

LONDON, SATURDAY, NOVEMBER 5, 1859.

## ΕΙΚΩΝ ΕΚΚΛΗΣΙΑΣΤΙΚΗ.

At the invasion of the Turks and Moors in the east and south of Europe, religious architecture had in those regions become greatly degenerated. Indeed it had been matter for surprise to have found it otherwise for the reason already assigned—namely, the fierce and bloody contests that took place for dogmatic ascendancy. The practical advantages of Christianity had been ignored for some filmy abstraction, and men instead of following precepts upon the value of which there could be no discussion, must inquire into the nature of God before they could obey his commandments. The result was unavoidable, men vaunted their knowledge of the unknowable—and in the confusion which smote their pride, fell back for support upon a furious intolerance.

But in the north and west of Europe, Christianity had taken deep root. So different seemed its development, that it appeared more like a reformation of the manners of the rude races of the North than a revolution of thought. Barbarous customs were indeed relinquished, but there was nothing like subversion. The same simple tastes continued to prevail. Thus, while Christianity was torn by polemical ferocity in the East, on account of the undeterminate relation of the divine Spirit to the poor comprehension of man—in the West its precepts were practised because controversy was yet unknown, and the lord and the serf knelt on the same floor, and asked for the same mercy and favour, ignoring the difference of their relative positions in this, for the knowledge of their equality in the next world.

The stimulus given to ecclesiastical architecture in France and England at this time was exceedingly great. It has been doubted whether the Anglo-Saxons built churches of permanent character; but it would seem that the organization of the clergy was sufficient to render such edifices absolutely necessary, and there are several remains of Anglo-Saxon towers which should set the question at rest. It appears, at the same time, that none of these buildings were at all comparable to the least celebrated of those which were built by the Normans.

In Dugdale's *Monasticon* there is a very remarkable illustration of the zeal of the Normans for magnificent churches. William the Conqueror had vowed that if his expedition against England should prove successful, he would build an abbey in honour of the Most High God, which he would liberally endow. In the hour of triumph he gave orders therefore, for building the Abbey of Battle, near the scene of conflict. It happened that when the foundations were dug, no water could be found; the architect therefore recommended that some other site should be chosen; and begged of William to be informed of his pleasure. "Work on! work on!" cried the king, "if God gives me life there shall be more wine for the monks of the abbey to drink than there is now clear water in the best convent in Christendom." William and his wife Matilda had already founded two abbeys at Caen, which had just been completed. Upon the settlement of his empire the conqueror again turned his attention to religious architecture, and superintended himself the details of Battle Abbey, Norman art being at this period at its zenith.

The nobility had been accustomed to build magnificent churches upon their domains in Normandy, and their success in England was almost immediately followed by the diffusion of similar tastes. Their first care was indeed to build fortresses, to secure their English possessions. However rapaciously the Normans may have possessed themselves of the resources and wealth of their new conquest, they certainly scattered them abroad with a not unsparing hand. The erection and restoration of ecclesiastical buildings proceeded so rapidly, that before the end of the eleventh century their strongholds and religious establishments were distributed over the remotest parts of the country. "You

might see," says William of Malmsbury, "churches rise in every village, and monasteries in the towns and cities, built in a style unknown before. You might behold the country flourishing with renovated sites, so that each wealthy man accounted that day lost to him which he neglected to signalize by some munificent action."

The Norman architecture is a link between the Roman and the Gothic; and we find in it much that recalls the memory of the one at the same time that we observe in it a great deal that connects it with the other. The arches are circular not pointed, but the shafts and columns are of such variety as to illustrate the progress of the new style which at a later period came into vogue. Polygonal shafts, the prototypes of the clustered pillar and plain rectangular piers, are sometimes met with. The walls are so thick and massive that buttresses are not required, and where these appear, they are used rather as essential to the general design than to the strength of the building. The windows are small, divided frequently by two lights, the arch being here reproduced on a smaller scale within the external arch. Circular windows are often met with, divided by small shafts, from which sprung the wheel windows of a later date. The cornices are extremely bold, and supported by corbels of fantastic shape, sometimes monstrous and grotesque heads, sometimes exaggerated forms of animals; but sometimes the cornice consists merely of a band indented and forming a parapet.

The details of the Norman style are exceedingly varied. The decorations are, however, simple and harmonious. We shall have several opportunities as we proceed, to bring before the reader specimens of the most celebrated of these buildings. The capitals retain most of the peculiarities of the classic form, but in somewhat more of a campanulate form, with a massive square abacus. The foliage with which these are adorned follows no particular rule. Sometimes instead of foliage the capital is adorned with elaborate interlacings of stonework.

The mouldings and running decorations are also exceedingly various, and are referable, like the capital, to the classic idea. The antique scroll work is found in innumerable modifications. There are some ornaments which are peculiar to the Norman style—such for instance as the chevron or zigzag, which will be found in the greatest profusion and in its most elaborate application in Durham cathedral. Frets, reticulations of various forms, right angled and triangular lozenge shaped cabled spiral ranges of beaked heads, and billeted, sometimes used in arches, sometimes in horizontal bands, were all more or less used, but a general uniformity was maintained.

It is upon the church doorways that the Anglo-Norman architects seem to have lavished their greatest display of ornament. These principally consist of an arch, which is a repetition of several enriched bands one within another, and surrounded by an archivolt. These bands admit of every variety of ornament, and the archivolt is decorated either with floral designs, symbolic groups, heads of figures, or even groups of human forms, and terminated at either extremity with a bust or other large figure. The doors themselves were usually arched, but instances are found where the door is square, the space occupied by the arch being filled up with sculpture. But perhaps the most remarkable, and certainly not the least beautiful, of the characteristics of the Norman style, was that interlacing of arches which covered the face of the building. Sometimes these arcades are simple, when they admit of greater scope of treatment, but the interlaced form gives to the aspect of the building an appearance of lightness, gracefulness, and uniformity. These peculiarities are found in greatest profusion in the cathedral at Canterbury, Christ Church, and Winchester cathedral. In the cathedral at Norwich they appear as a band between the upper and lower windows. The whole facade of Rochester

cathedral is covered with this beautiful archwork, and the ancient parts of Lincoln cathedral. The flat surfaces within these arches are sometimes also richly decorated, as in the church of St. Augustine, at Canterbury.

The Latin cross, as we have shown, had become the established form for churches of the larger class, but the east end frequently terminated in a semicircular apse, and the circular formerly predominated in the appendant chapels, as may be seen at Canterbury, Norwich, or Gloucester. The interior elevation of the Norman church is best exhibited in Durham cathedral, which consists of the line of lower arches, surmounted by the triforium and clerestory. The intersection of the cross was covered by a tower, low, but pierced with arches for windows, and forming a sort of lantern. The west end is usually flanked by two other but smaller towers, and frequently as the angles of the building fall forward, they are surmounted by square or octangular turrets, formed of groups of columns and arches, admitting of great variety and beauty in the arrangement.

The twelfth century was extremely prolific of fortresses and churches. Henry I. was a great builder of both; but in the following reign the country became, as we are told in the Saxon chronicle, "covered with castles and every one built a castle who was able." So numerous had these fortresses become and so turbulent the various orders of the state, that long before the death of Stephen these fortified castles amounted to nearly twelve hundred in number. But it is singular that we owe to this period also some of our principal ecclesiastical edifices. The wealth of the bishop and the baron had exceeded all proportion to the wants of either. There was no way of disposing of it but to bury it in the earth or exchange it for the support of followers, which were not less necessary to the priest than to the knight. The abbot on his mule could summon as many stalwart retainers to his service as the belted and spurred noble who waged endless war upon his neighbours. The only difference was that the territorial policy of the one was defensive, that of the other aggressive. It was seldom however that the clergy were molested. Their spiritual powers were at that time ample to restrain any attempt upon their revenues; their resources were constantly increasing, and it is doubtful whether in those days the internecine war that was waged by rival barons did not greatly contribute to increase them, for there were votive offerings, masses, prayers, promises, indulgences, and penitential impositions—for which there was likely to be a much greater demand in time of war than in time of peace. Of these resources some idea may be formed from the example of Bishop Herbert Losing, who removed the episcopal see of Thetford to Norwich in 1094. This prelate had out of his own resources established a large community of monks at Thetford before transferring his see to Norwich. In Norwich he built and established a very large monastery, defraying the expense entirely out of his private fortune. He further erected the magnificent cathedral which remains as a monument of his munificence to this day. It is singular indeed that William of Malmesbury, who may be presumed to have been well informed on matters of this kind, tells us that "he was by no means a rich bishop." The meaning of this is perhaps that he was poor for one of his order.

There were other bishops of the same date who seem to have had surpassing notions of the extent which a Christian church should occupy, and the splendour by which it should be characterized. There was one Mauritius, Bishop of London in the year 1086. This prelate began to build a church upon a plan so vast and magnificent that it was looked upon as a rash and presumptuous undertaking, but it was remembered that his wealth was reputed to be inexhaustible, his zeal unrestrainable. The fruit of this zeal has been lost to his posterity, if indeed it ever came to maturity. Roger Bishop Sarum (1107—1139) was another enormously rich prelate. "He built his cathedral in such a manner," says William of

Malmesbury, "that it yielded to none and surpassed many." He also erected several castles and strongholds upon his estates, and built numerous mansions of "such unrivalled magnificence that in merely maintaining them his successors will toil after him in vain." The abbey of Malmesbury was built, established, and endowed liberally by this prelate, but the fragments of Sherborne Castle are all that remain of the noble works which drew forth the encomiums of the chronicler. The noble cathedral of Durham was founded at this date (1093) by William de Carilepho; Chichester, by Bishop Ralph (1091); Peterborough, by Ernulph (1107); Rochester, by Gundulph (1077); Hereford, by Robert de Losing (1079); Gloucester, by Abbot Serlo (1088); Oxford, by Prior Guymond (1120.) We should indeed include most of the ancient religious edifices in England.

The Tower of London is also the work of Gundulph of Rochester, who, though a bishop, was the ablest architect of his day, and was at the head of a body of "Masons who built many wonderful works of castles as well as churches." Peter, Bishop of Colechurch, built the first stone bridge across the Thames, 1176. Blois, Bishop of Winchester, founded the monastery and hospital of St. Cross for the relief of poor travellers, the revenues of which have accumulated to so vast a sum as to amount within comparatively a few years to half a million of money.

But we must leave particular instances to future opportunities. Such was the public spirit of the ecclesiastics of that day—whatever may have been the faults of the system which produced them, they were evidently superior to many of the temptations of their position, and spent their lives in preserving what a later age happily enjoys—the treasures of ancient learning and the traditions of art and religion. Those glorious structures which, where the violence of man has not forestalled the destroying hand of time, remain to us as the monuments of genius dedicated to religion, afford a testimony unimpeachable to the energy and piety of their authors, and call forth an admiration not to be measured even by the mighty works that have been executed in our day. Along their aisles where falls the many coloured light, sober and shadowy yet deep and warm, we read the last verse of life's epic in the carved casque and armour of the knight, the prelate's crozier, and the king's sceptre. That beautiful sculptured form with cold looking marble rose in its stony hand covers, like the binding of a book, many a chapter of romance, love, and poetry. Men who have penetrated inaccessible wilds, and women whose smile and prayer have made the wealth of the dungeon—upon which fortitude leaned on its way to the scaffold—sleep here, at peace. *Requiescant!*

Silence seems to whisper to the intruder that he may not stay in her domain. But those massive columns, the vaulted roof, the statues of faith and hope and charity, seem to proclaim that not the least compensation for the toil of life spent in the achievement of good is the repose which it furnishes to the pilgrim, and the food for meditation. Nor is it only as the founders and authors of our glorious cathedrals that these prelates are entitled to our admiration. There is great reason to believe that their enlightenment on many points of faith as well as art far outstripped the time in which they lived, and that not by their skill alone, but also by their piety, in an age of lawlessness and violence, they gave temples which were to be reserved for a faith as pure as their own to dwell in. They need no monument. *Theirs is in the prayers and music of Sabbath pealing thanksgiving from a thousand hearts; theirs is in the voice of mourning, and tears of awakened penitence—their monument indeed is the work of their own hands, but the dwelling of the Most High.*

PREACHING AND INSTRUCTION.—A worthy old clergyman having, upon the occasion of a communion Monday, taken a text of a simple character, was thus commented on by an ancient dame of the congregation, who was previously acquainted with his style of discourse.—"If there's an ill text in a' the Bible, that creetur's aye sure to tak it."—*Dean Ramsay.*

## TRUE FREEMASONRY.

We extract the following from the American *Masonic Mirror and Keystone*, to which it was communicated by a correspondent dating from St. Denis, Baltimore County, Maryland, who describes a visit to the Howard Lodge, located at Elkridge landing, "just across the Patapsco." Our Scottish brethren are indebted to the Howard Lodge, and the Grand Lodge of Scotland will not do its duty if it does not send out some honorary acknowledgment of so truly a Masonic kindness performed towards one of its members. Bro. C. S. Law, or Bro. Donald Campbell, should see to this:—

"In my rambles round about the Patapsco I found myself in the village where the good brethren of Howard Lodge have their temple. My visit was to me propitious; for it was the day set apart by the brethren for the completion of a great and glorious work which they had commenced many months before. I was cordially and fraternally invited to join them; and very soon I found myself standing by a green mound in the quiet grave yard, which lies just beyond the village. The Master, and the Senior, and the Junior Warden were there, with several of the brethren. It was their second meeting around this grave. The first was to lay in it the cold remains of a stranger brother. Now, they were assembled to raise to his memory a white stone, whereon was inscribed the following:—"William Crawford, born October 23, A.D. 1788, A.L. 5788. Died March 29, A.D. 1859, A.L. 5859. A tribute of respect by Howard Lodge, No. 101, A. F. A. M."

"The fact that the stone which the brethren had just raised, marked the last resting place of a stranger brother, excited within me an earnest desire to know his history, and the circumstances which caused this exhibition of fraternal regard on the part of Howard Lodge. The kindness of my brethren soon put me in possession of the story of his afflictions, and of their pleasure in attending him in his last days. And in commendation of them, for their devotion to the principles and teachings of our great fraternity, I beg to lay before you some of the incidents which then came to my knowledge.

"About two years since, William Crawford, a native of Scotland, applied for employment at the Avalon Nail Works, situated on the Patapsco, a short distance from Elkridge Landing. He was an old man, nearly three score years and ten. He could do but little, for his strength was gone. The humane proprietors of the works, however, employed him, and he earned his pittance regularly until sickness overtook him. He was a stranger to all about him. Without friends or relations, he was about to die

"Beneath a stranger air,  
A pilgrim on a cold, dull earth."

But in his last and bitter extremity, when all his little savings were gone, and want and helplessness were only left to him, he bethought him of the lessons which he had received in another land, near half a century ago. Those words, which were then communicated to him by the instructive tongue of his Highland brother, came back to his memory in words of living fire. Having ascertained that a Lodge of Masons was held at the Landing, he sent for one of its members, and modestly related to him the story of his life. Our good brother of Howard soon found that the old man was a true and tried brother, companion, and Sir Knight. He communicated to his Lodge, at its next meeting, the facts which he had discovered; and the Lodge promptly directed that the old brother should receive all the attention and assistance necessary to render his condition comfortable, and smooth his way to the grave. He came almost penniless and friendless, but now by the aid of that

"Hieroglyphic bright,  
Which none but Craftsmen ever saw;"

he was rich in the fraternal affection of true and devoted brethren and friends.

"He was at once removed to a pleasant and quiet home in the midst of the village, and watched and nursed by the brethren, who seemed to rival each other in their kindness and devotion to the old and dying brother. Months rolled on: and the stranger still lingered on his bed of suffering. At length the treasury of the Lodge was empty. What was to be done now? Was the old man to be left to the cold charities of the world? The brethren said nay; for they were bound to him by an indissoluble chain of sincere affection, and what the treasury of the Lodge could not furnish, their free and open private purses supplied; and the wants of their brother were still as promptly met, and his pillow still as gently smoothed. Again months rolled on; and the old man's sufferings, and the cares and attentions of our

brethren were at an end. The old man died, away from his home, a stranger in a strange land. But he had found friends, though strangers, who had ministered to his wants and sympathized with him in his declining days. His last moments were calm and peaceful, and surrounded by his devoted brethren, his spirit passed away to the upper and better world. His funeral was attended by the Lodge, and his body deposited by them in the cold grave, with the solemn and impressive service of our Order, added to which was an eloquent address by Bro. McCabe, of Baltimore, who had been specially invited for that purpose. But, not content with that, which they had already done, the brethren again assembled around that grave, and marked the last resting place of William Crawford, by erecting to his memory the marble slab which I have already described."

## PSEUDO MASONS.

It will probably be in the recollection of most of our readers, that some weeks back we had occasion to call their attention to the proceedings of a body calling themselves the "Reformed Order of Memphis." At the time we warned several of our correspondents that the persons in question had no right to the title of Masons, and that they were acting without any authority or warrant from the Grand Masonic bodies here or abroad. We also expressed our opinion that their meetings were in direct contravention of the law, and that in point of fact they were liable to prosecution as members of an illegal secret society. It is indeed strongly suspected that the primary aim of this society was political, whatever may be its objects at the present time; and it is certain that the founders were French political refugees, who have taken refuge in London in consequence of the events which have occurred in France of late years.

We are, therefore, not surprised, that upon the facts of the case becoming known to the Executive of the Order, prompt measures have been taken to enlighten the Craft as to the proceedings of this spurious association, and as to the consequences of becoming connected with it. The following official document has been promulgated among the various Lodges of the Craft, and will no doubt have the desired effect of discouraging any further attempts at proselytism on the part of these adventurers.

We regret to find that at Stratford, in Essex, sufficient inquiry has not been made into the constitution and origin of this society of "Philadelphes," and that they have succeeded in enrolling several of our countrymen. It will be seen that the names of the officers of the so-called "Stratford Lodge" are all English.

"Freemasons' Hall, London, 24th October, 1859.

"DEAR SIR AND WORSHIPFUL MASTER,—I am directed to inform you that it has come to the knowledge of the Board of General Purposes that there are at present existing in London and elsewhere in this country, spurious Lodges claiming to be Freemasons.

"I herewith furnish you with a copy of a certificate issued by a Lodge calling itself 'The Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphes,' and holding its meetings at Stratford, in Essex.

"I am directed to caution you to be especially careful that no member of such body be permitted under any circumstances to have access to your Lodge, and that you will remind the brethren of your Lodge that they can hold no communication with irregular Lodges without incurring the penalty of expulsion from the Order, and the liability to be proceeded against under the Act 39 Geo. III., for taking part in the meetings of illegal secret societies.

"I am further to request that you will cause this letter to be read in open Lodge, and the copy of the certificate to be preserved for future reference in case of necessity.

"I remain, dear Sir and Brother, yours fraternally,  
WM. GRAY CLARKE, Grand Sec.

"N.B.—It is to be observed that the original certificate contains various emblematical devices which it has not been deemed necessary to have copied.

[COPY.]

"AU nom du G. Conseil Gén. de l'Ordre Mac. réformé de Memphis, sous les auspices de la G. Lodge des Philadelphes, à tous les Maçons répandus sur les deux hémisphères—Salut, amitié, prospérité, courage, tolérance:

"Nous Vénéralable et Officiers de La Loge Egalité, O. de Stratford, assemblés, par les nombres mystérieux connus des vrais Maçons, certifications et attestons que le T. Ch. F. ———, né à ———, le ——— mil huit cent vingt huit, possède du premier au troisième degré de l'O. et fait partie en cette qualité de cette Resp. Loge.

"En conséquence nous invitons toutes les Loges à le reconnaître en sa qualité, à l'accueillir fraternellement, et à lui prêter aide et protection au besoin.

"Fait et délivré dans un lieu éclairé d'un rayon divin, où règne la paix, la vertu, la science, et la plénitude de tous les biens.

"O. de Stratford, Essex, le ——— jour de ———, An de la V.L. 000,000,000 (——— E.V.)"

"To all whom it may concern, these are to testify that our Bro. ———, who hath signed his name in the margin hereof, was regularly received into Freemasonry, and admitted to the third degree in the Equality Lodge, and that he is duly registered in the book of our Order accordingly.

"In testimony whereof we have hereunto subscribed our names and affixed our seals.

"At Stratford, Essex, the ——— day of ——— A.L. 000,000,000 (——— 1859, V.E.)"

## SIGNATURES.

"Le Ven. de la L. ROBERT MEIKLE; le 1er Surveillant, LEAMEN STEPHENSON; l'Orateur, JOHN Stewart; le Trésorier, E. TURNER; le 2me Surveillant, DAVID BOOTH; le G. Expert, STEPHEN SMITH; le Secrétaire, WILLIAM COX;

## COUNTERSIGNATURES.

"Enregistré au G. Liv. d'or du G. Conseil gén. No. ——— Le Président, CT. VEILLARD, 33°; l'Arch. gén. de l'O., BT. DESQUESNES; le Secré. gén. de l'O., J. BALAGUE. Vallée de Londres, le jour de ———, 1859. (E.V.)"

"Ne Varieteur. Timbré et scellé par nous, G. des Sceaux et Timbres de la Loge, F. SCHROEDTER."

## THE QUEEN OF SHEBA.

The following discourse was preached before the Right Worshipful Provincial Grand Master, Lord Leigh, and the Provincial Grand Lodge of Warwickshire, on Tuesday, October 11th, at the parish church of Sutton Coldfield, by the Rev. Bro. Ryland Bedford, Provincial Grand Chaplain, and Worshipful Master of the new Lodge the "Warden," No. 1,096.

"The Queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here."—MATTHEW, xii., 42.

NOTHING, brethren, should be more instructive to us—who, alas, are so apt to become partizans of our own ideal in opinion, and to lose sight of the faults of those who generally adopt our standard of profession, while we unsparingly criticise those who are unwilling to submit to our own canon of rectitude—than the view which the holy gospels give us of the expressions of illimitable knowledge, combined with unfathomable charity, in the conversations of our blessed Lord. He, who saw every vain, weak, false, or malicious desire of the human heart, saw even in those whose ears were dull, so that they were deaf to his message of salvation, some latent good, which still found favour and praise from his tender lovingkindness. While he sternly and severely rebukes the failings, the inconsistencies, and shortcomings of his own followers, he finds something to approve in the conduct of the sincerely scrupulous though selfrighteous Pharisee; in the centurion whose secular discipline had taught him unhesitating faith; in the schismatic Samaritan, who showed in act and deed his real appreciation of the import of the second great commandment of the law; even in the publican and harlot—nay, in the very heathen themselves—he finds something to approve, and some lesson of good for the imitation of his own disciples. Here, in the text, we have an instance where the laudable thirst for knowledge of a heathen princess is held up for the imitation not only of the faithful few who surrounded their Lord to draw instruction from his lips, but of all who hear and believe in his name, of all to whom his religion is a living reality, till time shall be no more.

"The Queen of the South shall rise up in the judgment with this generation and shall condemn it." Nicaules, Queen of Ethiopia or Sheba, is the person here spoken of, who, stirred by the report which had reached her, even at so great a distance, of the magnificence and wisdom of the great monarch of the Jews, came in person to confer with him and to consult the treasures of his

mind, from the same motive as other heathen potentates were wont to repair to the reputed seats of oracles. The journey must have been long and tedious and argued in her an unwonted desire of obtaining instruction and a sincere appreciation of the superiority of moral truth to the empty counterfeits of godless philosophy; for we are not to suppose that her journey was occasioned solely by the desire of viewing the splendour of King Solomon's royal state, the discipline and economy of his government, or those wonders of mechanical and architectural science which surrounded him on every side. Had her views been bounded by these advantages alone, her pilgrimage would not have deserved commemorative notice of the great Lord of heaven and earth. It must have been the instruction concerning Jehovah and his law, and instituted worship, which she coveted to receive, and which the great interpreter of the spiritual mysteries of nature felt pleased to impart. Though we find mention of many things which excited her admiration, the first point which she is recorded as esteeming worthy of mention is Solomon's wisdom, and the last is his piety. Not the architectural splendour of Tadmor and Lebanon, and the vast newly completed temple; not the administrative ability with which the affairs of Israel were so prosperously conducted, nor the profound insight into the wonders of creation possessed by him, who—

"every creature know,

And spake of every plant that sips the dew,"

though all these were so surprising that "that there was no more spirit in her," for she had never seen the like—not these things, we read, were the subject of her grateful mention, for the wisdom of the inspired king made a greater impression upon her than all his prosperity and grandeur.

Now, do we, brethren, who place the example of the illustrious founder of the temple, nominally as our object of study and appreciation, take as accurate a view of his fame and the true merits of his wisdom as this potentate of heathenness from the barbarous wilds of torrid Africa. Remember we are to submit to a comparison with her unenlightened faith, and a reference to her rude though energetic practice. In that great day when the secrets of all hearts shall be revealed, she who left her own land and strove with toil and pain to come within reach of the highest words of wisdom which ever issued from the lips of created man, will stand at that awful tribunal as a witness against the progress and the civilization—aye, and the religion too—of the great and advanced age of the world in which we live. In this perhaps we may prove to have overshot the mark, and to bear a less favourable comparison than in our pride we could suppose possible for those who live in so wondrous an age of intelligence and so favoured a land in doctrine as this to which we belong.

What was this wisdom which she sought? We must seek for its exposition in the works which yet remain to us out of the innumerable treasures of the fertile mind of the wise king. Let us hear the "conclusion of the whole matter," summed up in the deliberate sentence of the great teacher of the Hebrew kingdom, at a time of life when he was falling into the vale of years, and desired to leave on record his deliberate view of human life, and its true end—"Fear God and keep his commandments: for this is the whole duty of man."

Here, brethren, is a system of morality plain, practical and applicable to the circumstances of every mortal upon earth. It does not require the acute intellect of the philosopher and the sage; it does not seek for the extended influence of the man of wealth or of position; it involves no busy life of struggle in the arena of public employment, nor the self imposed asceticism of the hermitage or the cloister. In an humble, useful, charitable life, doing good to men for God's sake, and so keeping the two great commandments at once of the old and new law, it recognizes the true ideal of the godly upon earth; it makes no nice distinctions, yet marks a course which none can tread in mortal strength, or finish without reward which angels covet. It is no light thing, this wisdom of Solomon; it is no small thing to be born a man with all the various relations to our fellowmen, each full of its correlative results, to meet and influence each onward pace for good or ill. To accomplish but a part of that which is here suggested, how great the devotion required—and yet how plain. The man who lives in the faithful practice of the maxims of the Masonic order, may appreciate the problem here presented to us, and see in the beacons of our system the reflected light of the divinely illumined sage. Brotherly love embodies the second great command of the new law; and what do we mean by truth, but that every one of us should live in constant consciousness of the presence of his Maker, not trying in vain device or hypocritical folly to make ourselves seem something that we are not, nor hiding our

heads like Adam in fallen Eden, fancying, like the silly bird of fable, that our blindness is that of omniscience. Perhaps, again, we see in this plain statement a warning against those systems by which men in every age have sought to evade a simple straightforward submission to the plainly revealed will of God. What they seek is to be saved on their own terms, and so they build up Babels as roads to heaven, motley structures of fact and falsehood, and theory and system, welded into one inharmonious whole in so ingenious a fashion, that they have not the heart to expose their idol and their toy to the rough blow of criticism, which they know would scatter it at once to atoms. This is the case at the present day, an age when religion is so popular, when the profession of it is a matter of continual boast, and some sacrifices even are really made for its sake—and all the while the flood of ungodliness is well nigh universal, steeping in stagnant worldliness millions of immortal souls, and only leaving the true inquirer after wisdom one or two cheering points on which to fasten his aching eye. For the rest, he sees but the man of pleasure and of fashion making his religion minister to his artistic elegance and refined excitement. He sees the keen man of business striving to make a compact with his God, as impious as that of the robber chieftains who endowed churches with their illgotten gains, endeavouring, by his respectability and charity, and orthodoxy, his constant attendance at church, and his occasional appearance at some religious or charitable meeting, to save the rankling sense that there are details of his trade or profession on which conscience does not dare to dwell. He sees the mass of mankind, the multiplied units of the religious world, thinking more of their own souls, than of their God and Saviour; bringing into their prayers that old self which they are always thinking about; trying to get themselves saved (by God's help, as they say), though if they thought they could be saved without God's help, it would make little difference to them—blind to the glorious fact that heaven is God—that in beholding in him the Ruler and Manager of this world, bringing good out of evil, blessing and guiding all things and people on earth, is the life of the soul; for the soul would be worth nothing if there was no God to glory in, no blessed Jesus in heaven to work for and delight in.

What marvel then that the wisdom of Solomon falls on deaf ears in such times as these. It would never be heard at all if it were only accessible on the same conditions as in the case of the queen of the south: but we, brethren, have it daily brought before us in every holy ordinance and divine privilege which we are blessed to enjoy. Every good word, every act of pious self-denial and Christian charity, should teach us the lesson of Solomon. Nay, more—we have a clearer light and a more heavenly revelation—a greater than Solomon is here. In the full glories of the Christian dispensation, in the knowledge that unless we have faith in Christ, and unless all good works spring from that faith, our deeds are as nothing in God's sight; in exalting divine grace, and placing in its true light all human merit, our faith does most emphatically and vastly exceed the highest system and the clearest view ever vouchsafed to saint or prophet of the old dispensation. The true grace of God, and his mercy and love, are the acknowledged source of all that is good in us, and all that is good done by us. Our faith should drive from us all pride, vain glory, and hypocrisy, for it makes God everything and us nothing. And yet, when we look at the sad counterfeits of religion which prevail in the present day; when we see men who ought, if they truly believe the principles they profess, to be united in all good works of godliness and charity—disunited and disheartened, because of the fearful want of Christian sympathy and love which they meet with among the men with whom they are associated—and because of the tendency to seek for points of difference instead of those of agreement, and for excuses for schism, instead of means of binding up together in one body the members of Christ—the whole head is sick, and the whole heart faint. These petty jealousies, these reproaches, heart burnings, and malicious slanders are surely no part of the religion of love. They are earthly, sensual, devilish; they proceed from that device of Satan which ruins so many souls by making them take words for things, and leading them to forget that the eye of Omniscience having witnessed all, and the mind that embraces past, present, and future, with equal minuteness and equal certainty, having retained all—the sentence pronounced upon each child of Adam will be founded on complete and unerring knowledge of what he has been and all that he has done. Little will it then avail that the professors of religion have eaten and drunk in their Lord's presence, and taught, aye, though with the eloquence and popularity of an apostle, in his streets. By their fruits they will be known, though "we speak with the tongues of

men and of angels, and have not charity, we are but as sounding brass and a tinkling cymbal."

Brethren in Masonry: dearly beloved—whom I have been privileged to address already, thrice during the past year, I will not again urge at length those considerations which I have already striven under God to place before you, to the utmost of my feeble powers. If, as I hope and trust, you do really perceive and appreciate the true value of the wisdom of Solomon, you will make your profession of Freemasonry a thing of deeds, not words; you will strive to render our Order indeed a guild of humble workers together with God, striving above all things to spread in your respective localities the great Christian principles of "peace on earth, goodwill towards men," not perplexing yourselves and injuring others by unseemly contentions about points of party strife, but writing on your hearts the words of the prophet "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justice and to love mercy, and to walk humbly with thy God."

And to you brethren, as dearly beloved, among whom I was born and bred, and with whom I am connected by a link even higher than that of Masonry, inasmuch as the message of our blessed Lord and Master is greater than the wisdom of Solomon. I beseech your prayers for our newly founded undertaking, that the blessing of the Most High may rest upon it as erst upon the temple at Jerusalem, and make it an effectual handmaid of true piety and charity among us. Pray for me that I may be enabled at all times to speak in the spirit of true wisdom, fervent love, and godly fear, and for all who undertake the duties of our charitable association, that they may devote themselves to those duties in humble dependence upon the principles of true religion and godliness.

Nor let us forget, while we offer our prayers for a blessing on our future labours, to return our grateful thanks to the Almighty Ruler of the universe for favours already received. Let us make our offerings in his temple with a grateful heart, and join with one accord, in heart as well as voice, and say—

"I will sing unto the Lord a new song. O Lord, thou art great and glorious, wonderful in strength, and invincible.

"Let all creatures serve thee, for thou spakest and they were made, thou didst send forth thy spirit and it created them, and there is none that can resist thy voice.

"For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence, yet thou art merciful to them that fear thee.

"For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering, but he that feareth the Lord is great at all times."

#### THE AFRICAN LODGE.

In the *American Mirror and Keystone*, we find a copy of the original charter of the African Lodge of Boston, No. 459, of which "the original, as it was received from London, is still preserved in the archives of the National Grand Lodge of Coloured Masons, at Boston, Mass." It is as follows:—

"A.G.M. To all and every our Right Worshipful and loving Brethren, we, Thomas Howard, Earl of Effingham, Lord Howard, &c., &c., Acting Grand Master under the authority of His Royal Highness Henry Frederick Duke of Cumberland, &c., &c., Grand Master of the Most Antient and Honourable Society of Free and Accepted Masons, send greeting:

"Know ye, that we, at the humble petition of our right trusty and well beloved brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several other brethren residing in Boston, New England, in North America, do hereby constitute the said brethren into a regular Lodge of Free and Accepted Masons, under the title or denomination of the African Lodge, to be opened in Boston aforesaid, and do further, at their said petition, and of the great trust and confidence reposed in every of the said above named brethren, hereby appoint the said Prince Hall to be Master; Boston Smith, Senior Warden; and Thomas Sanderson, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought by the brethren thereof, it being our will that this our appointment of the above officers shall in no wise affect any future election of officers of the Lodge, but that such election shall be regulated agreeable to such by-laws of the said Lodge as shall be consistent with the general laws of the society, contained in the Book of Constitutions; and we hereby will and require of you, the said Prince Hall, to take special care that all and every the said brethren are to have been regularly made Masons, and that they do observe, perform and keep all the rules and orders contained in the Book of Constitutions; and

further that you do from time to time cause to be entered in a book kept for that purpose, an account of your proceedings in the Lodge, together with all such rules, orders, and regulations as shall be made for the good government of the same, that in no wise you omit once in every year to send to us or our successors, Grand Masters, or to Rowland Holt, Esq., our Deputy Grand Master for the time being, an account in writing of your said proceedings, and copies of all such rules, orders, and regulations as shall be made as aforesaid, together with a list of the members of the Lodge, and such a sum of money as may suit the circumstances of the Lodge and reasonably be expected, towards the Grand Charity. Moreover, we hereby will and require you, the said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

"Given at London, under our hand and seal of Masonry, this 29th day of September, A.L. 5784, A.D. 1784.

"By the Grand Master's command,

"R. HOLT, D.G.M.

"Attested, Wm. WHITE, G.S."

[Seal of the Grand Lodge of Masons in London.]

"RECEIPT OF PAYMENT.—Rec. 28th February, 1787, of Capt. Jas. Scott, five pounds, fifteen shillings, sixpence, being the fees on the warrant of constitution for the African Lodge at Boston.

"For the Grand Lodge of the Society of Free and Accepted Masons.

"£5 15s. 6d.

"Wm. WHITE, G.S."

[According to the American papers, there is a body of coloured Masons who still act under this warrant, though it has long since disappeared from the roll of English Lodges.—Ed.]

#### THE ROMANCE OF MISFORTUNE.

From the annual report of the New York Masonic Board of Relief, for 1859, we make the following interesting extract:—

"A young lady of refinement, on the 7th of April, 1858, marries in England, and on the 1st of May following this couple arrive in New York, with previous preparation, for successful settlement in Rochester. His means, though large by the common estimate of this country, were small for the son of a wealthy English gentleman. The desire to economise was natural and strong, and made the importunities of a fellow countryman easily successful in inducing him to take a house in Cedar-street. At half-past ten, P.M., on the 4th of May, on a night boat to Albany, the lady repairs to her berth; the husband unable to procure one for himself, promising to remain at the cabin door. At four, A.M., she arises and requests the maid to call her husband, but the cabin door is locked. At five the agent calls for her tickets, and is told 'my husband has them.' A moment passes, the agent calls again, and then how that young, innocent and confiding heart is torn by these words of death, 'I cannot find your husband—he is overboard.' We need not stop to describe the scene of overwhelming grief and crushing agony that followed. During that hour of suffering to an innocent being, so sadly and suddenly bereaved in a foreign land, among strangers, there was one who, as master of that ill omened craft, with a tearless eye and a heart of stone, could belch forth his command, 'Be still.' But he was not a Mason. But there was another there whose sympathy, too deep for tears, found expression in effectual and Masonic aid. After days of ineffectual effort to find the missing husband and brother, the unfortunate widow was returned to New York, where her case was finally laid before the Board of Relief, on the 17th of May, 1858, but not until by the counsel of suspected advisers, she had determined to leave for Europe at once (if the means could be obtained, for all was lost with her husband), with acquaintances who were returning, saddened and discouraged by her misfortunes.

"The hope of yet finding her missing husband, with the most solemn pledges of protection and support, were alone sufficient to change her purpose, and so far remove her fear of troubling others, as to induce her to take up her temporary home with the author of this report.

"The British consul and other high officials were consulted; a detective was employed, and on the morning of the 20th the body was found floating in the river near Newburg. Boacon Lodge, at Mateawan, near Fishkill, caused the remains to be buried in the most beautiful part of their rural cemetery. But on the 21st, ere the announcement could be made, with the return of some relics found upon the person, confidence having supplanted fear and excitement, nature in its relaxation had yielded

to mental derangement. Upon the return of comparative health, after the lapse of weeks, she was accompanied to the grave, and sent on her way free toward the bosom of home.

"Could the fraternity of New York have witnessed the scene of that last visit at the grave, when, alone with the author of this report, she repaired to the sacred spot to weep and pray, and embrace the very earth; or could they have witnessed her departure for Europe, and seen how, standing upon the upper deck, supported on either side by the highest officers of a noble steamer, the chief of them a Mason, her gratitude was evinced by tears and exclamations, waving back her thanks from the utmost limit of vision, every heart would have rejoiced in the glory of Masonry, and every tongue would have cried out, 'Let it be established for ever!'"

#### ARCHÆOLOGY.

##### CURIOUS MANUSCRIPT.

A VERY curious manuscript was presented to the Antiquarian Society of Yorkshire in 1818. It contains sundry rules to be observed by the household of Henry VIII., and enjoins the following singular particulars:—None of his highness's attendants to steal any locks or keys, tables, forms, cupboards, or other furniture, out of noblemen's or gentlemen's houses where he goes to visit. No herald, minstrel, falconer, or other, to bring to the court any boy or rascal, nor to keep lads or rascals in court, to do their business for them. Master cooks not to supply such scullions as go about naked, nor lie all night on the ground before the kitchen fire. Dinner to be at ten, and supper at four. The Knight Marshal to take care that all such unthrifty and common women as followed the court be banished. The proper officers are, between six and seven o'clock every morning, to make the fire in, and straw, his highness's privy chamber. Officers of his highness's privy chamber to keep secret everything said or done, leaving hearkening and inquiring where the king is, or goes, be it early or late, without grudging, or mumbling, or talking of the king's pastime, late or early going to bed, or any other matter. Coal only allowed to the king's, queen's, and Lady Mary's chambers. The queen's maids of honour to have a chet loaf, a manchet, a gallon of ale, and a chine of beef for their breakfasts. Among the fishes for the table is a porpoise, and if it is too big for a horse load, a further allowance is made to the purveyor. The manuscript ends with several proclamations. One is to take up and punish strong and mighty beggars, rascals, and vagabonds who hang about the court.

#### MASONIC NOTES AND QUERIES.

##### WAS THE FIRST NAPOLEON A FREEMASON?

IN reply to "Inquirer," I can inform him that the Emperor Napoleon the First was a Freemason, and initiated into the Order in consequence of rumours from the Roman Catholic priesthood at that epoch, that Freemasonry was held under the garb of secret societies, in order to conspire against the government." Napoleon, to assure himself of the truth or falsehood of these reports, became initiated, and visited several Lodges in Paris in disguise, but was recognized; at all events, he was perfectly satisfied of the false accusation. By referring to "Clavel on French Masonry," "Inquirer" will gain more information than I can give him.—W. H. BERNHARD, S.P.R.C. and K.T.

##### NAPOLEON THE FIRST A MEMBER OF THE ORDER.

I notice in a recent number of the *Magazine*, you ask if the Emperor Napoleon was a Mason. There was an old Frenchman in the State of Indiana, some eighteen months since, that asserted he had sat in a Lodge with the Emperor Napoleon.—E.D.C.

##### WAS THE EMPEROR NAPOLEON BUONAPARTE A FREEMASON?

I am unable to reply to the above query satisfactorily, but I feel pretty certain that he was. I base my opinion on the fact that, in the year 1805, the Empress Josephine assisted the Baroness Deitrich to perform the part of Grand Mistress of an Androgyne Lodge named the Lodge of Free Knights and Ladies of Paris, which held a most brilliant and enchanting festival at Strasbourg. Knowing how jealous the emperor was of the empress keeping any event from his knowledge, and how very particular he was in respect to her associations, it appears to me to be very unlikely he would have permitted her to have been a Masoness if he had not himself been a Mason.—CHAS. T.

##### WAS THE EMPEROR NAPOLEON BUONAPARTE A FREEMASON?

IN answer to the above inquiry consult Dufay's *Confessions de*

*Napoléon*, (2 vols. Paris, 1816.) Avec une Gravure représentant l'Initiation de Napoléon par les Illuminés.—CHABOT.

SONG AGAINST THE CHEVALIERS DE LA PURE VERITE.

It is asserted that a Masonic grade was formed among the students of the University of Paris, which called itself the "Chevaliers de la pure Verite," and that in order to suppress the association, the Jesuits hit upon the following novel method of rendering the Lodge hateful. They parodied one of the songs of these knights, and distributed copies among all those of their fellow students who were not members of the society, with a strict injunction that on every non-member meeting with a member of the Lodge, they should sing one or two of the most ridiculous lines in the hearing of the latter. This plan was effective; for shortly after the Lodge was entirely abandoned. Can any one tell the querist what was the original song, or furnish a copy of the parody?—LEVALC.

INITIATION OF HIS SON BY A FOREIGN NOBLEMAN.

In most of the early books on our art there is printed "A speech of a foreign nobleman on receiving his own son into Masonry." Who was the nobleman alluded to?—SENEX.

BRO. JAMES M'CONOCHIE.

At the time Professor Robison published his *Proofs of a Conspiracy against all the Religions and Governments of Europe*, and sought to implicate the Masonic brotherhood, Bro. James M'Conochie delivered *A Short Defence of British Free Masonry* before the Lodges Nos. 20, 25, and 299, all of Liverpool. Who was Bro. M'Conochie, and what is remembered of him in Liverpool?—G. B.

MASONIC LODGES REGISTERED BY ACT OF PARLIAMENT.

As there are various spurious Lodges now meeting in London, and the evil seems to be gaining ground, permit me to suggest, as a note, that there is an Act, 39 Geo. III., in which certain certificates are bound to be made to the clerk of the peace for every Lodge holding its meetings within the county, and that under that Act every Lodge, whether regular or irregular, is liable to be treated as a seditious society if it neglects its registration. All Masters of Lodges should look to this and see that they are properly registered, and then there would be no difficulty in suppressing those spurious Masons, who meet in holes and corners to the detriment of the Masonic character.—LEX MASONICA.

MASONS TURNED ACTORS.

In Hitchcock's *Historical View of the Irish Stage* (2 vols., 12mo., Dublin, 1788), vol. i., p. 56, is the following, which may be worth preserving in these columns:—

"Masonry, that cement of society, and most benevolent of all human institutions, that divine emanation of love which unites all mankind in the brotherly bands of affection, had, in this kingdom, through some unaccountable neglect, been suffered for many years to lie buried in the shade of obscurity, and its excellent precepts to remain untaught. About this time (1781), however, the clouds which overshadowed it passed away, and its refulgent brightness broke forth to cheer and illuminate the world; several Lodges which had lain dormant were revived, and several new ones constituted. As it needed only to be known to be admired, many of the first characters in the nation, on its revival, pressed forward and requested to be admitted members of this ancient and honourable society.

"Amongst many good effects arising from the renovation of this institution, the theatre experienced its share. Masons are, in general, warm friends of the drama, which they deem essential to the cause of virtue; and as charity is one of their leading principles, they constantly devote the profits arising from one night's performance at the theatre every season towards the relief of their distressed and indigent brethren. At this time their laudable zeal carried them so far as to make them bespeak the tragedy of *Cato*, then remarkably popular, the male characters of which were all performed by gentlemen Masons: the prices were advanced, and so crowded or brilliant an audience had never at any time been seen in this kingdom."

E. C. H.

DERIVATION OF THE WORD "COWAN."

No one seems to have replied to Bro. Matthew Cooke's note on the above, so I am inclined to offer you the accompanying from Dr. Oliver's dictionary as coming more within the pale of our Masonic interpretation. Under the head *Cowan*, Dr. Oliver says:—

"From the affair of Jephtha, an Ephraimite was termed a 'cowan,' or worthless fellow. In Egypt a 'cohen' was the title of a priest or prince, and a term of honour. Bryant, speaking of the harpies, says they were priests of the sun; and as 'cohen' was the name of a dog as well as a priest they are termed by Apollonius 'the dogs of Jove.' Now St. John cautions the Christian brethren that 'without are dogs' (*κυνες*),

cowans or listeners; and St. Paul exhorts the Christians to 'beware of dogs, because they are evil workers.' Now *κυνων*, a dog, or evil worker, is the Masonic cowan. The above priests, or metaphorical dogs, were also called ceryonians, or cer-cowans, because they were lawless in their behaviour towards strangers. A writer of the *Freemasons' Quarterly Review* thus explains the word: 'I trace it,' says he, 'to the Greek verb *ακουω*, to hear or listen to, from which it is but *paræ detorta*; and we have high authority for so importing words from one language to another.' Our illustrious brother, Sir Walter Scott, makes one of his characters in *Rob Roy* say: 'She does not value a lawsuit mair as a cowan, and ye may tell Mac Cullum More that Allan Iverach said sae.'" (CRAFTSMAN.

THE LECTURES IN RHYME.

I have seen a scrap of one of the lectures in rhyme, or more properly doggerel, and am told they were much used amongst the Masons of the past century. I should be glad to meet with one if any brother will point out where my curiosity can be gratified. That which I have seen runs thus:—

"An E.A. I presume you have been?  
J. and B. I oft have seen.  
A M.M! I was most rare  
With diamond, ashlar, and the square.  
If a M.M. you would be,  
You must understand the rule of three.  
And M.B. shall make you free,  
And what you want in Masonry,  
Shall in this Lodge be shown to thee.  
Good Masonry I understand;  
The keys of all Lodges are at my command."

INVESTIGATOR.

THE CHAPTER OF ARRAS AND CHARLES EDWARD STUART.

Information is wanted by the undersigned, as to the exact share the Chevalier Prince Charles Edward had in giving a warrant to the Chapitre d' Arras in 1747?—JACOBUS.

MASONIC ARBITRATION.

Among the old *Charges* there are some curious specimens of the manners and customs of our earlier brethren, one of which I will transcribe. In the last, headed "Finally," published in Smith's *Freemasons' Pocket Companion*, (8vo. Lond., 1736), p. 22; it concludes thus:—

"And if any of them do you injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a *legal course*, but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and fellows, when they would prevent your going to law with *strangers*, or would excite you to put a speedy period to all *law suits*, that so you may mind the *affair of Masonry* with the more alacrity and success; but with respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their *process* or *law suit*, without wrath and rancour (not in the common way) saying or doing nothing which may hinder *brotherly love*, and good offices to be renewed and continued; that all may see the *benign influence of Masonry*, as all true *Masons* have done from the beginning of the world, and will do to the end of time."

Can any one furnish a case in which Masonic arbitration has been adopted in conjunction with the above charge? If so, when, where, and who were the brethren, and its occasion?—JURISPRUDENCE.

SCOTTISH LADIES IN THE OLDEN TIME.—One of these Montrose ladies and a sister lived together; and in a very quiet way they were in the habit of giving little dinner parties, to which occasionally they invited their gentlemen friends. However, gentlemen were not always to be had: and on one occasion, when such a difficulty had occurred, they were talking over the matter with a friend. The one lady seemed to consider such an acquisition almost essential to the having a dinner at all. The other, who did not see the same necessity, quietly added, "But, indeed, our Jean thinks a man perfect salvation." There was occasionally a pawky semi-sarcastic humour in the replies of some of the ladies we speak of that was quite irresistible, of which I have from a friend a good illustration in an anecdote well known at the time. A late well-known member of the Scottish bar, when a youth, was somewhat of a dandy, and, I suppose, somewhat short and sharp in his temper. He was going to pay a visit in the country, and was making a great fuss about his preparing and the putting up his habiliments. His old aunt was much annoyed at all this bustle, and stopped him by the somewhat contemptuous question, "Whaur's this you're gaun, Robby, that ye mak sic a grand wark about your claes?" The young man lost temper, and pettishly replied, "I'm going to the devil." "Deed, Robby, then," was the quiet answer, "ye need na be sae nice, he'll just tak ye as ye are!"—Dean Ramsay.

## Literature.

## REVIEWS.

*Proceedings of the Grand Lodge of Iowa, of the Most Ancient and Right Honourable Fraternity of Free and Accepted Masons, at its several Annual Communications from A.L. 5854 to 5858 inclusive. Muscatine: Reprinted by Order of Grand Lodge, 1858.*

An examination of the massive volume before us has impressed us with a powerful conviction of the indefatigable energy which is characteristic of our American brethren. Here we have printed for circulation among the various Lodges and private Masons of the state of Iowa, a handsomely printed volume of more than seven hundred pages, containing the entire proceedings of the annual communications of the Grand Lodge of Iowa for the last four years. To our English ideas there appears at first sight something of parade and fuss in thus recording every trivial speech and in multiplying copies of business correspondence which is frequently of a mere routine character; but that there are great advantages derivable from this and similar proceedings does not admit of a doubt. The American talent for amplification of *minutiae* is certainly strongly displayed, and among the registered speeches and letters of so many men of different degrees of ability there will be found of course a large amount of twaddle, or at least mediocrity, the poverty of which is counterbalanced however by the discovery here and there of a vein of originality, or a sententious utterance embalmed in the numerous orations which stud these pages; and which in several instances are worthy of preservation and hold out a brilliant example to brethren in responsible posts upon our side of the water.

English and Scottish brethren accustomed only to the labours of a quarterly communication of Grand Lodge (with perhaps the occasional addition to their labours of an adjournment), will perhaps be surprised to read of a Grand Lodge such as that of the state of Iowa meeting in regular session of four days at a time, commencing their labours at eight in the morning, and (with intervals twice in the day of an hour and two hours) continuing the work of Grand Lodge until ten at night. It is true that the time thus occupied is not all in what we should style "business"—many hours being passed in speechifying under the name of addresses and charges—while those objects which are generally with us supposed to be gained by an attendance at the Grand Stewards' Lodge, or at any well constituted and accurately working Lodge of *Instruction* are entered upon in the Grand Lodges over the water—possibly, we must say, *pour passer le temps*. Be that as it may, the fact of a body of the brethren meeting for so long a term in a country where commerce is supposed to be the primary object of existence, shows an amount of devotion and self denial (considering that time with Americans is emphatically money) which may be taken as a silent reproach by many brethren here who, with all their professions of love for their Order, can seldom spare time to display their skill as Craftsmen.

The business of each communication of course comprises the appointment of officers, and the auditing of accounts; but in addition to these well known duties, there is the reception of numerous voluminous reports upon all kinds of subjects from numerous committees, some of which would have been no great loss if they had never been read in the Grand Lodge, much less printed afterwards. Many orations, as we before observed, are interspersed in the course of the proceedings—for the man in the States who cannot make a speech, either of fustian or sense—is nobody, and takes rank accordingly; and a Grand Master who failed to give an opening address of at least an hour's duration would at once be considered as wanting in a necessary gift, and would speedily become unpopular with the brethren. Among the mass of these speeches, here and there matter of interest occurs; and a not displeasing feature is the care taken to draw the attention to the merits and attainments of brethren who have passed from this scene of toil to rest in the Grand Lodge above. It is not necessary that the deceased brother should have been a member of the assembly addressed, though that might attract more immediate sympathy; but, happily for our Order, the universality of our brotherhood prevents any lack of brilliant examples, in our ranks, of virtue, perseverance, and scientific excellence; thus we find Bro. John F. Sanford, M.W.G.M., alluding to the death of the well known Dr. Kane, in the following terms:—

"Not so exclusively causing a sense of sorrow to the fraternity in this state, but equally so to the brotherhood throughout the world, of which we are a part, is the death of our distinguished brother, Doctor E. K.

Kane, who departed this life on the sixteenth of February last, in the city of Havana, Cuba. The mention of that name, which history has made immortal, and whose glory will grow brighter as time flows on towards the illimitable ocean of eternity, awakens feelings of responsibility which repress every attempt at eulogy. The disposition to pronounce encomiums must yield to sorrow, and, in fact, grief with us is the most befitting eulogy,—much less shall I attempt to pourtray the incidents of his life, which were so closely crowded into its brief period. This I leave to those whose genius, like his, will enable them to fix upon an accomplishment the impress of immortality, for of this kind must be the only labour which posterity will receive and cherish. But Doctor Kane was a brother; he was a Mason, who in all the achievements that go to make up the sum of his glory, illustrated the highest qualities which could adorn his profession as such. In this light it is appropriate for us to pause within these sacred walls and yield sad homage to his memory.

"In this expression of sorrow for the early death of a brother so distinguished in the annals of science and philanthropy, we but mingle our emotions with millions of men in all lands; for it was his high privilege to employ his genius and his energies for the good of the whole world. Whether in the polished and noble circles of Europe, amid the arid sands of Africa, under the burning sun of Asia, or battling with the elements in the icebound regions of America, that quality of his heart, and those capacities of mind which impelled him to sacrifice everything for the good of his fellow men, blazed forth in characters of living light, and now constitute for us a guide in the path of duty, and a great example in the pursuits of life.

"Brother Kane was a man of commanding intellect, of inflexible energy, and a true and industrious votary of science. He possessed the wisdom and virtue which make a great and enduring character, without offices, emoluments, or military renown. He lived in an age unparalleled in the annals of the world for splendour and brilliancy of its talents and worth—for the profoundness of its philosophy and the magnificence of its oratory—yet so long as the millions of orbs which deck the polar night with their glittering beams shall mingle their radiance with the eternal glaciers of the Polar sea, so long shall his name be known and honoured in the schools of science and philosophy.

"Doctor Kane honoured the institution of Masonry in his heart. He appreciated its tendency to perfect the Christian virtues in man, and loved it. He felt that it contributed to the preservation of the exalted rights and liberties of human nature, and cultivated it. He knew that it was preeminently an institution of friendship and social benevolence, and carried it with him to the ends of the earth.

"He exhibited the virtues and graces so beautifully typified by the numerous emblems of our Craft, and having marked his path with glory, he approached death's narrow isthmus with firm and dauntless step, and from thence his great and impetuous spirit, which had sought through life to discern the mysteries of God's universe, took a nobler flight."

An oration deserving of special note is one by our very worthy brother and esteemed contributor, Bro. Rob Morris, Grand Master of Kentucky, who last year enlightened the brethren of Iowa, in Grand Lodge assembled, with an address on the principles and history of the Order, fraught with information and sparkling with happy illustration and poetic diction, which well earned the compliments and votes of thanks which were tendered to the speaker on its conclusion.

A subject of great interest is the assembling of a National American Masonic Convention at Washington, in 1855, for the purpose of forming a General Grand Lodge of America or federative head. The Grand Lodges of the various states are, we are told, divided in opinion as to the necessity and expediency of this movement, the majority (among which is Iowa) being opposed to it. The opponents consider that this would be a work of supererogation, since unity of interest at present exists among the Grand Lodges of the United States, and mutual confidence prevails.

The Appendices to the volume contain a great deal of interesting information, and will repay examination. A code of Masonic law, generally adopted in America, is not without its value, though many of its provisions are we hope seldom called into action. We are sorry a few pages further on to stumble over a list of "expulsions" and "suspensions,"—the former numbering eighty-five and the latter more than a hundred delinquents. Surely there must be something rotten here, or there must have been an undue exercise of severity.

Among other subjects of interest to brethren we find lists of all the various conclaves, encampments, and consistories of the higher degrees in the United States. There is also a list of foreign Grand Lodges, with their rulers and secretaries; we trust the correctness of this return is not to be judged of by what we find under the head of "England," where one "Daniel Clarke" is given as the Grand Secretary—otherwise the list will be hardly of much use in correspondence.

Turning, however, from minor faults, we can fairly say that great praise is due to the secretaries and committees to whom the getting up of this elaborate book has been entrusted; a few years



of such labour, and the foundation of a Masonic history of our times at least will have been securely laid—a little more compression, in mercy to the future historian, is to be recommended, indeed, lest he should be overwhelmed by the *embarras de richesses* which will await him.

#### NOTES ON LITERATURE, SCIENCE, AND ART.

PROFESSOR MONIER WILLIAMS writes to the *Times* respecting the question as to the use of the Roman alphabet in India.—“Those of your readers who were interested in the discussion which took place in your paper not many months since on the subject of the introduction of the Roman alphabet into India, will be glad to hear that the movement is now making rapid progress in the Madras Presidency. Dr. Cardwell, the well known author of the ‘*Dravidian Comparative Grammar*,’ has become a comple convert to the feasibility of the scheme. An able pamphlet from his pen, in the form of a letter to Sir Charles Trevelyan, advocating the substitution of our simple system of writing for the complicated scratches which now block the path of knowledge in India, is at this moment exciting great interest among learned natives at Madras. The truth is that the Hindoos, especially the Tamil race, in the south, are a shrewd people, keenly alive to the advantage of adopting our European improvements and inventions. They are now beginning to perceive that the Roman character, as used by us, is adapted to the expression of all their languages, and that they can be no losers, and perhaps great gainers, by giving it a fair trial. It was thought by many that the educated Mahomedans would feel themselves aggrieved by the movement. That this is a mistaken idea is proved by a letter which has lately been addressed to the editor of a Madras paper by a learned Moslem, whose character (as I am assured by Sir Charles Trevelyan) ‘is highly respected at Madras.’”

A letter from Florence says:—“The veteran *littérateur*, Nicolo Tommaseo, a Venetian, who has resided in Turin for the last ten years, has now taken up his abode in this more genial Tuscan capital. We have here also Francesco Ferrara, an exile from Sicily, who was, since 1849, a professor of political economy at Turin, and is now to fill the same chair at Pisa, and to become one of the greatest ornaments of that time-honoured university. His colleague, Professor Mancini, a Neapolitan, is also here, and will deliver public lectures in one of the halls of the Riccardi Palace. The late emancipation of Tuscany thus brings some first-rate literary notabilities of the peninsula into this town, which may well now, more than ever, set up its claim to the proud appellation of the Athens of Italy.”

A Belgian, M. Telesphore Lois, of Gemboux, has accepted the invitation of the Brazilian government to navigate the Amazon river from its source to its mouth. M. Lois has engaged sixty-four bold men to try the adventure with him, and has informed the Royal Belgian Academy that, should he perish in the undertaking, he had taken measures to have his manuscripts and collections delivered to the Academy.

The *Scotsman* says that the Rev. Dr. Esdaile having invited a few of those interested in the proposed establishment of a college for educating the daughters of ministers of the church of Scotland, and the professors in the Scottish universities, to confer together in Edinburgh on Friday last, the meeting was attended by the Rev. Drs. Hunter, Grant, Robertson, Stevenson, and Nisbet; Professors Bennett and Crauford; the Rev. Messrs. Gray, Weir, Adamson, and Esdaile (secretary). The prospects of the institution having been explained by Mr. Esdaile, it was unanimously agreed that these were such as to justify a confident hope of success, and render it necessary that the draft of the proposed constitution of the college should be prepared; and that it would be of advantage that a brief statement of the nature and advantages of the scheme should be prepared in such a form as might, either by deputations or otherwise, be presented to presbyteries and the public. Drs. Grant, Robertson, and Bennett, and Mr. Esdaile, were requested to prepare these documents before the 22nd November, in order that they may be submitted to the consideration of a meeting of subscribers, which Mr. Esdaile was directed to intimate, will be held on that day in the offices of the church, at two o'clock, P.M. The institution, we are glad to say, is rapidly approaching completion.

A new paper, the *English Mail*, is being projected for circulation throughout Australia and New Zealand. To use its own words—“It is intended not only to supply colonists with a clear and condensed summary of all the general news of the month—foreign, commercial, and domestic—but also to be an ‘echo’ (as it were) of public opinion on all matters of interest relating to Australasia as daily expressed in the

mother country. Such a paper, conducted on such principles, cannot fail to be a great boon to our great southern colonies.”

Mr. Weale, the scientific and mechanical publisher, has lately printed for private circulation, “*Statistical Notices of Publications on the Constructive Arts*,” which is intended by its compiler as a practical “answer to statements which have been put forth by Englishmen as well as foreigners, that we in England lack enterprise in issuing and incurring the expense of those works essentially useful to an industrial and wealthy community.” It is a list of all the publications which have been published by Mr. Weale since he has been in business, with an estimate of the cost of producing each work, either real or approximate. Within a period of about thirty-six years this single publisher has issued more than four hundred separate works; besides several large series of rudimentary treatises and classical works. His three series of educational books cost, the first, £14,000; the second, £43,500; and the third, £3,500; whilst against twenty-five items selected out of the list, sums are set down amounting together to £67,185. Thus we find that upon twenty-eight literary enterprises, every one of which depended upon the patronage of a very exclusive class, no less a sum than £128,185 have been expended—a striking proof both of the interest felt in scientific subjects throughout this country, and of the spirit with which scientific enterprises are carried out. We hope that Mr. Weale’s example will be followed by more than one of his brethren. Information of this sort cannot but be of the greatest interest, not only to scientific men, but to bibliographers.

Mr. Vane St. John, a younger member of that family so well known as comprising several of the ablest writers of the day, has in the press a novel called “*Undercurrents*,” the book will be published by Mr. Tinsley, of the Strand.

The authorities of Berlin have opened the museum and picture galleries in the Lustgarten on the Sundays with the greatest success. Crowds gather in the Egyptian hall, admire the marble Apollos and Minervas, pore over the wondrous allegories of Kaulbach and Cornelius, without apparent injury to their morals, though very much it is rumoured to the loss of the wine cellars and dancing gardens. So, at least, says a friend in Berlin.

An illustrated bi-monthly miscellany, styled “*All India*,” is shortly to be published at Madras. It will be the size of the *Saturday Review*. It will contain editorials on Indian topics, an original *novellette*, a poet’s corner, the latest fashions, and literary, artistic, and scientific gossip. The fashions are to be decreed by a lady.

The first volume of the “*Travels of Ladislaus Magyar in Southern Africa*” has just left the press at Vienna. M. Magyar, a native of Maria Theresopol, who was educated in the imperial naval academy at Fiume, has resided at Bihé, in Southern Africa, since the year 1849, and has explored countries which are hardly known by name to the European world. The adventurous traveller married the daughter of the ruler over Bihé, and her slaves accompanied him in his first journeys into the interior. The late Dr. Charles Ritter, the geographer, accepted the dedication of Magyar’s work a few months before his death.

A report is current in Paris, that M. de Lamartine proposes to give a course of lectures in the Palais de l’Industrie, on literary subjects, something analogous to the *cours* which he has lately published, and which several of his friends thought at the time, and advised, should be given orally. The rate of admission is said to be fixed at five francs each person. When de Lamartine can invite the Parisians to hear him lecture on liberty, he may possibly fill the Palais de l’Industrie, but not at five francs a head even then. The *chateau* which is now being built for the poet is situated near that of Rossini, and close to the site of the late Ranelagh Gardens.

The Paris correspondent of the *Telegraph* remarks that if ever England gave France real cause for jealousy, it is on account of Shakspeare. His fame spreads in all directions with rapid strides. His genius is eminently opposed to French ideas of literary excellence; yet his name is daily in the mouths of the most eminent men here, and the translations of his works increase and multiply. It was but the other day that a son of Victor Hugo entered the field; now the son of M. Chuzot is about to give his countrymen a version of the immortal dramas. M. Butat, of the *Moniteur*, is also engaged on the same subject, and his translation is to be illustrated by Gustave Doré; then, a reprint of M. La Roche’s translation is in the press, for the firm of Hachette and Co.; and, lastly, in the list of Shaksperian labours, M. Philoxène Boyer commences immediately his second annual course of studies of Shakspeare at the réunion of the learned societies.

## ANCIENT SYMBOLISM ILLUSTRATED.—III.

BY BRO. ROB. MARTIN, M.D., PAST DEPUTY PROV. GRAND MASTER OF SUFFOLK; AND P.E. COM. OF KNIGHTS TEMPLAR, ETC.

## THE MYSTIC TRIANGLE.

In the first part of my treatise upon the mystic triangle, I commenced by showing that, immediately after the flood, the triangle was received by the first Phœnicians as a symbol allusive to that great event, and to the subsequent division of the world by Noah among his three sons, Shem, Ham, and Japhet, of which three founders of nations it formed an appropriate emblem; that in the land of Ham (Africa) commenced the custom of paying divine honours to ancestors, a custom which has since become general throughout the globe. I shewed you that Ham was deified and worshipped by his descendants under the title of Jupiter; and that with reference to his third share of the world, the equilateral triangle was received not only as a symbol of the flood and its consequences, but of Ham individually. I explained that by the Phœnicians this emblem was carried into Greece, where, together with the *alpha*, the circle, and many other symbols, it was appropriated to the use of alphabetical characters; that it (the triangle) was adopted as the letter *delta*, corresponding to our D; that it was used as the capital of, and frequently substituted for the word  $\Delta\omicron\varsigma$ , which being the genitive case of  $\text{Ζεύς}$ , (*Jove* or *Jupiter*) means "of, or belonging to the supreme God;" that the same word,  $\Delta\omicron\varsigma$ , equally represented by a triangle or delta, and employed as an adjective, was translated "Most High;" and thus the elevation of the symbol from the mere representative of the flood to that of the Deity himself was rendered easy.

Having, with this more important signification attached to it, traced the triangle from Phœnicia into Greece, I continued to follow it through the Isiac worship and ceremonial observances of Phrygia, where the three personifications and attributes of deity were invariably emblemized by figures implying a triad, among which were exhibited the Emblematical Hand, the *Hippa Triceps* of Corinth, the *Hippa* perfected by the tail of a fish; the *Molius* of Egypt, the *lotus* of the Nile, and many others. Having traversed Africa and Europe, we considered the *tanga-tanga* of the South Americans, thus tracing the mystic triangle and its sacred import throughout the two divisions of the world allotted to Ham and Japhet; nor were convincing proofs of its not having been confined to idolaters, but of its existence as a symbol of divine signification among the ancient Jews of both these divisions, wanting to our subject.

The mystic import of the number three, as derived from the equilateral triangle, was also explained, and instances of its application quoted in every quarter of the globe as well as from every class of authors, sacred and profane. Nor were instances wanting to prove the application of the figure, both to geometrical and architectural purposes.

And now—having thus briefly referred to the heads of my former chapters—I proceed to trace the symbol through the remaining third division of the world, the land of the virtuous Shem, in whose seed was the promise, and from whom, though now sunk in gross idolatry, historians assert, first emanated the most valuable of our arts and sciences, proving that not only the light of day, but the light of knowledge, first dawned upon us from the east.

Escaped from the horrors of the general deluge, the immediate descendants of Noah in the line of Shem, who settled in Asia, inhabited the regions nearest the great range of Taurus in the Median mountains, and near the heights of Caucasus. They established their first schools in caverns, in opposition to the practice of the sons of Ham, who erected the tower of Babel, and in after days the pyramids of Egypt, with other temples to Belus, or the sun; but as this point will form a subject for future consideration, I will not in this place anticipate it.

From the heights of Caucasus the Shemites emigrated into

Tartary, and with them successive colonies of priests, professing the religion of Buddha or Boodh, gradually dispersed themselves over Asia, throughout which country, although symbolical worship eventually effaced the pure patriarchal religion, traces are still left of their having once received the doctrine of the covenant. According to the Hindoos, with whose modification of it we are best acquainted, the supreme, ineffable God, called *Brame*, or "the Great One;" first produced Brahma the creator, from whom proceeded Vishnu the preserver, and Seeva the destroyer, who is also the regenerator; for according to the Indian philosophy, nothing is destroyed or annihilated, but only transmuted, so the destruction of one thing is only the regeneration of another. Now Brame, producing Brahma, Vishnu, and Seeva, has so strong a similitude to the patriarch Noah and his three sons, Shem, Ham and Japhet as to need no comment.

Postellus states, however, and so does the learned Doctor Hyde, that Brahma must have been Abraham; the former adds that the tribe of Brahmins were the descendants of that patriarch, by his wife Keturah, (Genesis xxv. 1), and were so called *quasi* "Abrahmanes." The Arabs—who are descended from Abraham, by Ishmael, and are jealous of the invaded honours of that great patriarch, their progenitor—contend that Brahma and Abraham are the same. If so, however, the trinity of Brahma, Vishnu, and Seeva, instead of being Ham, Shem, and Japheth, is the three with whom the covenant was made, Abraham Isaac, and Jacob. Leaving this to the learned, I see no difficulty in supposing that to the righteous Noah and to Shem, as in after days to Moses, Daniel, and Isaiah, a clear definition of the Holy Trinity—the Father, Son, and Holy Ghost—had been vouchsafed, and that all subsequent triads were mere symbols of that divine union.

The antiquity of the Hindoo sacred writings is extreme; Sir William Jones assigns the date of one thousand five hundred and eighty years before Christ to the Yajush Veda, one of the three sacred Vedas—which period is nine years prior to the birth of Moses, ninety before his departure from Egypt with the Israelites, and three thousand four hundred and twenty-one from the present time. In the caves of Elephanta, near Bombay, supposed to have been excavated shortly after the flood, the presiding deity was represented with three heads. On the opposite page is a drawing of it by the Rev. Mr. Maurice. In this cavern or temple there were also three original Vedas, or books of holy writ.

Their Geeta contains the following remarkable passage—confirmation strong of their worship of a Trinity in Unity, or Deity of triple attribute:—"They who serve even other gods (says this holy book) with a firm belief, in doing so, involuntarily worship me. I am He who partaketh of all worship. I am their reward. I am the ineffable, infinite, and eternal God." In the Elephanta caverns just noticed, according to Bryant, one thousand years before Plato, or one thousand four hundred and twenty-nine years before Christ, a trinity of gods was not only taught but symbolized by a triangle. The Indian history of the *Mahabbarat* also alludes to and designates a plain triad of divinity.

The three personifications of the Deity—Brahma, Vishnu, and Seeva—are only one in essence, and were, as shown in the engraving, anciently worshipped collectively under the title *Trimourti*. Though the followers of the two latter, namely Vishnu and Seeva, now constitute two opposite and hostile sects, they nevertheless join on some occasions in the worship of the universal triad, expressed by the mystic word *Om*, or *On*, or more frequently by the trilateral word A U M.

With the Brahmins the number three has, as already shown in the other divisions of the world, a mystic import. They offer up their devotion three times a day; during their religious ablutions they immerse the body three times in the purifying wave. They wear next their skin the sacred *zennar* or cord of three threads; this sacred cord can be

woven by no profane hand, the holy Brahmin alone can twine the hollowed thread ; it is made with the utmost solemnity,



SEEVA, BRAHMA, VISHNU.

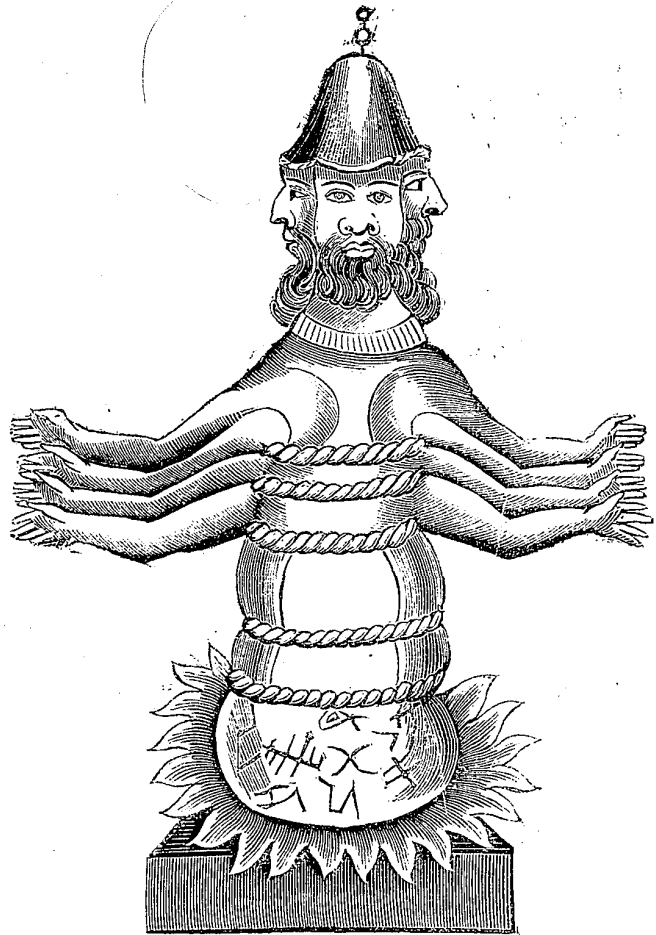
and with mystic observances. In the *Ayeen Akbery*, the mode is thus described :—"Three threads are first twisted together, then they are folded into three, and twisted again, making it to consist of three times three ; this is folded again into three, but without more twisting, so that they are three distinct cords, each being one, but composed of three. Each end is fastened with a knot, and thus a figure is formed resembling the *Jod* of the Hebrews, their acknowledged symbol of God." Tavernier, in his account of the Benares pagoda, states that its deity is saluted by prostrating the body three times ; he is adorned with a triple crown, and bears in his hand a three forked sceptre. Throughout India (says Maurice) the sun, the moon, and Mercury, under the triune name of *Buddha*, for ever occur in the varied page of their mythology. But this I shall more fully elucidate when treating of our Masonic observances.

And now, having dwelt some time in Hindostan, we, like the sons of Shem, will emigrate, noticing, as we travel on, that according to Oliver Rudbeck, even in the remote islands of the Pacific Ocean, peopled from the Malay shores, the supreme deities are God the Father, God the Son, and the Bird or Spirit.

Dr. Parsons and the celebrated Van Strahlenburgh, after remarking how universal a veneration prevails through all northern Tartary for the sacred number three, mention a race of Tartars called Takuthi, who are idolaters, and the most numerous people of Siberia ; they adore an invisible god, under three different denominations. Colonel Grant thus translates their vernacular tongue, descriptive of this deity and his attributes—first, the creator of all things ; secondly, the god of armies ; thirdly, the spirit of heavenly love proceeding from the other two.

The Japanese, from their constant intercourse with the

Chinese, have adopted nearly the same religious creed. Their most ancient religion however is that of Sinto, who was the offspring of the sun, the founder of the ancient royal family, and of the empire. It has been already explained that the Egyptian Osiris or the sun, was the great patriarch Noah, and that Ham his son was the founder of his nation. The similarity of the Japanese Sinto, the offspring of the Sun, or Noah, is too striking to require elucidation ; were it otherwise, their *numen triplex*, or triple deity, would set the point at rest. We here perceive how closely it resembles the triple emblems which in my former remarks I submitted. This deity, possessing three heads, is furnished with four



NUMEN TRIPLEX JAPONICUM.

pairs of hands ; multiplicity of members was with the ancients of all nations a mode of expressing power or majesty, and has been copied by the poets—Homer gives to Briareus an hundred hands, and the watchful Argus has an hundred eyes.

China, one of the countries apportioned to Shem, and in which we as Britons must at this time feel strong political interest, has within its vast territories three established religions. It has also a fabulous chronology similar to that of the Hindoos, and almost equally extravagant. The *Ten-lis*, or ages which elapsed from Pan-kow, the first man, to their prophet Confucius, about five hundred years before the Christian era, are variously estimated from two hundred and seventy-six thousand years to ninety-six million nine hundred and sixty-one thousand seven hundred and forty years. There is this important distinction however between the Hindoos and the Chinese—that while the Hindoos admit these chronologies into their Vedas or sacred books and implicitly believe in them, the better class of Chinese treat their fabulous records not only with contempt as puerile and ridiculous, but with horror as profane. The first dawn of

authentic history of China commences with the government of Foubi two thousand nine hundred and fifty-three years before Christ, or four thousand seven hundred and ninety-five years from the present time.

"Religion," says Dr. Lardner, "in China differs from all other great kingdoms of Asia in this particular, that with all others it has been administered by a powerful priesthood, supported by the state, resting on a complicated creed, and surrounded by the pomp of superstitious rites; but in this country the national religion, or at least that professed by the learned and the great, which has always laboured to proscribe every other, is founded on simple principles, comprising scarcely anything worthy the name of idolatry." The belief of an almighty superintending power under the name of *Tien*, heaven, or of the great *Shang-ti*, or spirit, with sacrifices offered on certain high occasions, comprehend the circle of their orthodox faith and observance.

According to Du Halde, they have however in this Shang-ti, or unity of godhead, a distinct trinity which refers to a mysterious principle or power called *Tay-ki*, which operating through certain active and passive agents, called *Yang* and *Kin*, has given form to the various objects which compose the universe. The appointment of rites solemnized in honour of the great Shang-ti, and the instruction of the people in their duty to him, are mentioned among the highest claims of the first emperors to the gratitude of posterity.

Confucius, who founded his system upon the reverence for ancient times, became himself the chief authority upon which the Chinese sought to form their belief. Warmly animated by religious sentiments, he treated the subject in a lofty tone and inculcated the necessity for performing the ceremonies due to *Tien* or *Shang-Ti*, but unhappily not with a view to eternal but temporal advantage. He taught the all but idolatrous veneration for ancestors, in honour of whom were erected the halls of ancestors, round which Ellis says that tablets bearing their names are ranged, to whom prayers and sacrifices are offered.

The veneration of ancestors equally pervades all the religious sects of China. These sects have, however, ample precedent for deifying their illustrious progenitors.

### Poetry.

#### THE EVENING WALK.\*

BY THE REV. W. BARNES.

COME let's go down the grove to-night;  
The moon is up, 'tis all as light  
As day, the wind does blow enough  
To shake the leaves, but 'tis not rough.  
Come, Esther, take for old time's sake  
Your hooded cloak, that's on the pin,  
And wrap up warm, and take my arm,  
You'll find it better out than in.  
Come, Etty dear; come out o' door,  
And take a sweetheart's walk once more.

How charming to our very souls,  
Were once your evening maiden strolls,  
The while the setting sunlight dyed  
With red the beeches western side.  
But long before your finger wore  
The wedding ring that's now so thin;  
And you did share a mother's care  
To watch and call you early in.  
Come, Etty dear; come out o' door,  
And take a sweetheart's walk once more.

And then again when you could slight  
The clock a-stricken' late at night,  
The while the moon with rising rim  
Did light the beeches' eastern limb,  
When I had bound your finger round  
With this gold ring that's now so thin,  
And you had none but me alone  
To take you late or early in.  
Come, Etty dear; come out o' door,  
And take a sweetheart's walk once more.

\* From a volume of poems in the Dorset dialect.

But often when the western side  
Of trees did glow at even-tide,  
Or when the later moon did light  
The beeches' eastern boughs at night,  
And in the grove where folk did rove,  
The crumpled leaves did fly and spin,  
You could not share the pleasure there.  
Your work or children kept you in.  
Come, Etty dear; come out o' door,  
And take a sweetheart's walk once more.

But cares that sunk your oval chin  
Against your bosom's lily skin,  
For all they made our life so black  
Are now all lost behind our back,  
So never mope, in midst of hope,  
To slight our blessings would be sin.  
Ha! ha! well done, now this is fun;  
When you do like I'll bring you in.  
Here, Etty dear; here out o' door,  
We'll take a sweetheart's walk once more.

### CORRESPONDENCE.

[THE EDITOR does not hold himself responsible for any opinions entertained by Correspondents.]

#### THE LATE MEETING AT ROSS.

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

SIR AND BROTHER,—I was surprised on seeing it announced in your *Magazine* of the 22nd inst., that at the banquet following the Prov. Grand Lodge of Herefordshire, at Ross, which was presided over by our Prov. Grand Master, "all the usual Masonic forms were observed except the important duty of keeping the Lodge closely tyed against intruders." As one who was present, I can assert that the usual Masonic forms were not observed, and very properly so, from the circumstance stated in your report, that "various individuals, not members of the Craft, were present." Whether for the sake of giving admittance to two or three strangers, Masonic banquets should be deprived of their time honoured observances, is a matter of opinion—I am of opinion they should not; the Prov. Grand Master of Herefordshire thinks otherwise.

Had your own reporter been present in the Prov. Grand Lodge, he might very properly have alluded to the helter skelter mode of admitting brethren, and to the reading of our ancient formularies by those who should have set a more perfect example.

I am, Sir and Brother, your obedient servant,

A FREEMASON.

Herefordshire, 28th Oct., 1859.

#### ROYAL MASONIC INSTITUTION FOR BOYS.

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

SIR AND BROTHER,—In the *Freemasons' Magazine* of the 22nd inst., brought to my notice—under the head of "Boys School" you have given currency to a statement respecting myself. I feel bound to give it a positive denial, and do trust, that in common fairness, you will insert this in your next number, if only for the sake of the "good cause," which might be prejudiced by a statement if allowed to remain uncontradicted. You have the means of ascertaining the real truth through the medium of the House Committee, which brethren at a distance have not, and therefore need not be imposed upon by "strange communications."

"Audi alteram partem" is a maxim which, as editor, I feel sure you will uphold; and could I leave the establishment, I should have been glad to have called upon you.

I am, Sir and Brother, yours fraternally,

C. WOODWARD, Head Master.

Lordship Lodge, Wood Green, Tottenham,

October 28th, 1859.

#### THE ROYAL MASONIC BOYS SCHOOL.

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

SIR AND BROTHER,—In your *Magazine* of the 22nd ult., you state, to use your own expression, "We have received some strange communications relative to the continual disputes between the two masters; the absence of the head master for two or three

days at a time; the want of system in the establishment, &c., which shall not escape our notice."

Now, upon a subject which not only affects the character of the head master—and that most seriously, but also may prove very detrimental to the interest of this noble institution, every caution should be taken before any such report as you have made be put in print.

Allow me to inform the brethren at large that the above statement is a base fabrication, and a more barefaced lie was never brought before the public with such boldness and audacity. After the strictest investigation into the matter, I find there is not one word of truth in any part of the report stated in the *Magazine*.

At the conclusion of your report you state that "the strange communications shall not escape your notice;" let me remark that where the interests of several children at the present time, and I trust of hundreds hereafter, are dependent, the least you could do would be to publish in full these strange communications, and not only the communications, but also the names of the parties; for surely no Mason is so base as to write such reports without letting his name be known. I ask the whole Masonic body if, in their opinion, the originator of such reports as you have received has fulfilled that part of his obligation wherein he promises to support his brother's character behind his back the same as in his presence.

But the matter does not rest here, for not only is a man's character threatened, and an injury done to the institution, but the very House Committee are charged with not doing their duty; for is not the want of system complained of, the regulation of which belongs to the House Committee—with regard to them, let their works clear their character from blame.

I need not say more upon this subject, as I hope and trust it may be taken up by the General Committee and the affair be properly investigated; and, if justice be done, you will report the result of the investigation in your *Magazine*, that all who have seen the base and false report may also see the justification of a noble Mason's character.

Finally, allow me to state that, at a time when the *Magazine* is much in want of support, the publication of such false accusations will not only prove detrimental to, but also be the ruin of the *Freemasons' Magazine*—which I am sure is a welcome visitor at many a Mason's house, so long as the subjects contained in its columns are written with a true Masonic spirit, and are not detrimental to Masonry in general, or the charitable institutions which are the pride and boast of English Freemasons.

I am, Sir and Brother, yours very fraternally,  
JOSEPH BRAITHWAITE,  
Lodge No. 225.

Nov. 1st, 1859.

[We are most happy to receive corrections of any of our statements—but we do not think there is any necessity for the strong language of Bro. Braithwaite. We alluded to the reports that were current regarding the school guardedly—with the view, not of injuring the institution, but of putting an end to those reports should they be incorrect, having at the same time determined, should no other brother do so, to bring the matter before the General Committee. With regard to Bro. Braithwaite's accusation that we have told a "barefaced lie" with "boldness and audacity," we can afford to treat it as it deserves. But when Bro. Braithwaite tells us, that "after the strictest investigation into the matter" he finds "there is not one word of truth in any part of the report stated in the *Magazine*," we are bound, though reluctantly, to inform Bro. Braithwaite that in his investigations he has evidently neglected seeking official evidence on the subject. The minutes of the House Committee, which we have inspected, prove that not only have there been differences between the masters, and that almost immediately on the appointment of the assistant, but that he has appealed to the House Committee to define his duties, considering that too much of the superintendence of the school was cast upon him by the head master. After hearing both sides of the question (the head master stating that Mr. Riley had voluntarily taken the superintendence of the boys, both in the playground and the school), it was resolved that the two masters should draw up a statement as to what they considered their respective duties, and submit it to the House Committee. We maintain that no school can flourish with differences between the masters, and it would be better that one or both of them

should retire, than that the usefulness of the institution be injured. Bro. Braithwaite has thrown out a challenge which we willingly accept. We will, Providence permitting, meet him before the General Committee, and shall not be afraid to publish the result of any inquiry that may be entered into.—ED.]

## THE MASONIC MIRROR.

### MASONIC MEM.

A PROVINCIAL GRAND LODGE of Northumberland is summoned for the 14th November, to be holden at the Grey Horse Inn, Gateshead, under the presidency of the R.W. Prov. Grand Master, Bro. John Fawcett. The banquet is to take place at the Queen's Head Inn.

### METROPOLITAN.

NEPTUNE LODGE (No. 22).—At a regular Lodge held on Thursday, October 27th, at Radley's Hotel, New Bridge-street, there were present Bros. Robert Farran, W.M.; Boughy, S.W.; A. Pratt, J.W., and the rest of the officers. A ballot was taken for the admission into Masonry of Messrs. George Water Constable, James Henry Allingham, and George Wayland Taylor, which being unanimous in their favour, and the brethren being in attendance, they were duly initiated. Bro. Blake was raised to the third degree. There was a goodly attendance of P.Ms., including Bros. Batty, Partridge, Clarke, Wilcox, Bone, and Goodwin. At nine o'clock all business being ended, some thirty-six brethren partook of refreshments, and in social harmony finished the evening. Bros. How, Catling, and Hart were guests, and in responding to the toasts of "The Visitors," Bro. How adverted to the fact, that in each and every Master of the Neptune, the brethren had not only one who was a regular attendant, but who discharged the duties of his office with consummate ability; the Wardens, too, were always up to their work.

TEMPLE LODGE (No. 118).—The usual monthly meeting of this Lodge was held on Tuesday evening, the 1st inst., at the Ship and Turtle, Leadenhall-street. Bro. H. Hastelow, P.M. (in the absence of Bro. C. Aldridge, W.M.), presided. Bro. A. Day, S.W.; Bro. E. Farthing, J.W.; Bro. Beard, Sec. and S.D.; Bro. Southall, J.D.; and Bro. Barnett, I.G. The Lodge having been opened in due form, and the minutes read, Bros. Jarman and Lynn were introduced, and having given signs of their proficiency, were passed to the second degree. The Lodge having been opened in the third degree, Bros. Aston, Doggrell, Smith, and Goldsmidt were severally raised to the sublime degree of Master Masons, that solemn rite being performed by Bro. Hastelow in his usual impressive manner. This being the whole of the business, the Lodge was closed, and the brethren, amounting to upwards of forty, sat down to a well spread banquet. The usual local and Masonic toasts were given, and the evening was spent in a most agreeable manner, with some excellent singing by several of the brethren.

LODGE OF FAITH (No. 165).—At the recent meeting of this Lodge, held at Anderton's Hotel, Bro. Stewart was duly installed W.M. by Bro. Arnold, P.M., assisted by a large board of P.Ms, the ceremony being most impressively performed. The Worshipful Master then appointed and invested the officers for the ensuing year as follows:—Bros. Clothier, S.W.; W. Odell, jun., J.W.; Cobham, S.D.; Hart, J.D.; and Pope, I.G. Bro. Carter, P.M., who had been re-elected Treasurer at the previous meeting, was re-invested with the badge of office, and Bro. Anslow, P.M. received the responsible appointment of Secretary to the Lodge. Four gentlemen were initiated into the Order in a most masterly style, and a brother was raised to the third degree. At the conclusion of the business, the brethren, numbering upwards of fifty, adjourned to refreshment, and passed a most pleasant evening.

OLD CONCORD LODGE (No. 201).—The monthly meeting of this Lodge was held on Tuesday evening, at the Freemasons' Tavern, and was as usual very numerously attended. Bro. C. Maney, W.M., presided, supported by Bros. Kennedy, Jackson, and Emmens, P.Ms.; Bros. Swainston, S.W.; and the Rev. J. Laughlin, J.W. The Lodge having been duly opened, and the minutes read, Bros. Tyrrell, Jacks, Alfred Bryant, and George Maddick, were passed to the second degree. Messrs. Joseph Chaplin, Alfred Duncan Meddick, Leopold Levisohn, William Filmer, and William Taylor, were then severally introduced, and in a most impressive manner initiated into the secrets and mysteries of ancient Freemasonry. A letter was received from the Grand Lodge, cautioning the brethren not to receive amongst them any members of the spurious Lodges, established under the title of "The Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphia." On the motion of Bro. Emmens, it was agreed that the usual Masonic ball of the Lodge be held for the benefit of the Masonic charities. The Lodge was then closed, and the brethren adjourned for refreshment. The W.M. in giving "The Queen," said it would be unnecessary for him to enlarge on her virtues, but in giving that toast he wished to associate with it the name of a member of the Craft, which was her son-in-law, Prince Frederick William of Prussia. This was drunk with the usual Masonic honours. "The M.W., the Earl of Zetland," and "The Right Hon. Lord

Pamure," were also given and honoured. The W.M. in giving "Their newly initiated brethren," said it must be to him, as W.M., a great pleasure that evening to receive five gentlemen whom he could now call brethren, who had selected the Old Concord Lodge as the one in which they were to be brought into the light of Freemasonry, and he trusted that they would never regret having done so. Although theirs was a numerous Lodge, there were plenty of opportunities afforded to enable the brethren at no distant period to occupy the position which he then had the honour to fill; but to enable them to do so they must be frequent in their attendance at Lodges of Instruction. He was highly gratified that they had selected this Lodge, where they would meet with that good feeling and brotherly love which should at all times characterize Freemasons. Bro. Alfred Meddick returned thanks on behalf of himself and brother initiates. "The Visitors" was given and responded to by Bros. Hughes and H. Thompson. The Worshipful Master in giving the health of Bro. the Rev. J. Laughlin, J.W., said he had had the pleasure of introducing two clergymen into their Order, and he should be happy to see every Lodge have its Chaplain. He did not think if they went from the Archbishop of Canterbury down to the poorest curate they could find a more worthy man than their Bro. Laughlin. Bro. the Rev. J. Laughlin said that their present W.M. was the sixth he had seen in the chair, and he could sincerely say that he never regretted having joined Freemasonry, for he admired the Order in general, and had the utmost esteem for that Lodge in particular. He joined Freemasonry from a favourable opinion, preconceived of the institution, having inherited that idea from his father, who told him that to be a good Mason he must be a good man, and since he had joined it he had spent in it many happy hours. In the Old Concord Lodge he had never seen anything but peace, and he could entirely join with the W.M. in thinking that the initiates had made a good selection in joining that Lodge. He could not sit down without addressing a word or two to those brethren who had newly joined them, and he agreed with their W.M. that he was glad to see ministers of religion join their Craft. Ignorant persons might speak against Freemasonry and attempt to excite a prejudice against it, calling it a secret society and not a religious body, but persons who know nothing about such things had no right to talk about them. It was true they did not initiate them into any particular dogma of faith, either as Christians or Jews, but they admitted all who had a belief in the Supreme Being, and who also believed in future rewards and punishments, as given to them in the revelation contained in the volume of the Sacred Law. They admitted no one who did not believe in the Great and Supreme Power who was the source of all light, and through whom they were joined together by a bond of love and charity. There was a time when Freemasonry possessed all the light of religion which then existed—when Freemasons only lived in the love and unity of God, believing in rewards and punishments, but which doctrines it was dangerous to avow, and that led to their being bound together as a secret fraternity. Those times were happily past, and now they had the light spread, east, north, west, and south, and he hoped soon would be realized the wish of the G.A.O.T.U., that the world might become one great Masonic Lodge, bound together by the sacred ties of brotherly love, relief, and truth. Their object was to secure these advantages to worthy men, and worthy men alone; and he thought their newly initiated brethren would do well to take the advice of one of their visitors, to attend Lodges of Instruction for they could not be cognizant from what they heard in the Lodge-room of the science which they would hear explained to them in their beautiful sections and lectures; for there they would hear explained the divine revelation calculated to make them look at it with awe and wonder—which they never had done before. Whether they took the lights thrown upon them by the Old or New Testament, they all acknowledged and rejoiced in the work they were promoting. He hoped that they would be regular in their attendance at their Lodges, and be frequent visitors at Lodges of Instruction, by which they would be furthered in their progress in their Masonic duties. A Masonic Lodge was, in its making, the best form of government, the officers paying a willing obedience to the Master, who was also himself liable to another control. The Master of the Lodge could not be a despot, because his duties were limited by the *Book of Constitutions*. The more they advanced in peace, so would the happiness of the world be promoted; and unlike those who engaged in political controversy, which only set men together by the ears, their object was to make them subjects of God, of love, of peace, and order. Long might the Old Concord Lodge flourish, and be what it professed to be, a Lodge of concord and unity. The W.M. then gave the Past Masters of the Lodge, for which Bro. Emmens returned thanks, and said he would at all times be most happy to carry out the duties of the Lodge. Bro. Jackson, P.M., in giving the health of the W.M., said little eulogy of their W.M. was needed from him, as they all knew what he was as a Mason in the Lodge as well as a private friend, and in either case they knew as much about him as he did. As to the working of the Lodge, it must have met their approbation; and whether in or out of the Lodge, he was at all times ready to carry out their views and increase their comforts. The W.M. said if he carried out the duties of the Lodge to their satisfaction, it would in future times be a great comfort to him to know that he had merited the good opinion of the brethren of that Lodge. Since he had presided, he had endeavoured to keep up their name of "Concord," and he should always do so as long as the G.A.O.T.U. spared him to be a member of the Old Concord Lodge, and do all he could to promote its interests. The W.M. next gave "The Officers of the Lodge," to which Bro. Swainston responded. The pleasures of the

evening were greatly enhanced by some excellent singing by Bros. Wooliams, Meddick, and Emmens.

MANCHESTER LODGE (No. 209).—At a meeting of this Lodge held at Bro. Clemow's, Anderton's Hotel, Fleet-street, on Thursday, October 20th, Bro. Dr. John Hunt, W.M., presided, supported by Bro. Norman, P.M., as S.W.; Bro. Hopekirk, J.W.; Bros. Collard, Levinson, and Izod, P.Ms., and many other brethren. Bro. Underwood was passed to the degree of Fellow Craft, and Bro. Clemow was elected a joining member. At the conclusion of business the brethren adjourned to banquet, and the evening was spent in the utmost harmony.

#### INSTRUCTION.

JUBILEE LODGE (No. 85).—A meeting of this Lodge was held on Sunday evening, at Bro. Ireland's, the Masonic Hall, Fetter-lane. About sixty brethren were present,—the occasion being the working of the fifteen sections. Bro. Anslow presided; Bro. Rogers acted as S.W., and Bro. Cottebrune as J.W. The sections were worked as follows:—First lecture—first section, Bros. Hoode; second, Hales; third, Rogers; fourth, Bertram; fifth, Ireland; sixth, Moor; seventh, J. R. Warren. Second lecture—first section, Bros. Handford; second, Drukher; third, De Solla; fourth, Fisher; fifth, Rogers. Third lecture—first section, Bros. Cottebrune; second, Ireland; third, Brett. A vote of thanks was passed to Bro. Anslow for presiding and putting the questions, who expressed the high gratification he experienced in seeing so many brethren present that evening to aid him in working the lectures. Some new members were elected, and the Lodge adjourned at ten o'clock.

#### PROVINCIAL.

##### BERKSHIRE.

MAIDENHEAD.—*St. John's Lodge* (No. 1097).—The names of the initiates, at the opening meeting, given in our last number incorrectly, are Henry Willey Williams; George Bowyer; Henry Howard Hodges; William Skindle, jun.; William Harding Merritt, and Thomas Green-half as a serving brother.

##### DURHAM.

GATESHEAD.—*Borough Lodge* (No. 614).—A Lodge of emergency was held at the Grey Horse Inn, on Wednesday evening, October 26th, when the Lodge was opened by the W. Master, Bro. P. S. Gillies, assisted by Bro. Thomas Cummins, P.M., and the officers of the Lodge, in the presence of a good attendance of members. Mr. August Ferdinand Rosenberg, Mr. Ernst Biesterfeldt, and Mr. James Nelson, who were balloted for and approved at the last regular meeting, were admitted and initiated into the mysteries of Freemasonry in antique form by the W.M., in his usual impressive manner. The Lodge was visited by Bro. J. T. M. Harrison, P.M., who kindly presided at the harmonium, and Bro. Furst, of Lodge No. 586. The Lodge having been closed in harmony, the brethren adjourned to refreshment, when the usual loyal and Masonic toasts were proposed and responded to. The health of the newly initiated brethren was proposed, after which Bro. Dickson sang the "Entered Apprentice's Song." There was some good singing by Bros. Weyergang, Nelson, and others.

##### ESSEX.

ROMFORD.—*Lodge of Hope and Unity* (No. 259).—The regular meeting of this Lodge took place at the White Hart Inn, on Thursday, the 27th instant, at two o'clock P.M., the W.M., Bro. W. Pulteney Scott, P.S.G.D., presiding. The Lodge was opened in the three degrees, and Bros. Rev. W. Field, A.M., and E. S. Tudor, were raised to the sublime degree of M.M. Lodge was then resumed in the first degree, and two gentlemen ably initiated by the W.M. into Freemasonry. Bro. I. G. Matthews was then elected W.M. for the ensuing year, and Bro. Adlard, P.M., re-elected Treasurer. The Lodge was then closed, and the brethren adjourned to dinner, which was presided over by the W.M., Bro. Scott, P.S.G.D.; Bro. A. U. Thiselton (Secretary to the Boys School, and Secretary of the Lodge) occupying the vice-chair. The usual loyal and Masonic toasts were given and responded to, and the brethren separated at an early hour, after spending a very happy evening. Bro. T. P. Tate, Treasurer, No. 774, Hartlepool, and three other brethren, were visitors.

##### GLOUCESTERSHIRE.

DURSLEY.—*St. John's Lodge* (No. 1063).—The regular monthly meeting of the brethren of the above Lodge was held on Tuesday, Oct. 18, at the Old Bell Hotel, at which the Rev. G. A. M. Little, W.M. presided. The Lodge was opened in the three degrees, and Bros. W. Vizard and E. Gazard were raised to the sublime degree of Master Mason. The ceremony was performed by the Worshipful Master in a most impressive manner. The business being concluded, the Lodge was closed in harmony, and the brethren retired to refreshment, and a very pleasant evening was spent.

##### HAMPSHIRE.

SOUTHAMPTON.—*Royal Gloster Lodge* (No. 152).—The brethren held their usual meeting at Freemasons Hall, Bugle-street, on Thursday, the 13th of October. Bro. Abraham, P.M., filled the chair, and raised Bro.

Pearce and Weston to the sublime degree of Master Mason, in that impressive manner which reminded the brethren of the pleasure they so often experienced by the efficient working of Bro. Abraham during the two years of his Mastership. He was supported by Bro. Fletcher, W.M. of Lodge of Peace and Harmony, and Bro. J. R. Stebbing, W.M. of the Lodge of Twelve Brethren, and a numerous attendance of members of the Lodge, of Past Masters, and visiting brethren. Bro. Fletcher, the W.M. of the Lodge of Peace and Harmony, in a speech full of the most Masonic expressions, invited the Worshipful Master, officers, and brethren of the Royal Glaston Lodge to a banquet of the Lodge over which he presided, which invitation was accepted in language equally pleasing by the acting Worshipful Master. The Lodge was then closed, and a large number of brethren dined together. The usual toasts were given, and some very happy and Masonic responses made.

## STAFFORDSHIRE.

STAFFORD.—*Staffordshire Knot Lodge* (No. 1,028).—This Lodge, though only founded in 1858, is making very satisfactory progress, having now twenty-seven members. The monthly meeting was held at the Grand Junction Railway Hotel, Stafford, on Tuesday, October 10th, Bro. Chas. Trubshaw, W.M. (P.M. No. 674, P. Prov. S.G.W. Staffordshire), presiding, supported by the whole of his officers and eight members of the Lodge, who were honoured by the presence of Bro. Charles Stuart Law, one of the Grand Stewards of Scotland, and also Worshipful Master of Lodge No. 48, of Edinburgh. After a successful and unanimous ballot had been taken for Messrs. G. C. Bancroft; J. Loxdale Warren, jun., and G. Gordon Warren, they were severally initiated into the mysteries and privileges of the Order. Bros. the Rev. G. F. Clark, and Capt. Salt, M.P., were then duly passed to the second degree. Bro. Thomas Aston was also raised to the sublime degree of Master Mason. The whole of these ceremonies were performed by the esteemed W.M., in his usual impressive and masterly manner. He expressed himself much pleased with the attention of the several candidates. The business of the Lodge being concluded, and the Lodge duly closed, the brethren retired to refreshment, and spent a happy evening.

## ROYAL ARCH.

## METROPOLITAN.

ROBERT BURNS CHAPTER (No. 25).—This Chapter held its first convocation for the season on Tuesday, the 25th, at the Freemasons' Tavern, Comps. Allen, Z.; Hewlett, H.; Harrison, J.; and the other officers being present. The business of the evening consisted in exalting Bros. Clements, P.M., No. 25; Nicholls, No. 25; Clark, No. 745. The Chapter was then closed, and the Companions afterwards dined together, Comp. Allen, M.E.Z., presiding. The customary toasts having been given, Comp. J. Savage, S.G.D., returned thanks, and, for himself and the other Grand Officers, thanked the Companions for the compliment that had been paid them. The M.E.Z. then proposed "The Visitors," including among them Comp. Dr. Nolan, who had so kindly honoured them with his presence. Comp. Dr. Nolan remarked that the visitors could not but feel honoured by the good wishes of the M.E.Z. He heartily congratulated the Chapter on the events of that day. For himself he would say it gave him great pleasure to be present, and, with the other visitors, could not but be pleased with the auspicious prospect which the Robert Burns Chapter presented, and gratified with the hospitality with which they been received, for which, through him, they returned their most grateful thanks. The M.E.Z. then proposed "The newly exalted Companions." Comp. Clements, for himself and Comps. Nicholls and Clark, thanked them for the hearty response with which their healths had been drunk; he could but very inadequately express the pleasure he experienced at having taken another step in Freemasonry. He felt grateful for that brotherly feeling in admitting them to a participation in the privileges of their exalted degree, and their most earnest endeavours would be stimulated to deserve the honour of being admitted amongst them by a constant desire to preserve that good name in the Chapter which they had hitherto maintained in the Craft, whether as Companions of the white or Companions of the red. After the other usual routine toasts the Companions separated.

UNITED PILGRIMS CHAPTER (No. 745).—A convocation of this Chapter was held at the Manor House, Walworth, on the 20th ult. The ceremonies of installing the Principals, and exalting a candidate, were performed by Comp. T. Alex. Adams, P.Z., of Chapter No. 206, in his usual able, impressive, and solemn manner. Comp. C. Ireland (W.M. of No. 205) was installed First Principal; Comp. D. R. Farmer (W.M. No. 25), Second Principal; and J. R. Warren, Third Principal; a committee of Companions was appointed to select and report a suitable place of meeting, circumstances having arisen to necessitate the removal of the Chapter.

## SCOTLAND.

## GRANGEMOUTH.

## PROV. GRAND LODGE OF STIRLINGSHIRE.

TUESDAY, the 18th inst., having been appointed by Colonel Sir Alexander Gibson Maitland, Prov. G.M. of Stirlingshire, for the consecration

of the Zetland Lodge, Grangemouth, No. 391, and the installation of its office bearers, the Prov. Grand Lodge assembled there on that day. In the absence of the Prov. Grand Master, the R.W.D. Prov. G.M. Bro. Dyson, presided, supported among others by Bros. J. Peebles, Prov. S.W.; R. Rutherford, J.W.; D. Stewart, Treasurer; Wm. McLeay, Secretary; Rev. Andrew R. Bonar, G. Chaplain; Peter Gardner, S.D.; J. Murphy, J. D.; Alexander Mc Ewan, Sword Bearer; Stenbridge Rae, Grand Organist; W. M. Bryce, Grand Marshal; Thomas Robertson, Grand Tyler. Among the acting Prov. Grand Stewards, we observed Bros. Charles Stuart Law, Charles Donaldson, J. Murr, A. Robertson, and J. W. Storrer.

The Prov. Grand Lodge being opened in due form by the Deputy Prov. Grand Master, the consecration ceremony was ably performed by the Rev. Prov. Grand Chaplain; the Grand Organist conducting the chanting of the various anthems in a manner we have seldom heard equalled.

At the conclusion of the consecration, the following office bearers were installed by the Deputy Prov. Grand Master:—Bros. Simpson, W.M.; Lang, D.M.; Denovan, S.M.; Watson, S.W.; Allan, J.W.; Walker, Treas.; Clarke, Sec.; Hodge, S.D.; Dalrymple, J.D.; Mitchell, I.G.; Clarke, Tyler. These brethren being invested with the various insignia of their respective offices by Bro. Chas. Stuart Law, W.M., No. 48, who delivered an appropriate charge to each, the Prov. Grand Lodge was then closed in ample form, the brethren proceeding to the church, where divine service was conducted by the Rev. Andrew Bonar.

At five P.M. the brethren returned to the hall, where dinner was prepared for about one hundred and fifty, presided over by Bro. Dyson, R.W.M. of the "Ancient," supported by Bro. Simpson, the newly installed Master of the Lodge; the Rev. Bro. Bonar, acting G. Chaplain; Bro. Law, G. Steward of the Grand Lodge of Scotland; Bro. Downing Bruce, R.W.M. of the St. John's Lodge, Alloa. Bro. J. Peebles, of the Ancient, occupied the chair of the S.W.; and Bro. Rutherford, of the Ancient, that of the S.W. After the usual loyal toasts had been gone through,

The chairman craved as the next toast, the "Grand Lodge of England;" and the way which he alluded to the M.W.G.M. the Right Hon. the Earl of Zetland, as a nobleman and a brother Mason, found its way to the hearts of all the assembled brethren; the "Grand Lodge of Ireland," coupled with the name of the Duke of Leinster, came next in rotation, followed by the "Grand Lodge of Scotland and the Duke of Athole."

The next toast was given from the chairman, the "Army and Navy," and which was very ably replied to by

Bro. Downing Bruce, who, after a very enthusiastic allusion to the daring deeds of our soldiers in the Crimea, the noble and successful struggle they had in India, and the recent operations in China, wound up in a very quiet and telling manner how the spread of Masonry had been accomplished throughout the world through the influence of the British army.

Bro. Law then rose to propose the health of the Prov. G.M., Col. Sir Alexander Gibson Maitland, Bart., and after passing several eulogiums upon him as a man and as a soldier, he congratulated the brethren of the province in having as their head one of the best Masons in Scotland, whose military duties at Aldershot alone prevented his presiding on the present occasion. (The toast was received with immense cheering.)

The chairman afterwards gave what may be considered the toast of the evening—"The Prosperity of the Lodge Zetland," and enlarged on the duties that devolved on a Freemason, not only in the Lodge, but also in his outward walk and conversation through life; and in continuation said, "it must have been very gratifying to the brethren assembled to witness the inauguration of a Lodge which promises to be one of the most successful in the district. My brother officers and myself have derived the greatest pleasure from assisting at the ceremony of the consecration of this Lodge—a Lodge which was founded in the purest spirit of Freemasonry, and which offers every prospect of being conducted on these high and benevolent principles, which may be denominated the corner stone of the great temple of Freemasonry. I am sure I only speak the sentiments of the brethren assembled when I say that we wish the Zetland Lodge every prosperity; may its officers be animated with the love of 'light,' that they may be able to dispense information to the brethren, and to convince them that all science and art are but lines that radiate to the Great Architect of the universe; and the gratification he would feel in meeting with them in the Lodge Ancient, No. 30, either as a body, a deputation, or individually, he hoped to be able to express at an early day." The toast was received with great applause.

Bro. Denovan, S.M., in reply, said—Right Worshipful Sir and Brethren—I feel proud of the honour that has fallen to my lot in receiving the commands of our Right Worshipful Master to reply to this toast, and I beg to thank you and the brethren most cordially for the kind manner in which success to the Zetland was given and responded to. It had long been felt that there ought to be a Lodge of Freemasons in Grangemouth. Numerous communications were held by the brethren, who, being few in number, for a long time the obstacles to such an institution were deemed insurmountable; but, though few in number, the brethren were very enthusiastic, and animated by the fact that Masonry is in possession of "light, a 'light' whose universal diffusion over the world is rapidly hastening the time predicted by our immortal bard, when—

"Man to man the world o'er  
Shall brothers be and a' that."

I say inspired by these feelings, and encouraged by the most liberal offers of financial support from several gentlemen who had not at that time seen the "light," but who, I am now proud to say, have joined the brotherhood, and are an ornament to the Craft. We petitioned the Grand Lodge and obtained our charter in February last. I cannot allow this opportunity to pass without bearing testimony to the cordial assistance we received from the neighbouring Lodges Nos. 17 and 69, who not only signed our petition, but, as I understand, instructed their proxies to give it their unqualified support at the quarterly meeting of Grand Lodge. You, Right Worshipful Sir, have perfected the elevation of our temple by the admirable manner in which you have performed the ceremony of the consecration. I trust that the many virtuous precepts that you have so impressively inculcated will long be remembered and acted upon by the officers and brethren of the Zetland Lodge. I have only to add that, in the name of our Lodge, I again beg to return you our best thanks for your presence on this auspicious and memorable occasion, and I assure you that, whenever opportunity presents, our brethren will be happy to renew the bond of brotherhood either in your Lodge or that of our own.

Bro. Denovan said—I beg to propose the health of the W. Master, who has presided with so much ability, and that in a manner both courteous and dignified, and who, from his skill and intimate acquaintance with Freemasonry, has dispensed so much "light" and information among the Craft. This is a day that our Lodge will mark with a white stone, a day that will always be remembered amongst the proudest of our annals. The grace and dignity with which Bro. Dyson has presided at the ceremony of the consecration, has given the greatest satisfaction to the brethren of our Lodge, and I may add to the brethren of all the Lodges present. Being but a young Lodge, we trust we shall often have the benefit of his admirable instructions; and we are assured from the courteous manner with which he has presided this evening, that we will meet with a brotherly reception whenever we shall have occasion to ask for further instructions.

The R.W.M., Bro. Dyson, in a neatly worded speech, feelingly replied, and expressed his thanks for the truly Masonic manner in which his health had been proposed and responded to by the brethren, and his gratification to be assured that they were satisfied with the manner in which he had performed his duties as representative of the Grand Lodge.

The chairman gave the different Lodges, according to seniority, who had honoured the Lodge with their presence, and which were in succession very ably replied to by their R.W. Masters. Bro. Law, in reply to No. 48, was peculiarly happy in his remarks, and by the witty and humorous allusions in his address, contributed a great deal to the hilarity of the brethren.

The R.W. Master shortly afterwards rose, and said the honour of proposing the next toast devolved on him, and requested the brethren to fill up a bumper to the health of the "Visiting Brethren," who, although not forming deputations, were there as representatives of their Lodges, and begged to couple it with the name of Bro. G. F. Adamson, of the Lodge St. Andrew.

Bro. Adamson having returned thanks, the health of the "Ladies" was drunk, and the Prov. Grand Master then gave the last toast of the evening, "Happy to meet, sorry to part, and happy to meet again," which closed the proceedings of a day, the like of which the youngest inhabitant in Grangemouth may never live to see again.

The arduous duties of Grand Marshal and Director of Ceremonies, were performed by Bro. W. M. Bryce, Grand Tyler of Grand Lodge, in a manner which elicited the approbation of every brother present.

## INDIA.

### LAHORE.

#### LAYING THE FOUNDATION STONE OF A MASONIC HALL AT ANARKULLEE.

THIS ceremony took place on the 6th of September, and was a great success; the weather is described as delightful, and through the exertions of the managing committee accommodation was plentifully provided for European ladies and gentlemen on the one side, and for the native chieftains and notable townsmen of Lahore on the other. The station band was in attendance and enlivened the scene by playing some very pretty selections and airs while the company were assembling. If the brethren of the Lodge took pains to render the ceremony a pleasing one, they were certainly well rewarded by the vast concourse of spectators who graced it with their presence. Among the native chiefs, who were about one hundred and fifty in number, we observed the son of Nawab Imam-ood-deen, Dewan Ajoodia Pershad, Sirdar Jyemul Singh, Sirdar Nehal Singh, Bhaee Charunjeet Singh, Bhaee Nundgopal, the Nawabs of Mundote and Mooltan, Ali Reza Khan, Ahmed Ali Khan, &c., &c.

A form of divine service was prepared for the occasion by the Prov. G. Chaplain, printed both in English and Oordoo, and distributed freely to all.

Punctually at the hour which had been fixed for the commencement of the ceremony, the brethren of the Lodge, accompanied by their Chaplain, occupied the space which had been reserved for the purpose between the long lines of seats under the Shumeenah and in front of the stone, which was now swinging from its blocks in mid air.

The Senior Warden, Bro. W. E. Ball, addressed the Worshipful Master as follows:—

"Right Worshipful Brother Sandeman,—On behalf of the Masons of Lahore, I request you to commence this building, which is to be dedicated to the purposes of Masonry at Lahore. The brethren feel that to no one could this task more appropriately fall than to yourself, not only on account of your high Masonic rank, but because you have already founded the Lodge in their hearts. They therefore hope you will complete the good work by presiding at the material establishment of the temple—which they trust may long stand as a memento of its founder and as a token of their Masonic faith.

The Right Worshipful Master replied:—"Brother Senior Warden, I have pleasure in acceding to your request, I feel it a high privilege to be thus permitted to commence a building, which will I trust form a lasting monument of Masonic zeal and enterprize at this station. Before, however, proceeding with the ceremony, it behoves us to seek the blessing of the Great Architect of the universe upon our proceedings, for except "He build the house, we shall but labour in vain."

The Prov. G. Chaplain, the Rev. C. Sloggett, then commenced the ceremony in the following terms, the responses being made by the brethren:—

"Our help is in the name of the Lord,

"Who hath made heaven and earth."

The earth is the Lord's, and all that therein is: the compass of the world, and they that travel therein.

Who shall ascend into the hill of the Lord, or who shall rise up in his holy place?

Even he that hath clean hands and a pure heart: and that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

O Lord God of Hosts, blessed is the man that trusteth in thee.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. So mote it be.

This prayer followed:—"Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and, finally, by thy mercy obtain everlasting life. O eternal Lord God, our only help and strength, without whose blessing no work of human device can prosper, be ready, we beseech thee, to bless this work in which we are now joined: give to all engaged in promoting it, and to all who may hereafter assemble within the completed fabric of its building, a spirit of obedience and of love to thee, that through the language and by the acts of outward symbols, they may be able continually to lift up their hearts to thee, and studiously to avoid whatever may be inconsistent with their Christian feelings and profession; that so they may be able to 'hope and persevere' to the end in the way of eternal life, through Jesus Christ our Lord.—So mote it be."

The plans of the intended building were then delivered to the R.W. Master, who spoke as follows:—

"Brethren, it is a gratifying thing to us to be here assembled to commence a building which is to be dedicated solely to the purposes of Masonry, that mysterious system which has stood from the foundation of the world, and which rests on the secure basis of brotherly love, relief and truth, and the practice of every social and moral virtue. It is gratifying to think that so small a body of men should have so willingly and cheerfully come forward to aid in this good work, and it is a sure earnest, under God's blessing, of the future welfare and prosperity of the Craft at this station. And yet we have performed no more than a duty, for with the knowledge that it is irregular, indeed wrong to hold a Masonic Lodge in any place that is, at other times, used for secular purposes, it was our duty to make an effort to raise for ourselves a suitable building in which we might uninterruptedly, hold our mysterious and exemplary meetings.

"From the plan of the building, which has been so tastefully designed by our excellent Bro. Stone, it appears that it will comprise, besides the Masonic Temple, every convenience that is absolutely necessary for the comfort of the brethren, and even for the entertainment of and hospitality towards strangers, while by an admirable arrangement on the part of our brother architect, additional rooms can be added, without injuring the symmetrical appearance of the whole, and with very little additional expense. The principal features in the building, as it will at first stand, are—a capacious Lodge room or temple, with side rooms attached to it for the observance of certain forms which I am not at liberty now to explain, and a large banquetting hall with necessary appurtenances: also a very handsome entrance and portico. As funds will permit, it is hoped that the building will be enlarged by the addition of rooms for the accommodation of a serving brother (to live on the premises), and perhaps of a reading room and other desiderata. I hope that, from the foundation laid to-day, we may, ere long, see a superstructure perfect in its parts and creditable to its builders."

At the conclusion of this address the architect presented the R.W. Master with a handsome silver trowel, bearing the following inscription: "Presented to R.W. Bro. H. D. Sandeman on the occasion of laying the first stone of Lodge Hope and Perseverance, No. 1,084, of which Lodge he was the founder and first Master; Lahore, September 6th, 1859."



with which some mortar having been spread, the station band played "God save the Queen," and the stone was lowered slowly into its bed. Certain Masonic forms in the proving of the stone were then gone through, the plumb rule, level, square, &c., being handed to the Master by the proper officers in succession.

The foundation stone, a beautiful block of white marble, had been exquisitely prepared after a design drawn by the architect of the building. The face of the stone shows an ornamental panel in relief bearing the following inscription in large capital letters:—"This stone was laid by R.W. Bro. Hugh D. Sandeman, W.M. of Lodge Hope and Perseverance, No. 1,084, in the presence of the Wardens and brethren of the Lodge and of the residents of Anarkulle, the 6th September, 1859."

On the stone being proved to be correct, the devotional service was resumed by the Chaplain, and at the conclusion of the ceremony the R.W. Master having placed some coins on the stone for the benefit of the workmen, addressed the native chiefs in the vernacular tongue to the following import.

"Chieftains,—As you have attended our ceremony, it is necessary that I should address to you a few words regarding our Order. What has now been performed is a matter of great importance to us, though not apparently one of any great interest in the world, and yet it is one of interest to the world, for our first principles are brotherly love, relief and truth, and the practise of every social and moral virtue which benefit the world at large. As Masonry ever flourishes in times of peace, and suffers by war and discord, so do we fervently pray to the one great God who made all mankind, for the time when the lion and the lamb shall drink at the same well, and the whole world shall be linked together in one vast and happy brotherhood. The natives of India usually designate our Craft as 'Jadoo,' or witchcraft; although we do not exercise any supernatural power, yet a society in which from the earliest times, men of all nations and creeds have been able together to praise and worship one God, without offending against the tenets of their particular religions, is indeed wonderful. Our ceremony is now concluded, and I assure you that we feel it a great honour that you should have taken the trouble to grace it with your attendance; in my own name therefore, and on the part of my brother Masons, I wish you long life and prosperity."

At the conclusion of this ceremony, the brethren, with a select number of their guests, repaired to an excellent dinner, which had been provided for fifty persons, including the Rev. Bros. Sloggett (of Anarkulle), and Murray (of Meean Meer), Davies, secretary to government; Temple, commissioner; Egerton and Cooper, deputy commissioners of Lahore and Umritsur; Majors Baker, Medley, and Hyde; Captains McAndrew and Shuttleworth; Aitchison and Thornton, C.S.; Ounmanney, assistant commissioner; Stone, Furnival, Robinson, and several others.

The chair was filled by R.W. Bro. Sandeman, who was supported by Bro. W. E. Ball, S.W.; Bro. R. E. Egerton, J.W.; and Bro. H. Herbert, Secretary.

After the healths of the Queen and the M.W. Grand Master, the R.W. Master gave the health of the R.W. Prov. Grand Master, Bro. Hoff, a gentleman who, without neglecting the duties of his own station, had worked with great energy and zeal for the interests of Masonry in this province. His zeal had been rewarded by the Grand Lodge of England, and he had a yet greater reward in being affectionately regarded by every Freemason in Bengal who was under his rule.

The Right Worshipful Master then proposed "Our able Lieutenant-Governor, Sir Robert Montgomery." This gentleman had raised himself solely by his own energies to the proud position of ruler of a province; he had been rewarded by his Queen, and received the public thanks of the first nation in the world. It was difficult to know whether to admire most his cool and intrepid bearing in times of war and danger, or his great administrative talent in times of peace. He was beloved by all, and they were fortunate in having such a ruler at the helm.

"The Army and Navy," "The health of Bro. Temple (Commissioner of Lahore)," and "The Guests" followed.

The Rev. Bro. C. Sloggett rose and asked all present to join him in a bumper to the health of the R.W. Master in the chair. Bro. Sandeman had exerted himself in many ways for the general good of the station, and he was well completing his career in the Punjab by having laid the foundation stone of the Lodge which he had been the means of founding. Bro. Sandeman was about shortly to leave them for a higher appointment at Madras, and he hoped that he would long remember Lahore, as a place where his loss would be felt, and where he had made many friends and not a single enemy.

The Right Worshipful Master said that he was indeed gratified with the kind and hearty manner in which this toast had been both given and received. In his efforts to foster Masonry at Lahore, he had been well rewarded by having excited so much zeal in the minds of the brethren, which was well proved by the fact of their having, though so few in number, amassed sufficient funds to erect for themselves a Masonic Hall. He should certainly ever look back to his residence at Lahore with most pleasurable feelings, as a place where he had been treated with so much kindly consideration, and where he had made so many good and sincere friends.

Some other toasts followed, and the proceedings were brought to a close by a health to "All poor and distressed Masons," when the Right Worshipful Master left the chair and the company rapidly broke up.

A M E R I C A.

CHICAGO.

GENERAL GRAND LODGE OF THE UNITED STATES.

In the month of September last, a convention of delegates from various Grand Lodges met and adopted a plan for a North American Masonic Congress, to meet triennially, for the consideration of questions immediately connected with Antient Craft Masonry, without powers, and having no permanent officers but a secretary.

The following is the result of their labours:—

"In order to form a closer union and increase of harmony among the Grand Lodges of America—to secure and cultivate fraternal relations with the Grand Lodges of the world—to extend our knowledge of the history, work, symbolism, philosophy and jurisprudence of Craft Masonry—in order that questions of law jurisdiction may be equitably and permanently adjusted—that all agitated questions of general Masonic interest may be considered and determined for the general benefit of Masonry, we propose the following articles of association:—

"Art. 1. The Grand Lodges of North America do hereby form a North American Masonic Congress.

"Art. 2. This congress shall consist of three representatives from each Grand Lodge in North America assenting thereto. Representatives to be selected as each of the Grand Lodges may severally determine.

"Art. 3. The officers shall be a President, and a senior and junior Vice-President and Secretary, who shall be elected at each session, and, except the Secretary, the official duties of each shall cease with the close of the session.

"Art. 4. There shall also be elected at each session three permanent committees, each consisting of five members.

"1st. Committee of international correspondence.

"2nd. Committee of work, symbolism, and philosophy.

"3rd. Committee of jurisprudence, embracing Masonic history and antiquities.

"The Chairmen of the several committees shall constitute an Executive Committee, to supervise and direct the correspondence, and in connection with the Secretary, prepare reports and present business for the next meeting.

"The meetings of congress shall be called to order by the Secretary, or, in his absence, by the Chairman of committees in the order named.

"Art. 5. Meetings shall be held triennially, on the Friday preceding the second Tuesday of September, and in such place as the congress may from time to time determine.

"Art. 6. The representatives of the majority of the Grand Lodges, associated, shall be necessary to form a quorum.

"Art. 7. The congress may take cognizance of all cases of difference which may occur between two or more Grand Lodges. Provided the parties shall mutually submit the said difference to its decision.

"Art. 8. The congress may consult and advise on questions of Masonic law and jurisprudence, to the end that a uniformity of law and usage may be accomplished; but it shall not assume the exercise of any power in the enforcement of its decrees, except such as may result from the mere force of opinion.

"Art. 9. It shall be in order at any session of this congress to provide for the reading of papers or essays, or the delivery of discourses upon Masonic subjects.

"Art. 10. The incidental expenses of each congress, necessary to the transaction of its business, shall be borne by the Grand Lodges, parties thereto, being equally divided among them.

"Art. 11. The ratification of these articles by five Grand Lodges shall be sufficient for the organization of the congress.

"Art. 12. No change in these articles shall be made without the consent of three-fourths of the Grand Lodges, parties thereto.

"Art. 13. Any Grand Lodge may become a member of the congress by adopting these articles of associations.

"Art. 14. Should any Grand Lodge desire to withdraw from this congress it can do so; but it is expected, as a matter of Masonic courtesy that it will adopt a resolution to that effect, in open Grand Lodge, and give notice thereof to the Secretary of the congress.

"Supplementary Articles.—When five Grand Lodges shall have ratified these articles pursuant to the provisions of Article 2, and shall have notified a Secretary, to be hereafter elected, of such decision, he shall thereupon issue a circular to the several Grand Lodges specified in Article 2, inviting them to affiliate with this body, and to assemble in congress, at the city of —, on the Friday preceding the second Tuesday of September, 1862.

"In testimony whereof, we, the delegates to this congress, have hereunto set our hands to the foregoing articles at Chicago, in the State of Illinois, this 14th day of September, 1859, subject to the ratification thereof by our respective Grand Lodges. All of which is respectfully submitted."

The brethren of Chicago gave the delegates a very elegant banquet, and through Grand Commander Blaney, tendered them a warm western welcome. Appropriate responses were made by Lewis, Pike, Mackey, and Tucker.

The next meeting is at Memphis, Tennessee.

THE BATTLE MONUMENT, LAKE ERIE.

The corner stone of this monument, to commemorate Perry's glorious victory in Lake Erie, was laid with Masonic ceremonies at

Gibraltar Island, on the 10th September, by the Grand Master of Ohio, the M. W. Bro. Stokes.

The stone was deposited at 3.45 p.m., and the grand officers having each applied the appropriate instrument—the *square*, the *level*, and the *plumb*—the Grand Master declared it to be “well formed, true, and trusty.”

#### GRAND CHAPTER OF NEW JERSEY.

The annual convocation of the above M. E. body was held at Trenton, on Wednesday, September 7th. The following new Chapters were warranted: Bearley, No. 6; Union, No. 7; Mount Vernon, No. 8; and Harmony No. 9.

The following are the officers elect for the ensuing year:—Comps. William W. Goodwin, Grand High Priest, Burlington; Thomas J. M. E. Corson, Deputy Grand High Priest, Trenton; Leopold Lithauer, Grand King, Jersey City; Daniel A. Holmes, Grand Scribe, Eatontown; William H. Jeffries, Grand Treasurer, Salem; John Wolverton, Grand Secretary, Trenton; Edward Connor, Grand Captain of the Host, Burlington; A. G. Gilkinson, Grand Principal Sojourner, Jersey City; S. L. Johnson, Grand Royal Arch Captain, New Brunswick.

#### OFFICERS OF THE GRAND ENCAMPMENT OF THE UNITED STATES.

Elected Thursday Afternoon, September 15th, 1859.

B. B. French, Grand Master, Washington, D.C.; David Goodlow, Deputy Grand Master, Kentucky; Winslow Lewis, G. Generalissimo, Massachusetts; J. V. B. Delany, G. Captain General, Illinois; Charles Marsh, G. Senior Warden, California; A. T. C. Pierson, G. Junior Warden, Minnesota; John W. Simons, G. Treasurer, New York; Samuel G. Risk, G. Recorder, Louisiana.

#### KNIGHTS TEMPLAR IN AMERICA.

GRAND COMMANDERY OF NEW YORK.—This M. E. body met at Utica on the 27th and on the 28th. Elected Charles G. Judd, of Penn Yan, G. Com.; F. Chamberlain, D.G.C.; Z. Priest, of Utica, G. Gen.; J. T. Wilbur, of Hornellsville, G.C.Gen.; Salem Town, of Aurora, G. Prel.; W. F. Holmes, Rochester, S.G.W.; E. P. Breed, New York, J.G.W.; J. S. Perry, Troy, G. Treas.; R. Macoy, New York, G. Rec.

#### THE WEEK.

THE COURT.—There is little to report this week of the proceedings at Windsor. The Queen continues in good health and, with her children, waks and rides daily in the environs of the castle. The principal visitors have been the Duchess of Kent, the Duke of Cambridge, the French ambassador, and M<sup>rs</sup>. de Persigny and Mr. Sydney Herbert. The Prince and Princess Frederick William of Prussia, according to present arrangements, will arrive at Windsor Castle, on a visit to Her Majesty and the Prince Consort, this day. The infant Prince Frederick William Victor Albert will not accompany his illustrious parents, it being the law in Prussia that the heir apparent shall not leave the country without the permission of the Diet.

FOREIGN NEWS.—The Emperor of the French, with the imperial court, were to have left Paris for Compiègne on Tuesday or Wednesday. Well informed Paris correspondents say that, notwithstanding all the threats and cajolery of the imperial government, it is manifest that France has lost the goodwill of Russia, excited the hatred and distrust of Germany and England, and forfeited the powerful support of the church, her only compensation being that she has obtained a close alliance with Austria, which may be regarded rather as an inconvenience than anything else. It is asserted that the joint expedition of France and Spain against Morocco was organised at Madrid during the visit of Marshal Pelissier; and he alludes to a report that a secret treaty was concluded at the same time between the two countries, pledging France to support Spain in the enterprise at all hazards. The *Patrie* asserts that the congress will take place, the adhesion of the British cabinet being no longer doubtful, and adds, that even the absence of England would not have prevented the meeting. It is pleasant to observe that, in presence of the virulent abuse which is poured out upon England by the French press, one writer—a statesman remarkable for his talents and high character—has dared to take up his pen in our defence in a masterly article in the *Courrier du Dimanche*, upon the various questions now occupying the public mind, and in which he protests against the insane denunciations against us. The *Moniteur* contains the following notice: The *Correspondant* has received a first warning for an article by the Count de Montalembert, entitled, “The Pope Pius IX. and France in 1849 and 1859.” The *Moniteur* states the reasons of this *avertissement*, viz., that in condemning the war carried on by France, in Italy, as having caused the annihilation of the temporal authority of the Pope, the article has quite distorted the results of the war, and calumniated the policy of the emperor. It is also insulting to the nations allied with France, and the comparison which the writer of the article designedly and offensively makes between the names of Machiavelli and those of Napoleon III. and the King of Sardinia, is detrimental to that respect which is due to the emperor. The *Ami de la Religion* has also received a first warning for having published the above article of the *Correspondant* in its columns. The *Moniteur* contains an article which first gives an account of the

attacks of the Moroccans on the French territory during the months of August and September last. The article then proceeds thus:—“The daring and the culpable behaviour of those tribes deserved a severe chastisement. The whole western portion of Algeria was continually in an agitated state. The safety of the tribes under our rule was everywhere seriously threatened; it became necessary to act with energy, and therefore an expedition was decided upon.” The following telegraphic message received by government shows that this expedition has begun its work with determination:—“General Martimprey to the General Randon, minister of war.—After an engagement of three hours the 2nd regiment of Zouaves fixed its victorious eagle on the defile Ain-Tacouralt, where the whole expeditionary corps bivouac. We have no serious losses.” Beni Snassen, having received strong reinforcements, commenced hostilities on the 17th ult., by a well sustained musketeering fire, but he did not dare to approach our position.—By the Madrid journals we are informed that the news of the war with Morocco had been received with the utmost joy throughout Spain. On the other hand, we are told that the Emperor of Morocco, irritated by the energetic attitude of Spain, had withdrawn his propositions. The Europeans were rapidly retiring from Tangiers. Marshal O'Donnell was to take his departure from Madrid on Tuesday. Offensive operations against Morocco will commence on the 7th or 8th of November. General Zabala will take the command in chief of the army until the arrival of the Comte de Lucena. Generals Olano, Teron, and Quesada, left on Saturday for Algeiras. A semi-official *communiqué* in the Paris papers runs thus:—“The statement that France has supplied Spain with resources for operating against Morocco is not correct. France does not co-operate with Spain in her operations against Morocco. In spite of this *communiqué*, letters from well-informed persons state most positively, that M. Mon has made a request for materiel of war, to which Marshal Randon, Minister of War, has given his consent. The official denial given to the statement that France was to find materiel of war for Spain in her enterprise against Morocco to be quite in keeping with the *Moniteur's* denials of military and naval preparations, being made before the breaking out of the war in Italy. A circular has been addressed to the diplomatic corps, informing the foreign powers that Tangiers, Tetuan, and Larache have been declared in a state of blockade by the Spanish Government.—General Garibaldi has been summoned to an interview with Victor Emmanuel. This meeting has some connection, it is said, with the letter of the Emperor to the King, and although it has given rise to much conjecture, care will be taken, no doubt, to prevent the real nature of it from transpiring. It is stated that a considerable increase will be made in the budget of the Marine Department. It is asserted that M. Ratazzi will take *ad interim*, the portfolio of the minister of justice. The Piedmontese *Gazette* publishes the new Provincial Communal Act. The object of this act is to create a system of centralization, in the political machinery of the government, and to decentralize in matters of administration. In all parts of the state the communal franchise will be increased. The new kingdom will be divided into seventeen provinces. A governor will be placed at the head of each province, with the Government Council. The governor will represent the executive power. The same official journal publishes another, regulating the terms upon which the new loan is to be effected, namely, by authorising the sale of four millions of Rente by public subscription, to bear interest from the 1st of January, 1860. The issue price will shortly be fixed. We have also received information that the National Bank will resume cash payments on presentation of its bank notes on the 1st of November. The people of Lombardy assert that they have many reasons to be dissatisfied with the position assigned to them by the treaty of Villafranca, which, it is asserted, must be carried out to the letter. The *Opinione*, of Turin, an organ of the Sardinian government, declares that the cabinet of Turin has not adhered to the arrangement made at Zurich, and adds that in case of an attack on Romagna Piedmont will take the field in her cause.—According to advices received from Sicily the insurrection there has not ceased. The insurgents have withdrawn into the mountains. The brothers Mantichi are at the head of the movement. Reinforcements of troops are being continually despatched by the Neapolitan government to quell the insurrection. Numerous arrests have taken place at Palermo, Cattano, and Mesaina. General Filangieri has again resumed the direction of the ministry of war. The full strength of the army of the Abruzzi has been made up and has been provisioned. The said army retains its character of a corps of observation. Secret agents maintain the agitation. A general feeling of uneasiness pervades the public mind, caused by various kinds of apprehensions.—From Zurich we learn that a conference took place there on Saturday, at which all the plenipotentiaries were present. Count Karolyi arrived on Friday evening. It is stated that the congress will soon commence its labours.—The *New Prussian Gazette* of the 29th ult., says that the project for reorganising the Prussian army was signed by the Prince Regent on the previous day. Great preparations are making in different parts of Germany to celebrate the hundredth anniversary of Schiller's birthday, the 10th of November.—Advices from Constantinople to the 26th ult. state that the new Grand Vizier insists, in the first place, that the culprits in the late conspiracy shall not be executed. To this the Sultan has readily given his consent. The sympathies of the population continue to be in favour of the accused. The Grand Vizier demands complete reforms, and wishes that the chief religious dignitaries should contribute largely to the public taxes, and that the Sultan should sacrifice one-third

of his own revenue. The Grand Vizier having met with resistance to these measures among his colleagues, a modification of the ministry will, therefore, take place. It is stated that Ethena Pacha will succeed Fuad Pacha. The chief of the general staff, Riza Pacha, has been banished. —The staff of General O'Donnell was to leave Madrid about the 3rd or 5th inst. Preparations are being actively made in every branch of the War Department for the expedition against Morocco.—The *Moniteur* of Wednesday contains the following:—The Duke of Padua retires from the post of Minister of the Interior on account of ill health, and the Emperor has named M. Billault as his successor. Their Imperial Majesties arrived last evening at Compiègne, and were received with much cheering by the people. The *Dresden Journal* asserts that England will send a representative to the approaching congress without making any condition. The same journal says the congress will in all probability meet at Paris.—According to the *Espero*, of Turin, the Sardinian Government had resolved on suspending for an indefinite period the opening of the subscription to the loan. It appears that the people of Lombardy are little satisfied with the way in which they are treated by the Sardinian Government. The letter of the Emperor to Victor Emmanuel has created great dissatisfaction.—The *Journal du Havre* states the French intend establishing a naval station in the Red Sea, in imitation of the English.

GENERAL HOME NEWS.—The grand conservative banquet given to the Earl of Derby, Mr. Disraeli, and the members of the late ministry, took place at Liverpool on Saturday. The banquet was preceded by the presentation of an address to the Earl of Derby from the conservatives of Liverpool. The scene was a splendid one. The galleries of the banquetting room were filled with ladies, dressed in the colours of the conservative party in the borough, the ladies of Liverpool being the genuine "Lancashire witches" so renowned for beauty. The Earl of Derby made a very eloquent address, which we recommend to the perusal of our readers. It, as well as those of Mr. Disraeli, Lord Malmesbury, Lord Stanley, Sir J. Pakington, and others, will be found fully reported in the various journals. The meeting went off with great spirit, and will tend to assure the conservatives of the three kingdoms, by the evidence it affords of the union and cohesion among their leaders, as well as of the patriotism and sincerity by which they are animated. —At a meeting of archdeacons of both provinces, held on the 18th inst., a declaration was unanimously adopted in favour of maintaining the law of church rates. The document bears the signatures of sixty-one archdeacons. A petition was also adopted at the same meeting, for a similar object, in the event of a bill being brought into either house of parliament for the abolition of church rates.—The low temperature during the past week caused a rise in the mortality of the metropolis. The total number of deaths was 1,948, being an increase of 126 over the number in the previous week, but yet less by 77 than the average rate. The number of births was 1,645. The Registrar General's quarterly return presents a favourable view of the state of the country; it shows that marriages are more frequent, the rate of mortality diminishing, and that the population is increasing at an unusual rate.—The City Commissioners of Sewers sat this week at Guildhall when Mr. Redman, C.E., laid before the court a model of an iron wheel-way, to be used where the street traffic was heavy. Mr. Redman entered at length into the various advantages that would accrue from the adoption of his plan. After he had answered a number of questions the matter was referred to the general purposes committee.—On Monday a commission of lunacy was opened to try the question of the sanity of the Rev. Stephen Lewis Woodcock, B.A. The proceedings took place before Mr. Barlow, the master in lunacy, and a jury, at the Horns Tavern, Kennington. A great number of witnesses were examined, every one of whom concurred in opinion that the unfortunate gentleman had long been of unsound mind, and his conduct during the proceedings confirmed their opinion. The inquiry was adjourned on Monday evening, and resumed on Tuesday, when Mr. Huddleston summed up on behalf of the petitioner, calling on the jury to find a verdict that Mr. Woodcock was in such a state of mind as to be unable to take care of himself or his property; after which Mr. Serjeant Shee (for Mr. Woodcock) denied *in toto* that he was of unsound mind, and ascribed his conduct on the previous day to his having drunk some wine. The jury returned a verdict, however, that he was of unsound mind, and unable to manage his affairs.—At the Court of Bankruptcy, the choice of assignees was determined in the case of Bishop and Parbridge, of Cornhill, East India merchants, whose liabilities are stated at about £16,000; their assets being at present unascertained.—It was announced that a dividend of 5s. in the pound would shortly be distributed among the creditors of the London and Birmingham Hardware Company, and that the official assignee has sufficient assets in hand to pay a further dividend of 2s. or 2s. 6d. in the pound.—The assignees of the estate of Samuel and Thomas Alcock, china and earthenware manufacturers, of Hatton Garden, Middlesex, and Burslem, in the county of Stafford, have determined to work up the stock into saleable assortments, and execute orders.—J. Batchelor, a chemist and manure merchant, of Mark Lane, City, passed his final examination upon accounts showing a total indebtedness of £19,726, and liabilities £15,840. It is expected, however, that the latter will not be proved against the estate. The assets are returned at about £9,700.—The adjourned sitting held for the last examination of Samuel Treacher, licensed victualler, of Fenchurch Street, was again adjourned, the assignees requiring further time for the investigation of the accounts.—An adjourned summons in a case connected with the builders'

strike was gone into before Mr. Corrie, at Clerkenwell Police Court, on Monday and Tuesday. The defendant was William Peham, and the prosecutor Charles Robjohn, in the service of Messrs. Piper and Sons, builders. From the evidence adduced it would seem that a number of workmen had been sent for and procured from the country on the part of the Messrs. Piper; and, according to the charge, the defendant Peham had, by intimidation and other means, endeavoured to prevent the men from following their occupation. Mr. Roberts, of Manchester, called several witnesses for the defence, the drift of whose evidence was to show that the men from the country had been induced to accept of the offers of employment in London through misrepresentation. The case being completed for both sides, and it having been intimated to the magistrate that an appeal would be made against a conviction, Mr. Corrie ordered the defendant to enter into recognizances for his appearance at the ensuing quarter sessions.—Through recent disclosures connected with the administration of the land tax and income tax departments of Shoreditch and the adjacent district it has been considered necessary to suspend some of the officials, and to institute a strict investigation into the accounts. The irregularities, it is asserted, have extended over a number of years.—One of the most extraordinary cases of brutality we have ever heard of is, a drunken quarrel terminated by a man pouring boiling water into his victim's ears, and then scorching the poor fellow at the fire! The miscreant is in custody. —A diabolical attempt at murder has been frustrated. The intended victim was Mr. Isaiah Greaves, master brickmaker, whose life was aimed at through an infernal machine planned by some scoundrel. Mr. Greaves's crime was this—"He had refused to discharge a nonsociety man, and employ a unionist at the request of a brickmakers' society!"—The Middlesex general sessions for November commenced on Tuesday morning at the Guildhall, Westminster, before the assistant and deputy assistant judges, and several magistrates. There were fifty-four prisoners for trial. The assistant judge having charged the grand jury, the cases were proceeded with. Simeon Drury, a milkman, was indicted for embezzling several sums of money from his master. The prisoner attempted to show that he had duly handed over the money to his master. The prosecutor said, although he knew that the prisoner had been previously convicted of several robberies, he took him into his service to give him a chance. He was found guilty, and the judge said he had repaid the kindness shown to him by theft, base ingratitude, and a false statement that he had paid over the money. The sentence of three years' penal servitude was passed upon him.—Alfred Swayne was convicted of systematically robbing his employer, George Bubb, bookseller, of money to the amount of £100, and was sentenced to twelve months' hard labour.—A respectable woman applied to the magistrate at Lambeth police court for his advice. Some time ago she had been accosted by a gentleman in the street—she knew he was a gentleman by his appearance—his English was broken and his voice musical, for he was an Italian and a musician. He wished to settle in England, and he wished to marry a wife; his income was good, and his prospects were better. Would she have him? Preliminaries arranged—the affair was soon consummated. Shortly after, the recent bridegroom disappears, and with him the confiding wife's gold watch and chain, several trunks of her clothes, and as much of her money as could be got hold of. Subsequent inquiry reveals that the successful suitor is not an Italian, but an Englishman—not a musician, but a journeyman tailor—and married.—The Bishop of London has nominated a commission, consisting of the venerable Archdeacon Hale, the Rev. Michael Gibbs, M.A., prebendary of St. Paul's Cathedral, and vicar of Christ Church, Newgate-street; the Rev. Frederick George Blomfield, M.A., rector of St. Andrew, Undershaft; Mr. R. Wigram Crawford, M.P.; and Alderman Cubitt, M.P., to investigate, under the "Union of Contiguous Benefices Act," 18th and 19th Vict., cap. 127, the propriety of uniting several benefices in the city of London, strong representations having been made by the authorities that four or five of these parishes might be formed into one, with one parish church, which would meet all their requirements. The parishes into whose condition the commissioners will proceed to inquire are those of St. Benet, Gracechurch-street, and St. Leonard, Eastcheap, of which the Rev. Charles Mackenzie, prebendary of St. Paul's, is rector; they are of the annual value of about £300, and in the gift of the Dean and Chapter of St. Paul's, and the Dean and Chapter of Canterbury, alternately. The rectories of St. Margaret Pattens, and St. Gabriel, Fenchurch-street, of which the Rev. Henry James Newbury, M.A., is rector; they are of the annual value of about £250, and are in the gift of the Lord Chancellor and the corporation of London alternately. The rectory of St. Dionis, Backchurch, of which the Rev. W. H. Lyall, M.A., is rector; it is worth about £450 a year, and is in the gift of the Dean and Chapter of Canterbury. From returns made to the Bishop of London, it appears that the largest attendance at all these churches combined on any one Sunday was three hundred and sixty-eight, and that only one has a house fit for the residence of the minister. In some other parishes, relative to which a report will shortly be presented to the bishop, and upon which a bill will probably be founded for presentation to parliament early next session, the largest attendance on any Sunday during the last few years, has been fifty, forty-eight, forty, thirty, twenty-five, ten. In some of these parishes there is scarcely any resident population on Sundays.—A melancholy occurrence took place on Tuesday on the Mersey, which has resulted in the loss of six or seven lives. A flat, while delivering coals alongside the *Hungarian* (screw steamer) was capsized, and out of

a crew of about twelve only six were rescued. There was a heavy sea running at the time, and the poor fellows were rapidly carried down the river. A boat went in pursuit, and fortunately picked up six of the men, who were taken immediately ashore, and on restoratives being applied they all recovered. The flat has been carried out to sea.—It appears from an official return issued by the Central Association of Master Builders, that the number of men who had resumed work up to Saturday, October 29th, under the declaration, was 12,638, and under the shop rule about 2709.—On Wednesday, a meeting was held in the Egyptian Hall, Mansion House, the Lord Mayor presiding, for the purpose of establishing an institution for the relief of persons afflicted with paralysis. The Lord Mayor, after mentioning the manner in which the proposition originated, entered into some details, and announced that large donations had been offered to carry out the design. Lord Raynham, M.P., moved a resolution to the effect that as there was no institution of such a nature in the metropolis, the subject called for public sympathy and support. The resolution was carried, and at the close of the proceedings the Lord Mayor said the subscriptions and donations received and promised amounted to £800.—The Newmarket Farmers' Club held their first anniversary meeting at Newmarket, on Tuesday evening, the Duke of Rutland in the chair, supported by many noblemen, members of parliament, and the local clergy. Several speeches were delivered in favour of agricultural societies, and the company separated after passing a very agreeable meeting.—The Board of Trade has issued the official report on the loss of the *Express* which took place on the coast of Jersey, in September last. Mr. Mabb who was in charge of the vessel, is acquitted of wilfully taking the passage which led to the disaster; the conduct of the crew and engineers is highly commended; but the circumstances attending the drowning of two of the passengers were purposely not taken into consideration. One of the magistrates dissented from the report; and, in consequence, the Board of Trade do not intend to take any steps in the matter. For the same reason the certificate of Mr. Mabb was returned to him.—Wednesday was the first day of Michaelmas term, and the judicial business of the country was resumed after the long vacation, in the various equity and common law courts. The Lord Chancellor entertained the judges and the principal members of the bar at breakfast, at Stratheden House. According to usual custom the Lord Mayor elect was presented to the Lord Chancellor for the approval of her Majesty, which was accorded in flattering terms.—At the Middlesex Sessions, William Raymond and John Jones were indicted for breaking into the shop of John Jones Vaughan, and stealing gold rings, valued at £464, and Jones was also charged with another robbery of jewellery. Three witnesses established the charges, and the prisoners were each sentenced to ten years' penal servitude, both having had former convictions proved against them. One of the witnesses, named Jessie Berard, wife of a surgeon, was recalled by the judge, who commented on the praiseworthy and courageous manner in which she had acted in the matter, and ordered her a sum of £5, understanding that she was in circumstances that would render it acceptable.—Louisa Ward was convicted of picking the pocket of a lady in an omnibus, on which the learned judge remarked that the way in which ladies carried their money in the front of their dresses was a temptation to persons dishonestly disposed. A curious circumstance was mentioned by the judge with regard to Ward; he had picked her up in Fleet-street, when she had been knocked down by a horse fifteen years ago.—The funds were good at the opening of the market yesterday, and Consols for money and account temporarily reached 96½. On a rumour, which was not generally believed, that the Bank directors were about to raise the rate of discount, a reaction ensued, and final price was 96½ to ¾. The demand for money was well supported out of doors, and transactions were generally concluded at the Bank minimum of 2½ per cent. There were no bullion operations, but the inquiry from the Continent continues of a nature to absorb any immediate arrivals from America and Australia. The steamer *Avon*, from Brazil, has arrived at Lisbon, en route for Southampton, with £38,070.

INDIA, CHINA, AND COLONIES.—By the overland mail we have advices from Calcutta to the 22nd ult, the principal event recorded being the monster meeting of the inhabitants of Calcutta, which was held at the Town Hall, on Monday, the 12th ult. Ten years have elapsed since a similar gathering took place, and that was to resist the infamous Black Act; and as the opposition to that measure was crowned with success, so we venture to predict that the feeling now manifested will produce the desired effect in India and in England. To the requisition to the sheriff convening the meeting were attached one hundred and twenty signatures, comprising barristers, merchants, and traders—Europeans and natives; and had it been deemed necessary the number could have been quadrupled. The meeting was attended by thousands of all classes and creeds, and the business occupied nearly three hours. Three petitions were adopted, which are now in course of signature—two to the Houses of Parliament, and one to the Legislative Council. The prayer of the former is—That the general taxation of India may be "placed on broad and sound principles," and that, instead of the "system of exceptional taxation on the industrial classes, and on trades and professions, and of any general system for putting commerce and trades and professions under fiscal licence," there may be substituted "the establishment of an equitable income and property tax in conjunction with such other taxes as may from time to time be expedient." The petition to the Legislative Council prays for the income tax in lieu of one on trades and professions, and for annual statements of income and expenditure. We expect that when

the Legislative Council meets in November the bill for licensing trades and professions will quietly be laid aside, and one for an income tax brought forward. If no time be lost in thus acceding to the wishes of the petitioners it may obviate the necessity of discussing the point in parliament, as before the houses meet the Income Tax Bill may pass through its stages. The fugitive rebels in the Nepal Terai and in Bundelkond are to be hunted down as soon as the cold weather commences, for which purpose flying columns will be organised. The Nana and Begum are still in the Nepal territories, and the Maharanee of Lahore, who fled from the Chunar Fort to Catmandoo many years ago—where she was allowed to remain, as she could do no harm, and her pension was saved—has joined the latter. According to a recent communication from Bundelkond, Feroze Shah, with a small party of his men, was at a place twenty-one miles south-west of Shahgurb. These rebels are said to be making for a tract of jungly country to the west of Jubulpore, in hopes of being able eventually to reach the Nepal Hills. The embarkation of the European "mutineers" is going on. Grievous complaints are made of the conduct of some of the men quartered at Chinsurah, the inhabitants of which place will hail with delight the departure of the last batch.—The news from China is not very important; its chief interest attaches to the visit of the American minister to Peking. Mr. Ward, the American minister, when at Peking did not see the emperor, yet the American treaty was ratified. The Russians are said to be established in the Chinese capital.—The steamer *La Plata* has arrived at Southampton with the West India mails. There is no political news. The health of the islands is reported as favourable.

COMMERCIAL; AND PUBLIC COMPANIES.—The weekly reviews of the state of trade in the manufacturing districts show that, notwithstanding less activity has been apparent, the position of business generally seems to be satisfactory. At Birmingham the operations are stated to be on a very fair scale in the leading branches, and at Manchester the market has assumed a firmer tone, in consequence of the announcement of the frost in America, followed by the disturbances among the slave population. Purchases for Germany have slightly increased, and some orders have also been secured for India and the Mediterranean. In Nottingham transactions have diminished in the lace trade, and in the hosiery branches there is only partial activity; the principal transactions concluded have been on behalf of American firms. At Huddersfield and Halifax greater animation has prevailed, and arrangements have already been concluded for some descriptions of spring goods. In Leeds little or no alteration has taken place in the woollen trade; the quotations are decidedly firm, while with regard to flax the demand has partially improved, quotations being altogether supported with steadiness. The accounts from the Irish linen markets are not unsatisfactory, employment being active, and the general rates of transactions favourable.—Bro. Augustus Fabian has been appointed Manager of the Brighton Discount Company, which has been established to afford accommodation to a large class of tradesmen who are debarred from the usual advantages of discounting bills received in the course of trade, from the fact of their being unable to keep a large banking account. Deposits are also received by this company at equitable rates of interest.—The advices received at Lloyd's from the wreck of the *Royal Charter* state that the divers have not been at present successful in obtaining the gold, a considerable portion of which, it is now feared, will not be recovered. The rates of insurance have not been generally advanced, but it is asserted that an exceptional risk for a small amount was accepted at forty guineas per cent. The number of casualties on the books was large, but they were mostly in connection with foreign parts.—Increased activity prevailed in the port of London during the past week. The number of vessels announced inwards at the custom house amounted to 169; there were ten from Ireland, and 364 colliers. The entries outwards were 112, and those cleared 120, besides 14 in ballast. The departures for the Australian colonies have been on an extensive scale, and comprise 14 vessels, viz.:—4 to Port Philip, of 3,189 tons 4 to Sydney, of 3,258 tons; 1 to Adelaide, of 471 tons; 2 to Van Diemen's Land, of 919 tons; 2 to New Zealand, of 730 tons; 1 to Portland Bay, of 351 tons; making a total of 14 vessels, or 8,918 tons.

## TO CORRESPONDENTS.

KNIGHTS TEMPLAR.—In our report of the proceedings at the Provincial Grand Conclave of Lancashire (No. 17, p. 338) the name of Sir Knt. William Redick, Prov. Grand Assistant Director of Ceremonies, was accidentally omitted from the list of Prov. Grand Officers.

SMYRNA.—An interesting account of the Masonic proceedings at the laying the first stone of the Smyrna and Aidin Railway is in type.

NORTH BERWICK.—Our brother is informed that press of business has delayed our sending a detailed answer to his communication.

T. H. T.—Write to the brother indicated. The law is distinct upon the subject.