices to masters to dismiss certain workpeople, &c., have also been given. —An accident which might have been attended with fatal results, took place in a tunnel on the London and North Western Railway on Monday night last. Eleven workmen were proceeding with a truck through the Waterloo tunnel to commence work on the line, when the truck came in collision with a goods waggon left standing in the tunnel, without any light to warn advancing trains. The men were thrown off the truck and severely injured, and it is feared that some of them will die. —A "theatrical scandal" which ended in Mr. Bateman, the father of the popular actress, being committed for trial at the sessions, for an assault on Mrs. Bristowe, though the real charge was the graver one of attempting to abduct Mrs. Bristowe's daughter. Mr. Bateman denied both charges, and the young lady herself denied the slightest impropriety of conduct had taken place between her and Mr. Bateman. The case was brought before the Middlesex Sessions on Monday, when Mrs. Bristowe read a letter from Mr. Bateman to his client, assuring her on his honour as a gentleman that he had always behaved to her daughter as a gentleman; as to the assault, if he touched her at all it was unintentional, for which he now expressed his regret. Under these circumstances Mrs. Bristowe withdrew the charge, and the matter terminated. —The Welsh Eisteddfod com-

menced on Tuesday at Llandudno. The object of the meeting, as our readers may be aware, is to encourage, by means of competition, Welsh poetry, Welsh music, and Welsh manners and usages generally. There was a great concourse of people assembled on the opening day as cheap trains ran from all parts of the country, and it was considered that the Eisteddfod for this year would prove a great success. While excellence in the old Welsh arts were commended Welsh superiority in modern art and science was not forgotten, and the works of Welsh sculptors, painters, photographers, &c., at the meeting were most patriotically admired.—On Wednesday a good deal of excitement was produced at Lloyd's in consequence of a letter sent home by the commander of the *Illora*, Peninsular and Oriental steamer, stating that the *Georgia* steamer had been captured by the Federal frigate *Niagara*. It will be remembered that the *Georgia* was a Confederate cruiser, and in that capacity had done much mischief to the Federal mercantile marine, but was publicly sold a few months ago at Liverpool, and is now employed in the conveyance of mails from Liverpool to Lisbon and the Azores. It is said her cargo at the time of her capture was a valuable one, and that she was largely insured.

FOREIGN INTELLIGENCE.—The King Consort of Spain was lionised in Paris to the top of his bent. He was present at a special performance given by command at the Grand Opera, and from which the public were rigidly excluded. The interior of the theatre was magnificent in the extreme, but the exclusive character of the audience was a drawback, and the absence of anything like a popular welcome to the Royal visitor strikingly contrasted with the aspect of the house when our Queen was the guest of France in 1855, and honoured the Opera with her presence. There was also a review in the Champs Elysees in his honour. Seventy thousand troops of all arms were on the ground, 10,000 of them being cavalry. The artillery counted 20 battalions, or 120 guns. A steady rain-fall damped the popular enthusiasm. There was a gala ballet at St. Cloud, and a fête at Versailles. The King left Paris for Madrid on Sunday, his departure being accelerated by the death of the Princess Czartoryska, Queen Christina's daughter.—Complaints are rife all through France of the effects of the excessive drought which is being experienced there, as well as in other parts of the Continent. The grass is literally burnt up, the supply of water is running short in the wells and springs, and man and beast are equally suffering from it.—The intelligence reaches us from Paris, upon the authority of the Ultramontane *Union*, that Francis, ex-King of Naples, is on the eve of quitting Rome. It is stated that, having been summoned to an interview with Antonelli, the Cardinal Secretary, he there found awaiting his presence Count de Sartiges and Baron de Bach, who delicately hinted to the Bourbon Prince the opinion of their respective Governments that his further stay within the Papal territory was inexpedient, and that the sooner he hastened his departure the more satisfactory would it be to all parties interested in maintaining the tranquillity of the Peninsula. Spain or Germany is mentioned as likely to be the Royal exile's future residence.

—It is asserted that Prince Umberto, the heir apparent of Victor Emmanuel, who is on a continental tour, and is shortly expected to visit France, has chosen the Princess Anna Murat for a wife. If we may believe the Paris correspondent of the *Times*, the Emperor Napoleon is determined to do his utmost to prevent a successful repetition of the Mortara abduction by the Papal authorities, and will interfere to procure the release of a Jewish boy named Cohen, who is detained from his parents because he has been baptised. If the Roman Government should persist in refusing to give up the boy to his parents, the French Cabinet will, it is said, transmit to Cardinal Antonelli "an ultimatum which it would be prudent not to disregard."—A trial for murder which excites very lively interest amongst our neighbours has been proceeding amongst our neighbours has been proceeding for the last day or two at St. Foix, in the Basses Pyrences. The accused are a baker and a mountebank, and they are charged with not less than four murders, burglary, and theft. Their crimes are said to be surrounded with such an amount of mystery as to place them in the front rank of celebrated causes.—The Belgian Chambers were reopened on Tuesday, when the Prince de Ligne was again elected President of the Senate. It is not expected that the session will last more than a very few days.—The Diet of Saxony was closed on Monday by the King in a speech wherein, alluding to the late war, he expressed regret that his troops had not been afforded the opportunity of acting in conjunction with the armies of Austria and Prussia during the campaign which has closed with such glorious results for Germany. His Majesty congratulated the country upon the favourable condition of the finances, and stated his belief that the renewal of the Zollverein treaty would secure the future commercial welfare of his subjects.—Advices from Vienna states that an interview took place at that city between Herr Von Bismarck and Count Rechberg. Nothing definite transpired as to the subjects discussed or the results of the conference, but not doubt the exact relations of the great German Powers to the smaller ones, as well as the destiny of the newly acquired Danish duchies, were the principal topics of conversation.—The King of Prussia arrived at Vienna on Saturday evening, and it may be presumed that the visit to the Emperor Francis Joseph will be the forerunner of the announcement of some plan for the government of the territories which Denmark has been compelled to cede. It is said that the duchy of Holstein is about to be completely occupied by Austrian and Prussian troops; and the Austrian General Gablentz has arrived at Altona for the purpose, as it is supposed, of taking the necessary measures.—The elections at Geneva resulted in the defeat of M. James Fazy, who has so long ruled that canton as leader of the radical party, and who is perhaps better known out of Switzerland than any other Swiss politician is. The result, unhappily, led to an outbreak in the town of Geneva; and "barricades were erected, and bloodshed." The government of the canton has been unable to restore order, and applied to the Federal Council, which despatched M. Fornerod as a Special Commissioner to Geneva, and ordered a battalion of Federal troops to support his authority. The Special Commissioner has

reported to the Council at Berne that there is every prospect of tranquility being continued. The Grand Council of Geneva is about to propose that the elections from which these disorders sprung be inquired into.—A conspiracy, the objects of which though not mentioned must be patent to everybody, has been discovered in the Southern Tyrol, and been followed by numerous arrests by the Austrians at Trient, Pergine, Roveredo, Riva, and other places.—It has been decreed by Imperial ukase that another slice of Poland shall be Russianised and disappear from the map of Europe as a portion of the ancient Polish kingdom. The Palatinate of Angustowo will henceforward be incorporated with Russia, though for the present it will be administered by a native governor, in the person of General Zobolocki.—Free-trade principles are at length extending to Spain, and a liberal modification of the customs' tariff with France is spoken of as about to be proposed to the Cortes by the Finance Minister.—According to advices from Lisbon the Federal frigate *Niagra* is at present lying in the Tagus watching an opportunity to pounce upon a steamer which has been purchased at Liverpool ostensibly as a mail packet to run between Portugal and her colonies, but which is said in reality to be intended to take service with the Confederates. The designs of the Federal ship having got wind, however, the steamer in question has been detained, and thus the Yankee is deprived of her hoped-for prize.—By advices from Marseilles of Saturday's date we learn that renewed disturbances have broken out in Algeria—the province of Oran the scene. The movement assumes very serious proportions, the revolted tribes having perpetrated acts of assassination and incendiarism, cut the telegraph wires and pillaged several caravansaries; but the French troops have succeeded in establishing a military cordon, which it is hoped will prevent any extension of the insurrection to what are present the peaceable districts.

NEW ZEALAND.—The *London Gazette* contains a despatch and inclosures from General Cameron, the commander of her Majesty's forces in New Zealand. From these it appears that, after abandoning the entrenchment at Tauranga, where the English troops suffered so severely, the natives retired to two strong paha in the ranges about ten miles off. Thither, owing to the advanced season—being the middle of the New Zealand winter—it was not deemed prudent to follow them. The settlement of Whanganui being reported in danger, General Cameron transferred his head-quarters to Auckland, and Colonel Warre, with 300 men, was ordered to proceed from New Plymouth to resist the threatened attack, but in the meantime the rebels were met and fortunately defeated by a body of natives friendly to the English rule, and Whanganui was thus placed in a position of complete safety. Troops were concentrating in Auckland with the view of being despatched to any point where their services might be required. Since the affair at Tauranga there has been only one collision with the troops. That occurred in the neighbourhood of New Plymouth, where the rebels attacked a redoubt and were repulsed with great loss, whilst there was but

one casualty on our side. Until the commencement of September further military operations are not considered practicable in any part of the island.

CAPE OF GOOD HOPE.—By mail we have intelligence to the 13th of July. The rumour that the Krebs were about to cross the Bashee is proved to have been false. Throughout the whole coast of the Canda county the tribes are in a state of great excitement, and hostilities were expected to break out amongst them.

AMERICA.—Despatches from New York to the 10th inst. report that five days previously a Federal flotilla of 17 vessels, under Admiral Farragut, had passed Fort Morgan and appeared before the city of Mobile. On their passage a Monitor was sunk by the fire from the fort; but the Confederate ram *Tennessee*, after a desperate engagement, had surrendered to the enemy. General Grant had returned to Petersburg, after visiting Washington (Maryland) and the Upper Potomac, and some severe fighting subsequently took place. Hagerstown has been re-occupied by the Federals; and the Confederates having withdrawn from Maryland into Virginia, have been attacked and defeated by Averill at Moorfield with the loss of 600 prisoners and four guns. The capture of General Stoneman is confirmed by Federal advices. A rumour prevailed at New York that a Confederate raid has been made from Canada into Buffalo with the view of destroying the Erie Canal; but it is scarcely worthy of credence. It is also asserted that Mr. Stanton, the Secretary for War, has tendered his resignation, and that it has been accepted by President Lincoln.

INDIA AND CHINA.—The authorities of Assam had suspended the subsidy hitherto paid to Bhootan, in consequence of the outrages offered to the English Envoy; and the Dhurm Rajah of Bhootan was said to be raising troops, with the supposed purpose of enforcing payment. There was also a rumour, for which there does not seem to have been any certain foundation, that the King of Burmah was preparing for a war with the English.—A despatch from Shanghai of the 5th of July states that the Portuguese have failed in their attempt to obtain the ratification of their treaty with the Peking Government. The Taepings had made no fresh demonstrations at that date, but the Futae (the Imperial commander-in-chief) had taken possession of two more cities that had been in rebel hands.

#### TO CORRESPONDENTS.

G.S.—A P.M. who discontinues subscribing to a lodge for twelve months, loses his privileges as a P.M. until he again works through the chair, any joining of a lodge, or rejoining his own lodge notwithstanding.

JUSTITIA.—Never.

S.M.—Will receive all particulars relative to the Royal Benevolent Institution for Aged Masons and their Widows by applying to Bro. Farnfield, Grand Secretary's Office, Great Queen-street.

SALEM shall be attended to.

ERRATA.—In Bro. Purton Cooper's communication, WEAPONS OF WAR, page 28, line 5, for "we sometime ago communicated," read "were some time ago communicated," and in last line but one of the same paragraph for "Grand Master," read "Provincial Grand Master."