

LONDON, SATURDAY, NOVEMBER 12, 1859.

CLASSICAL THEOLOGY.—V.

JUPITER AND JULY (CONTINUED).

To do away with the dogma of the human races, or distinct tribes, is to do away with the orthodoxy of the Scriptures. We mean that, could it be proved that there was no primordial spiritual and physical distinction between man and man, the truth of holy writ would be destroyed; but that can never be accomplished. Nevertheless, one grand object of the sacred law is to get rid of their stubborn demarcations. We know that in mind, in size, in colour, men have been and still are very different. The Lord "set a mark upon Cain;" here is a proof at once he was not like others—but what was that mark, and who were these others? We will answer question by question. Was the race of Cain black? What kind of creature was his wife? We do not know, neither is it important to know; except, however, that the words "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold" became the meaning and explanation of the mark to his own and other generations.

We are told it was not till after the birth of Enos that "men began to call upon the name of the Lord." Cain offered up of the earth no more unto God. Consequently we may believe that he and his family were not God serving, but rather at variance with the Almighty. In point of proof, our glance is on the passages where it is written, "Sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." In process of time men built altars to the gods (of whom St. Jude, well versed in the lore of mysteries, felt compelled to record that they are "reserved in everlasting chains under darkness unto the judgment of the great day"), and from these false gods they are said to have learned the names of the stars, while Lucifer, we are told, was there to tell them how to worship them. "The daughters of men bare children unto them"—and these were the antediluvian demigods from whom the Assyrians and other nations derived many of their deities, and the classic ancients the heroes of long poems.

That star "which did weaken the nations," and said in his heart, "I will ascend into heaven; I will exalt my throne above the stars of God," and "be like the Most High," was known before the world's deluge by the name of Jupiter, as well as the "Pleiades," "Orion," "Mazzaroth," and "Arcturus and his sons" were in like manner known by their names; for so they are called by the author of the book of Job. In the same way, it is to be observed, that former translations into heaven after death found their revivals afterwards in the apotheosis or canonizing of men to become gods or saints. By means of this deification and transnomination, before the period of the flood, Cain was the first mortal who was advanced among the stars, and worshipped as a star, and in consequence as an idol. Granting this, we shall find the causes of the idolatry in the restored world after the flood, which appears to have been a complete resumption of that of the destroyed one. Ham, like Cain, was cursed with the countenance of a fallen god; in his eyes was a "lurking devil." Not for his own sake had he been saved from an earth "corrupt before God, filled with violence," by which he as well as others was contaminated (for "all flesh had corrupted his way upon the earth"), his heart was idolatrous, he forsook his father's God, and with his descendants lifted up and renewed the abominations of idols, as we see corroborated in the recognition of him as Jupiter Ammon, or the star god Ham.

This vain glory of men making gods was the first act of astrotheology consequent upon the rebellion against heaven and man's first and second disruption with the Godhead. As the various peoples became subjects and servile, the deifica-

tion of those who reigned over them took place, and these in their turn assumed to themselves divine honours, their images were set upon altars, and incense was offered to them. An immoderate desire of immortal fame which some studied to attain by leaving behind them vast monuments and gigantic statues to perpetuate their memory and the place of their embalmed existence—the funeral brass in which they seemed to breathe again, and the lifelike marble which caused them, among the vulgar, to be thought more than mortals—and last not least, superstition, ignorance, and false teaching—were other causes of idolatry.

We are told that in the two thousandth year of the world, or the last year but one of Noah, a magnificent statue and temple were erected to Belus, the founder and monarch of the city of Babylon, and with a variety of sacrifices dedicated to Jupiter, or as some write, Saturn, because he (Belus) was the first king there. This god statue was made the lawful sanctuary to the offender and the miserable, but how this sacrilegious presumption could have arisen is the puzzle.

But who and what was Jupiter? In pagan religion generally there is a jumbling up and darkening of the holy scriptures by words, both by ignorance and by design. We have shown Jupiter to be a "wandering star," and how Æneas was resuscitated as Jupiter Indigetes; also, how Cain was made a god both as the son of Adam and as the son of Æther. Yet still, like Cœlum, Osiris, Brahm, Taou, Thor, and all such gods of various countries, Jupiter constituted the sky, the firmament, the *primum mobile*, nay, as Jovis (*à Jehovah*) he has been made God himself!

It was said that Ζεύς was the proper appellation of Jupiter, because he gives life to animals; as he was also named Diespiter, because he is the source of light. There was hardly a nation which had not a Jupiter of its own; Varro reckoned up three hundred deities of this name.*

Jupiter almost universally has been styled the father and king of gods and men; so the learned writers of antiquity have thought, and were taught from their cradle. The learned likewise of the far distant past have told us of his actions, which we would not pollute our pages by describing.

Some of old, the most skilled in heathen theology, have with deep discernment pointed out the distinct being of three Jupiters;—the first whose father was Æther, the second the son of Cœlus, and a third the offspring of Saturn, which will clearly show that there was a Star Jupiter, a Cain Jupiter, and a Ham Jupiter the son of Noah or Saturn,† to whom many of the exploits of the other two are ascribed with a usurpation of his omnipotency—as, for example, in the victories and events of the Angelic and Titanic warfares, which must have happened before the flood. Although often alluded to both in sacred and profane history, these deities are left still vague, mythic and poetic, to the hasty reader; but it was not without due consideration of these apocryphal traditions that Dante founded the plot of the "Inferno," or Milton his erudite "Paradise Lost."

The classic emblems of Jupiter, displayed in his temples, are easily recognized, even upon coins; yet, as seen there they

* Jupiter, under various names, by different tongues and nations the whole world over, was worshipped, with the single exception of the orthodox Jews, many of whose kings reaped the just consequence of being smitten with the incense of Jupiter; whilst on the other hand many of them zealously and righteously helped to despoil him of his stolen plumes.

† Bochartus maintains, with very conclusive reasonings, that Saturn and Noah were the same; Cham, or Ham, is shown to be the eldest son of Noah, as Jupiter was of Saturn. The deluge swallowed up mankind; so Saturn was allegorically made to swallow up his children. Jupiter is feigned to be the king or "lord of the heavens" (*Hymn ad Jovem*). Ham was the chief or first patriarch of Africa, which, with the planets vertical, is considered to be nearer heaven than other countries. Noah foretold the coming of the flood; so did Saturn foretell "that there should be an overwhelming quantity of rain; and that an ark should be built, in which men and birds and creeping things should all sail together." *Alex. Polyhistor ap. Cyril, contra Jul.* i. 1. As quite untenable we have abandoned the hypothesis of Saturn being the same as Nimrod.

convey but a slender idea of the splendour with which his priests delighted to invest his worship. His statue was seated on a throne of ivory and gold, under a richly adorned canopy of Tyrian purple and azure, festooned, wreathed, and arched with drapery and flowers. Golden sandals adorned his feet, and from his shoulders hung an embroidered cloak ornamented with gems and various flowers and figures of animals.* His sceptre was made of cypress as an emblem of the eternity of his empire, because that tree is said to be free from decay. Because an eagle mainly assisted him when he was homeless, and also portended his reign, and brought him his thunderbolts in his wars with the giants (therefrom receiving the hypallage of "Jupiter's armour bearer"),† they placed at the top of his sceptre an eagle with outspread wings. In his right hand he brandished his *fulgor* or thunder against the conquered Titans at his feet. Of course, according to the diversity of his names, and of the people among whom he was worshipped, he assumed a figure of diverse import and appearance. Thus, with the Lacedæmonians, he was represented without ears: the Cretans, however—we presume having some other idea about acoustics, or for the better chance of their prayers being heard by auricles of stone—bestowed upon him an additional pair, or four ears. The Greeks called him Σωτήρ, the Saviour, for no more reason than because they thought he delivered them from the Medes. Upon many of the coins of Diocletianus, he stands, as in the manner we have just described, with his thunderbolt in the dexter hand, and a spear in the sinister (with the inscription *Conservatori*). In others, instead of his brandished thunder, he holds out a little image, in token of victory, with this inscription, *Jovi Conservatori Orbis*.

(To be continued.)

BASILICA ANGLICANA.

ONE of the first Christian churches erected in this island after the visit of St. Augustine, was built on the eminence above Ludgate, about the year 610, by Ethelbert King of Kent, the first of the Saxon princes who accepted Christianity. This edifice does not appear to have attracted any great attention at the time; however, we may inform our reader if he have not already anticipated the fact, that it was dedicated to St. Paul, and was the prototype of our present metropolitan cathedral. This church would seem to have lasted about seventy years, and was then rebuilt by St. Erkenwold, the bishop of the diocese, upon a somewhat more durable plan, for we read of its being accidentally burnt down in the year 961, nearly three hundred years afterwards. We have no information as to its dimensions, form or design, but some idea may be formed of these particulars from the circumstance that it was completely rebuilt within a year. Again we read of it being burnt down in 1087, but this time it was to be succeeded by a much more imposing and lasting edifice.

Before proceeding to trace the history of the cathedral church of St. Paul we may here pause to note one or two particulars of interest. It will be remembered that in one of our preceding papers we alluded to the common practice of all ancient nations of building their churches in the midst of burial places. We attempted to show that this disposition was in the very nature of things as arising in the mysterious

* Dionysius the Second, tyrant of Sicily, robbed the statue of the god of its magnificent cloak and replaced it with a woollen one, licentiously remarking, "that would be more conveniently useful to him in all seasons, since in winter it would be much warmer, and in summer much lighter." Most of our readers will recollect that this prince was banished, and in his exile turned schoolmaster. Witty as the tyrant was himself, we doubt if he ever excelled the wit of the old woman who prayed for his life within his hearing. "What mean you, ancient woman?" "O king!" replied the crone, "when I wished for the death of other tyrants, there still came a worse, and I felt a fear that it might be so again if you were gone."

† "*Jovis Armiger*," Virg. *Æn.* 5.

co-relation of the human and divine nature—sacrifice and commemoration being themselves correlative—so that when the church did not go to the graveyard, the graveyard unerringly grew around the church. The most important of these particulars then, is the circumstance that from the earliest times "the eminence above Ludgate" would appear to have been used as a burial ground. Amongst the earliest of the traditions of St. Paul's is that on its site was raised by the Romans a magnificent temple to Diana, to which was attached a convent of vestals, richly endowed. This assertion is, however, by no means well established. Upon the excavation of the foundations of the present building, however, a great number of Roman funereal vases, lachrymatories, and other sepulchral articles, were found at a considerable distance below the surface; and side by side, immediately above these, rows of skeletons—the pins of ivory and box wood with which the ancient Britons were accustomed to fasten the grave clothes of their dead, alone remaining, while above these again were rows of stone coffins, in which were encased the bodies of our Saxon ancestors. Now, without accepting any fanciful inferences that may be formed from these facts, one thing would seem pretty well indicated—namely, that the elevated and central position of this site, pointed it out to successive generations, alike of natives and conquerors, as most appropriate for religious and public purposes.

We have seen how the Normans overspread the land with churches and castles. Mauritius, Bishop of London, the builder and founder of more than a score of religious edifices, contemplated, as we have already mentioned, a cathedral that should surpass anything then found in Christendom, to be raised entirely out of the revenues of his diocese. His successor determined that the pious work should not fall through for want of a superintendent and patron. This prelate, therefore, designed the structure that was subsequently raised, but upon a scale of extent and splendour that was ultimately found impracticable, for which he provided out of his own fortune. For twenty years the building advanced, when the prelate, dying, was succeeded by De Belmeis, who presided over the work also for twenty years, and also devoted to it the whole of the revenues of his see. Again, however, disaster fell upon the undertaking, and the nearly completed building, after forty years expenditure of labour and hoarded treasure, was all but burned to the ground. Nor was there, even now, any abatement of zeal. On a plan still more extensive the works were recommenced. Four successive bishops exhausted their revenues and their genius upon the undertaking. The result was a composition variable in point of style, and so far wanting the unity and simplicity which constitute intrinsic beauty in architecture as in every other art, but still an edifice which challenged the whole of the Christian world. Pilgrims came from all parts of the world to behold it. The whole length of the building was six hundred and ninety feet, and the breadth one hundred and thirty feet; a tower and spire shot up from the centre to the amazing height of five hundred and twenty feet; that is to say, it was one hundred and fifty feet longer, twenty feet wider, and one hundred and sixty feet higher than the present building. In 1315 it received some further additions under the direction of Edward II., having thus outstood the reigns of nine successive kings before it was finished.

But there was a spot in front of the building which became in a very short time invested with historical importance. This was St. Paul's Cross, an open air pulpit, which became necessary during the repairs of the church. The original use to which it was put was the delivery of sermons in the forenoon of Sunday. Clergymen used to come from all parts to preach before the lord mayor and court of aldermen, who in addition to other benefactions ordered, in 1607, "that every one that should preach there should, at his pleasure, be freely entertained for five days' space with sweet and convenient lodging." In the stirring times of the reformation, Paul's

Cross became a centre around which the excitement of polemical controversy converged. Hither came the champions of the old and the new style, of Christ and Antichrist, according as the heat of argument and partizanship suggested either compliment. Here Latimer preached his three great sermons in 1547, and Ridley in 1553.

But what a scene was there in 1588. From Ratcliff to Westminster the river was thronged with barges darting across each other, "their oarsmen in their scarlet, purple, green, yellow, and blue waistcoats, looking like men who had fallen into a fortune, or were newly married." The grave citizens of the Goldsmiths, the Merchant Tailors, the Haberdashers, Fishmongers, and various other guilds, seemed as if relieved from a great weight, whilst their wives and daughters, in gorgeous bodices and quilted petticoats, indulged in laughter without restraint, and in that overflowing good humour for which these ladies were then remarkable. It was indeed high holiday, from Temple Bar to Cripplegate. Charing Cross was then a suburban village, Holborn was occupied by meadows, St. Martin's and St. Giles were literally in the fields. If that much quoted and ill-used personage, Lord Macaulay's New Zealander, could have been within sound of Bow bells that day, he would have thought that the good people of England has taken leave of their senses. But the truth was that the "Invincible Armada" had been scattered to the winds, and Queen Elizabeth was going to Paul's Cross to return thanks to God for the delivery of her realm. First came the mummers in their varicoloured suits, then remnants of the old archers, citizens with quarter staves, arquebuss men, the Queen's body guard, and those lusty yeomen of the guard, the forerunners of the modern Beefeaters, then the Queen on her palfrey, surrounded by her ministers of state. In the midst of this universal rejoicing there was not the trace of a smile visible in the serene but somewhat stern face of Elizabeth. There was no emotion recognizable in her blue eyes, bright and scrutinizing as was peculiar to the Tudors, as the queen passed under the bleaching skulls on the "Bar," whose sparse locks dangled in the wind. "The pulpit cross in St. Paul's churchyard was newly repaired, painted, and partly closed with a wall of brick. Dr. Fletcher, Bishop of London, preached there in praise of the Queen, and prayed for her Majesty before the Lord Mayor, Aldermen and citizens in their best liveries. Which sermon being ended, upon the church leads the trumpets sounded, the cornets winded, and the quirsists sung an antheme. On the steeple many lights were burned, the Tower shot off her ordinance, the bells were rung and bonfires were made." The Queen returned to Westminster calm and impassable. Perhaps she recollected that it was in that pulpit cross at Paul's that the rights of Queen Catherine were first assailed; there that her own mother was denounced; there that her own and her half sister's claims found advocates and enemies; there that Anne of York mourned like Rachael for her offspring; there that Jane Shore did penance in a white sheet.

Within a very short period of this episode, Old St. Paul's met with its penultimate misfortune. An accident, however, had previously befallen the church, which we had nearly omitted to mention. A violent tempest of thunder and wind burst over the metropolis on the 1st of February, 1444. The lightning struck and set fire to the steeple, which was composed of wood, and the flames were not extinguished until one of the canons with laudable zeal had, in the attempt to subdue them, nearly sacrificed his own life. But in 1561, on the 4th of June, a thoughtless plumber left a pan of coals burning within the spire while he went to dinner. When he returned the whole building was in a blaze. Everything in and about the church that could be burned was reduced to ashes. Elizabeth, assisted by the nation, directed all her energy to its restoration and refitting, but it never recovered

its ancient splendour. The spire was never rebuilt, but after an interval of five years the church was reopened for public worship. The fire had however permanently injured it, and we read of it fallen into complete decay in 1608, but the cost required for its repair being twenty thousand pounds, it could not be restored. In 1633, however, Charles I. gave the commission to Inigo Jones, upwards of £100,000 having been subscribed by the public for its restoration. This celebrated architect erected a portico of great beauty at the west end of the church. It consisted of fourteen columns, each rising to the height of forty-six feet, the whole supporting an entablature crowned with statues of apostles, confessors, and martyrs. The aspect of the artistic addition was said to be most effective and imposing, and to compensate for many if not all of the lost glories of the sacred building.

But a day of storms was coming. The strifes that had sprung up in the religious and political world were deepening and widening. The old cathedral was decorated with flags as the king passed on his way to the city and heard the shouts of the citizens, and in less than two months afterwards she put on deep mourning as his blood reddened the pavement of Whitehall. The funds which had been subscribed for its restoration had been seized by the parliament. The beautiful entablature which had just been erected was thrown down, and the figures of the saints mutilated. The scaffolding was given to Colonel Jephson's troopers for arrears of pay, and they dug pits in the very centre of the nave to saw the timber in. Another part of the building was turned into a barracks and stables for a troop of dragoons. But even a worse fate had befallen this centre of national worship in the apathy for religion that had preceded and succeeded the ascendancy of Puritanism, which, whatever may be said of it, operated as a hurricane does when in throwing destruction broadcast it warns the mariner to be sober and wary and have his compasses adjusted.

Towards the close of the sixteenth century the benches at the door of the choir were lounges for beggars and drunkards to sleep upon. There was actually a large dunghill within one of the doors. More than twenty private houses were built against its very walls, and the owners—shrewd business men, no doubt—had bored through to make room for lumber or stores, and even down into the vaults, which they converted into cellars. At one of the visitations the verger represented that "the shrouds and cloisters under the convocation house are made a common laystall for books, boards, trunks and chests, being let down to the trunkmakers, whereby, their daily knocking and noise, the church is greatly disturbed." One house, which was literally let into the church, was stated to have been used as a playhouse. An accomplished baker had even erected an oven in one of the buttresses, where he baked bread and pies and did a thriving business. At length came that great calamity the fire, which destroyed London from the Tower to the Temple, and in its progress overthrew church and mart. The venerable pile in which sixty generations had prayed, succumbed to the devouring element and rose in its ancient form no more.

We have mentioned Paul's Cross so particularly, because it supplied in many respects the purposes of the cathedral, that is to say, when repairs were being carried on, the one might be said to stand for the other. There is a very old engraving representing the court of James I. attending divine service here. The cross would appear to have stood in front of the western entrance, facing the north western angle. It was a round pulpit, with a canopy surmounted by a cross. The royal philosopher, with Prince Charles, is seated in a box forming the centre compartment of a temporary gallery, of which the other two are occupied by the nobility and ministers of state. In a gallery immediately underneath are seated the judges in their robes, and below them again the lord mayor, aldermen, and common council. The clergy, consisting of the dean and chapter, are

seated on benches immediately in front of the pulpit, which is occupied by a divine, who is evidently, by the earnestness of his gesticulation, intent on the conversion of his auditory. There are strong signs of commotion among the congregation, who seem to be swayed by the force of the eloquence to which they are listening, whilst the outside is skirted by those listless loiterers who are in times of enthusiasm reported to be indifferent to grace. It was a privilege for criminals or political prisoners to stop here and hear the words of religion, not always acceptable, but still persistently held out. We can well imagine for instance that the victims of Queen Mary did not accept with respect the ministrations she had provided for them. The roses of York and Lancaster shed many a leaf on this spot. Clarence received here the last offices just before he was immersed in his butt of malmsey. Here the hunchback Gloucester swore, fretted, and bullied. It was entirely overthrown in the time of the commonwealth; but its site was retained by the Puritans, who fulminated the doctrine of Geneva against the idols that had been erected by the "Philistines." At the restoration it was not thought advisable to re-erect it, having been so often a rallying point for fanatical outrage; so old Paul's Cross went down with the old cathedral, but happily much of the strife, of which it was the centre, has gone down with it.

EARLY HISTORY OF MASONRY IN TEXAS.

We copy the following very interesting article from the reprint of "Proceedings of Grand Lodge of Texas," published by the R.W. Grand Secretary, A. S. Ruthven.

As I took an active part in laying the first foundations of Freemasonry in this country, originated, and was personally present at, the first meeting ever held here, and cognizant of the earliest steps taken for the organization of a Lodge, I place upon record the following facts, which may be of interest perhaps to the fraternity hereafter, and would otherwise be lost, as I am now the only one living of the five brethren who originated Holland Lodge.

In the winter of 1834-5, five Master Masons, who had made themselves known to each other, consulted among themselves, and after various interviews and much deliberation, resolved to take measures to establish a Lodge of their Order in Texas. This resolution was not formed without a full appreciation of its consequences to the individuals concerned. Every movement in Texas was watched at that time with jealousy and distrust by the Mexican government, and already had its spies and emissaries denounced some of our best citizens as factionists and disaffected persons; already were the future intended victims of a despotic power being selected. It was well known that Freemasonry was particularly odious to the Catholic priesthood, whose influence in the country at that time was all powerful. The dangers therefore attendant upon an organization of Masons at this time, which was "trying men's souls," were neither few nor unimportant. But zeal for a beloved institution, a belief that it would be beneficial at a period when society seemed especially to need some fraternal bonds to unite them together, predominated; all fears of personal consequences were thrown aside, and the resolution to establish a Lodge, as above-mentioned, was adopted. The five brethren were John H. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell and Anson Jones, and they appointed a time and place of meeting to concert measures to carry their resolution into effect. In the meantime another Master Mason came into their plans—Bro. J. P. Caldwell. The place of meeting was back of the town of Brazoria, near the place known as General John Austin's, in a little grove of wild peach or laurel, and which had been selected as a family burial ground by that distinguished soldier and citizen. The spot was secluded, and out of the way of "cowans and cavedroppers," and they felt they were alone. Here, and under such circumstances, at ten o'clock in the morning of a day in March, 1835, was held the first formal Masonic meeting in Texas, as connected with the establishment and continuance of Masonry in this country. The six brethren I have mentioned were all present there; and it was concluded to apply to the Grand Lodge of Louisiana for a dispensation to form and open a Lodge, to be called Holland Lodge, in honour to the then M.W. Grand Master of that body, J. H. Holland. The funds were raised by a contribution to defray the expenses, to which each contributed as he felt willing and able.

A petition was in due time drawn up and signed by them, which was forwarded to New Orleans, having been previously signed by another Master Mason, Bro. W. C. D. Hall, and perhaps one or two more; but of this I do not recollect. The officers named in the petition were—for W.M., Anson Jones; S.W., Asa Brigham; J.W., J. P. Caldwell, who filled those offices respectively until the close of 1837. The dispensation was granted, after some delay, to these brethren, and Holland Lodge, No. 36, U.D., was instituted and opened at Brazoria, on the 27th of December, 1835. Bro. Phelps was chosen Treasurer, and M. C. Patton, Secretary; the other officers I do not recollect. The Lodge held its meetings at Brazoria, in the second story of the old court house, which room was afterwards occupied by St. John's Lodge, No. 5. About this time the difficulties with Mexico broke out into open hostilities, and our work was very much retarded by that circumstance, and by the members having to be absent in the service of the country. Still, there were a few others from time to time introduced into the Order, either by receiving the degrees or by affiliation. The Lodge struggled on until February, 1836, when I presided over its last meeting at Brazoria. I well recollect the night, and the fact that Bro. Fann, who one month after became so celebrated for his misfortunes and those of his unfortunate party at Goliad, acted as Senior Deacon. It seemed, indeed, that the gloom which prevailed in the Lodge that night was a foreshadowing of its and their unhappy fate which was soon to overtake both.

In March, Brazoria was abandoned. Urea soon after took possession of the place at the head of a detachment of the Mexican army, and the records, books, jewels, and everything belonging to the Lodge, were utterly destroyed by them, and our members were scattered in every direction. Bros. Wharton, Phelps, and myself, joined the Texan troops on the Colorado, about the 18th of March. In the meantime, the Grand Lodge of Louisiana had issued a charter for Holland Lodge, No. 36, and it was brought over to Texas by Bro. John M. Allen. This, together with some letters from the Grand Secretary, was handed to me by Bro. Allen, on the prairie between Groce's and San Jacinto, while we were on the march, and carried by me in my saddlebags to the encampment of the army on Buffalo Bayou, at Lynchburg. Had we been beaten here, Santa Anna would have captured the charter of Holland Lodge at San Jacinto, as Urea had the dispensation for it at Brazoria. Such an event, however, was impossible. The charter and papers were taken safely to Brazoria; but, as the members had been lessened in numbers by death, or scattered in the army and elsewhere in the service of the country, no attempt was ever made to revive the work of the Lodge at that place.

In October, 1837, however, it was reopened by myself and others, at the city of Houston, having then been in existence about two years.

In the meantime two other Lodges, with charters from the Grand Lodge of Louisiana, were established in Texas, Milam, at Nacogdoches, and McFarlane, at San Augustine. Delegates from these, and from Holland Lodge, met in convention at Houston, in the winter of 1837-8, and the Grand Lodge of the republic was formed. By advice and direction of this body, the three subordinate Lodges transferred their allegiance from Louisiana to their own Grand Lodge, surrendered their charters to Louisiana, and received others from Texas; and Holland Lodge, No. 36, under the former, became Holland Lodge, No. 1, under the Grand Lodge of the Lone Star Republic. By this course, the causes of the many difficulties which have afflicted so many of the Grand Lodges of the United States were considered and obviated in the formation of the Grand Lodge of Texas.

Holland Lodge, No. 36, was the only one established in Texas prior to the revolution which separated her from Mexico.

Such is a brief but faithful sketch of the first establishment of Freemasonry in Texas. It was founded, like our political institutions, amid the stern concomitants of adversity and war, but its foundations were laid broad and deep: and upon them has been raised a superstructure of strength and beauty, symmetrical in its proportions and vast in its dimensions, which I trust will rise *usque ad astra*, and continue as a beacon to guide and cheer worthy Masons on their journey of life, and against which the wasting storms of time shall beat in vain, and the restless waves of persecution dash themselves to destruction in angry foam; while the presiding genius of the institution, from its lofty walls, shall ever continue to exclaim in emphatic tones to be heard by all—cast, west, north, and south—

"Procul! O procul! este profani! Tu que invade viam." "Far hence, ye profane! Welcome, ye initiated, to these glorious courts! Tread ye them aright!"

ARCHÆOLOGY.

ANGLO-SAXON ANTIQUITIES.

AN extensive and very interesting discovery of Anglo-Saxon antiquities has been made by Mr. Akerman, secretary of the Society of Antiquaries, during the present autumn, at Long Wittenham, near Abingdon. It appears that about ten years ago the skeleton of a man, together with the umbo of a shield, a sword, spear, &c., was exhumed by labourers engaged in digging the foundations of some cottages near the entrance to the village. The circumstance becoming known to the incumbent, the Rev. J. C. Clutterbuck, that gentleman obtained possession of these relics, of which a description was communicated to the Archaeological Institute.

On a visit to Long Wittenham, in March last, Mr. Clutterbuck, at the suggestion of Mr. Akerman, was induced to excavate near the spot, the result of which was the finding of more skeletons, showing that the locality had evidently been the burial ground of an Anglo-Saxon population. Accordingly in the autumn, Mr. Akerman, with the consent of the owner of the land, and by the direction of the council of the Society of Antiquaries, commenced a systematic exploration of the spot.

Guided by long experience in researches of this description, Mr. Akerman soon obtained abundant evidence of the nature and character of the interments, which are of two distinct kinds—the one by cremation, presumed to be the older rite of burial of our Anglo-Saxon forefathers; the other by inhumation, or the burial of the body entire, the males with their weapons, the females with their personal ornaments. Among the former are nearly a score of iron bosses of shields, a great number of spears and knives, and a sword three feet long, the blade straight, broad, and two edged. The spears are of various forms and sizes, and were found even in the graves of boys. In the graves of the women were found a great number of amber and glass beads, brooches of various forms, toilette implements, hair pins, the whirls of spindles, &c. These objects are very significant of a people among whom male and female relationships were distinguished by the "spear half" and the "spindle half." The urns are very numerous, amounting to nearly fifty. They are of black pottery, and many of them are marked with an ornament which distinguishes them from the earthen vessels of the ancient British, Roman, and Romano-British periods.

The skeletons were of large and robust men, some of them being of gigantic size and in a remarkable state of preservation, every bone being preserved entire. They were deposited in rectangular graves, averaging three feet in depth, and had once probably been covered with tumuli, obliterated by the spade and the plough at a later period.

The chief interest attaching to these discoveries is the evidence they afford of an early settlement of an Anglo-Saxon population along these upper valleys of the Thames; no one looking at these remains can doubt that they are those of a people who lived and died in the same neighbourhood in which their skeletons have been discovered, and that it is not the relics of a battle field upon which Mr. Akerman has fallen.

We are bound to add, that the owner of the soil, in this instance, has with the greatest liberality acceded to all Mr. Akerman's requests, and that the excavator himself has met with every assistance and kind cooperation from the inhabitants of the little village of Long Wittenham, and especially from its excellent vicar, the Rev. J. C. Clutterbuck.

It is proposed to keep this collection together, and to place it, for future exhibition, in cases provided by the Society of Antiquaries, on whose account and in great measure by whose support these researches have been undertaken.

LA FONTAINE.—"He came the other day," said Molière, "so abstracted as to ask me to call with him on the Chevalier de Loraine, at whose funeral we had both been present the day before. He did not know who wrote the Lord's prayer."—"Now, I say that's too bad, M. Molière," said La Fontaine, suddenly waking up. "You are telling of some of my follies, but I'm up to you. I do know who wrote the Lord's Prayer."—"Who?" we all cried, knowing the kind, foolish, blundering vanity of the man.—"Who?—to think I don't know."—"Who?"—"Why, Moses." M. Racine had maliciously whispered him that fit answer to the question. We laughed till the tears ran down our cheeks; La Fontaine good-humouredly joining us. "I'll turn you all into beasts to-morrow," he said, "you shall all figure in my next fable."—"M. la Fontaine," said the Abbé, "if you make us talk like the beasts in your fables, we could wish no greater flattery paid to our conversation."—"His beasts talk like angels," said a critic to me, under breath; "but he himself talks like a beast."—G. W. Thornbury.

HOW TO DO GOOD.

[From Rob Morris's *Voice of Masonry*.]

BROTHER, the old moralist, Franklin, used to tell his grandchildren, after he had passed the age of seventy, that nothing had ever so much influenced his mind for good, or made so lasting an impression upon it, as a little book, read when a boy, entitled "How to do Good." In fact, he attributes to the impressions made upon his mind by that publication much of the large, stated, and protracted benefactions of which it is known Franklin through all his life was the author.

Nothing can be truer than that plain and earnest advice upon a theme like this is likely to be productive of good results, and we the more readily set about the preparation of our little essay on the subject stimulated by the remembrance of Franklin's and kindred cases.

How to do good as Masons is in reality our text. To encourage an effort on the part of every reader, we append Preston's not too enthusiastic sketch of the effects of Masonry in the hands and hearts of the virtuous and the feeling. "Masonry" he avers "strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It ameliorates the temper and improves the understanding. It is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth it governs the passions and employs usefully our most active faculties; and in age, when sickness, imbecility, and disease have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, it yields a fund of comfort and satisfaction."

We never read this extract without a glow of feeling and a desire ourselves to do good to a society that offers so much of good to us, and we have quoted it in the hope that the same impression may be made upon the minds of our readers, and they thus prepared for the following suggestions, How to do good.

1. Go always to your Lodge when circumstances permit, and let your accustomed seat be so rarely found vacant that, when from necessity it becomes so, the brethren naturally inquire, "Is Bro. A. sick?" Do you ask how the attendance on a Lodge is doing good? We answer, it is placing one's self in the way of good, and the opportunity will not fail to turn up.

2. Drop always a coin, large or small, into the charity box. Who knoweth whether this or that shall prosper? Your gift will be transformed into two blessings, one will wing its way to some needy soul, one will return to your own breast.

3. Carry some little fact to the Lodge, some scrap from the *Voice*, some new thought or incident, and at a proper moment read it aloud. It excites no comment, but look on the faces of the hearers. There is aroused intelligence. That fact is laid away to be handled again. That fact will be told in the family at home and among the neighbours. That fact may make four good men Masons. It may make six Masons better Masons. It may excite five men who never read anything on Masonic themes to seek for books and papers. Nay, it may lead the Lodge to ask for similar facts and information at every meeting. All these we have known to result from the fruitful influence of a single well directed thought cast at random into the Lodge.

4. Check the hasty word and oath on the brother's lips as soon as you can do it privately. To do it publicly would produce evil rather than good. Kindly asking the man of passion to give you his private ear, say to him in a few words, lovingly expressed, that "you have a charge to keep," and cannot and dare not neglect it. Then give your message, asking no reply, and leave the results to God. Wonderful, wonderful are the ofttime effects of this covenanted method of doing good.

5. Point out the errors, but always one at a time, and in no dictatorial manner, which exist in your Lodge. What if your views are smartly opposed and laid aside? it only proves that you struck home, and at the next meeting perhaps your very opponents will be with you. *Magna est veritas et prevalebit*. The truth will always win in a Lodge, and for the simple reason that the whole system of Masonry is organized truth. We have been in a Lodge before now so rickety and near its dissolution that the brethren of which it was composed were flying about orbitless, and in dire confusion. We have thrown, as it were, headlong into that Lodge some central truth, somehow omitted heretofore in the building, and lo! the lost truths ranged themselves naturally and promptly around it, and by the intelligent appropriation of the Master, who had only needed a little Masonic light to make him everything that is useful and honourable, that Lodge became, what every Lodge was intended to be, a burning and a shining light. So much for pointing out an error. Do it at every meeting as for the sake of doing good.

6. Seize every opportunity to benefit the Lodge in its ordinary concerns as it may offer. Is a brother in arrears beyond his covenant and by-laws, remind him of the duty and urge a prompt settlement. Is anything belonging to the Lodge liable to be lost or damaged for want of attendance? give notice to the Master, that it may not happen. Is anything occurring or likely to occur in which the honour of the Lodge would be likely to be compromised? give due and timely notice to the proper officers, and yourself promptly step into the breach, and let not the scandal reach an unhallowed ear.

But where's the end of these suggestions? The catalogue might readily be made to cover this page nor then the subject be exhausted! There is something given that will suit every reader.

EXCELSIOR, A BETTER MOTTO.

THERE are those who, aware of the power of frequent association to awaken and cement friendships, avail themselves of all opportunities to render whatever society they are connected with subservient to their own ambitious purposes.

None of these can be true Masons, and their connection with the fraternity only serves to mark it as of human origin, and as composed of natural, not supernatural beings. As well might the science of architecture be inveighed against, because sometimes improper material is to be found in the walls of the building. "The incurvations of practice;" says Blackstone, "are then the most notorious when compared with the rectitude of the rule; to elucidate the clearness of the spring conveys the strongest satire upon those who have polluted or disturbed it." Thus the very fact that the position of such characters in the Order is noticeably inconsistent, demonstrates most clearly the idea of the real nature and worth of the institution thus discredited.

Happily, the habitual imitation of a worthy character, and continuous subjection to benign influences, not infrequently begets a healthful choice of the same, and hence the various motives operating upon the minds of those seeking admission, have oftentimes been merged or lost sight of in the train of newer and higher ideas presented. Results are proportionate, in great measure, to the direction of the effort. If in somewhat we seem to strike too high, we shall in that only imitate good marksmen, who raise their pieces even higher than the level of the target, thereby approaching it more nearly in the shot. He who would become a good artist, ought to study the works of the most excellent masters, even though his excessive vanity may not give a hope to equal them.

There are some to whom the threadbare maxim, "Let well enough alone," is fraught with wisdom, and it is a wisdom, the wisdom of a serpent, which in its sluggish folds will crush the aspirations and palsy the efforts. Excelsior is a better motto.

Let us go up higher! It is well to cultivate the cheerful feelings of satisfaction, but it is better to so attune the mind that it shall never be satisfied, unless conscious of unintermitting progress upward.

It is unnecessary in this age of the world to further point out the modes in which this moral and intellectual elevation is favoured by Masonry; for its ends, objects, and purposes are veiled in no mystery. Aiming at universal fraternity, it seeks no fancied equality by degrading the higher to the lower, or by dragging the sluggish at the heels of the active. It seeks the elevation of the race by culture of the individual man, inculcating the grand principle that he who would be an example must first imitate, just as the law-abiding peaceable citizen makes the best magistrate. Actual equality of the human race is a philosophical abstraction and a practical absurdity, but its importance as a mere political statement is very evident. The rights of men are the same, their capacities diverse as their numbers; thus equal in rights they are vastly unequal in the accomplishment of works. Attachment to common objects, employment in the same duties, and efforts in the same direction, establish a brotherhood of feeling not at all incompatible with esteem for the superior or guidance to the inferior mind. It is knowledge which makes men to differ, as it is the clear apprehension of the same truths which brings them upon a common level and creates the sentiment of fraternity."—*J. Adams Allen, G.M. of Michigan.*

THE ILLS OF IDLENESS.—A man cannot without industry guard his personal welfare from manifold inconveniences, molestations, and mischiefs; idleness itself will be very troublesome and irksome to him. His time will lie on his hands as a pestering incumbrance. His mind will be infested with various distractions and distempers; vain and sad thoughts foul lusts, and unquiet passions will spring up therein as weeds in a neglected soil.—*Barrow.*

Literature.

REVIEWS.

Seven Years' Travel in Central America, Northern Mexico, and the Far West of the United States. By JULIUS FROEBEL. With numerous illustrations. London: Bentley.

THE Germans have long had a predilection for weird and fantastic literature, and it would seem as if, of late years, they had cultivated the same taste with respect to their travels. The half settled countries of America appear to exert a strong power of attraction for the Teutonic race, who go thither to study, with equal curiosity, the phenomena of physical nature and the early processes by which states are being formed out of the most heterogeneous elements which ever came together in the formation of a people—consisting of Europeans from all the races of the old world, Anglo-Americans from the Northern and Southern States, Mexicans and other descendants of the Spanish colonists, Indians of every tribe and colour, red and brown, Christian and heathen, with a vast multitude of half castes, barbarized whites, and half civilized savages; and lastly, the huge and formidable mass of negro blood with all its mixtures and results. Of the ultimate predominance of one race there seems to be little or no doubt. Mr Froebel notices how the Spanish race involuntarily acknowledge the supremacy of the people of the United States and their tacit claim to the dominion of America, by designating them always under the title of *Americanos*. But the Anglo-Saxon race appears to be destined to absorb into it, and either assimilate with itself, or at least eliminate, a far greater variety of elements, and much more discordant and un congenial ones, than went to form it in the first instance in the land of mingled Celts and Teutons, Danes and Normans, out of which it arose.

Mr. Froebel is an observant, fair, tolerant, and well informed traveller, who has produced a definite and forcible picture of the countries through which he has travelled. His account of a prolonged journey over the western prairies and through the passes into Mexico is excellent. He started with a friend, a German Jew, on a great mercantile speculation, with a vast caravan of mule waggons laden with merchandize (his friend choosing the occasion for being married, and taking his wife with him on the bridal trip) for Independence, a town of wheelwrights' shops, full of waggons painted blue, red, and green, lying on the river Missouri. And as he had gone over the same ground in 1852, when it was a wild, and as it since has become the well known territories of Kansas and Nebraska, he shall describe in his own language what Independence was at his first visit:—

"Then we were here in one of those towns which, situated on the limits of a desert, may be compared to a harbour; and perhaps, in spite of the new settlements of Kansas, Independence may have maintained this character. The camel has been called the ship of the desert; but, until the camels introduced of late into Texas by the government of the United States shall have increased sufficiently to play a similar part in the New World, the trader's waggon must be called the ship of the prairie; and, indeed, the waggon drawn by mules stands in the same relation to that drawn by oxen as the steamboat to the sailing vessel. Formerly oxen were here used in preference as draught cattle for the journeys across the prairies; but mules have gradually superseded them. Teams of mules are quicker than yokes of oxen, and the mule is also better able to endure heat and want of water. Mules, however, cost three times as much as oxen, and in the Indian territory they are a property far more in danger. Oxen are seldom stolen by the Indians, whereas the stealing of mules is regarded by them as a great and honourable exploit. The large demand for draught cattle of both kinds for the numerous caravans travelling west, has naturally given a considerable stimulus to cattle breeding in the State of Missouri. The mules reared here are noted for their beauty, size, and strength, and, although inferior to the small Mexican mules in briskness and endurance, they readily find purchasers even in Mexico, where they are sought for chiefly for carriage teams; the trading caravans, therefore, passing between the Missouri frontier and Northern Mexico generally bring back only part of their mules."

These caravans consist of a mixture of Americans and Mexicans; the Americans to drive the waggons, the Mexicans to be, as it were, the interpreters between the Americans and the mules. Take the following amusing remarks of Mr. Froebel on the mules themselves:—

"From drivers and muleteers we may pass to mules, which are in many respects far more interesting than the former, and whose natural disposition is an attractive subject to the observer of nature. One of the most striking characteristics of the mule is his aversion to the ass, and the pride he takes in his relationship to the horse; which instincts are met with obtrusiveness in the ass and by indifference in the horse. If an ass at any time—urged by the vanity peculiar to its race as related

to the mule—happens to fall in with a drove of mules, he will, in all probability, be kicked and lamed by his proud relatives. A horse, on the contrary, takes a distinguished position in a drove of mules. The latter crowd round him, and follow his movements, exhibiting a violent jealousy, each striving to stand nearest to their high bred relative; this instinct is employed to keep together the droves of mules, on a journey or at pasture, by putting a mare to the drove, with a bell round her neck, and called the "bell mare"—by the Mexicans "*la yegua madre*" (mother mare). This animal is led day and night by a cord; and the whole drove is thus kept under control, and will not leave their queen. It is, therefore, very difficult to separate the drove. The man who leads the mare is instructed, in case of an attack from the Indians, to leap instantly upon the back of this animal and take refuge in the waggon encampment, whither the drove is sure to follow him. Even if the Indians succeed in separating any from the drove, they find it difficult to carry them off. The animals incessantly attempt to turn back, and the travellers are thus enabled to overtake the robbers and recover the stolen animals. The Indians, in consequence, use every means to get possession of the mare; and if they succeed in this, the whole drove is lost to their owners. If several horses are in a drove of mules, the danger is that the latter becomes dispersed; and this is the reason that, in these journeys, saddle horses are not allowed to go loose, but are led by a cord.

The following is only the beginning of the journey. By degrees the mules become more manageable, but the delay which the start occasions seems to be considerable to the last:—

"It is impossible to describe the scene of the first harnessing of some hundred mules, until then quite wild, and which have never had a bit in their mouths, nor a saddle on their backs. The waggons are drawn up so as to form three fourths of a circle, while the space left open is the entrance to the court yard of this encampment. In the intervals between them the waggons are connected by a cord tied from wheel to wheel. The mules are driven into the court, when the entrance is also closed by a cord drawn across it. Two men, armed with whips, are placed at this entrance, in order to drive back any of the mules which may attempt to leap over the cord or to creep under it. The Mexicans call this waggon-encampment, which serves both for catching the animals and as a place of protection from the Indians, a 'corral'—a word which signifies any yard or enclosed place where cattle are kept. The Anglo-Americans have changed the word into 'carrel.' The reader may picture to himself two or three hundred wild mules crowded together in this space, with ten or fifteen men among them, each endeavouring to fling the lasso over the heads of the animals, one after another, to force the bit into their mouths, and to lead each to its place before the waggon to which it has to be harnessed. In a caravan of twenty or thirty waggons, this first attempt occupies the greater part of a day, leaving no time to get the waggons in motion. The mules well know the lasso, and strive to escape it in every way possible; they crowd closely together, first on one side and then on another of the corral, their heads turned to the centre, and hidden as much as possible; others thrust their heads under the waggons, or between the wheels, to prevent the lasso reaching their necks; while again, others are even more cunning; they stand stock still, as if they were actually holding their necks patiently for the noose; but the expression of their eye, fixed watchedly at the same time on the man with the lasso, betrays their cunning. The man now whirls the cord, in serpentine coils, round and round over his head; the noose flies hissing, with the precision of an arrow, to its object; whilst the animal stands as if rooted to the spot, but making a small side motion of its head, and the lasso misses.

"All these stratagems, however, are useless. Whilst the drove rush from side to side of the corral, one mule after another feels the lasso twisted round its neck. Then it tears away madly into the midst of its companions, dragging the man who holds the cord from one side of the corral to the other. A second and a third now come to his aid. The hard breathing of the half strangled animal is heard amidst all the uproar and confusion of the scene. At length the men succeed in drawing the end of the cord between the spokes of a wheel, and the animal is gradually brought nearer and nearer to this point. As soon as it is close to the wheel, the cord is drawn round its body, and again pulled through the spokes, so that the whole body is brought into a noose. Thereupon the men endeavour to force the bit between its teeth, and just as they seem to have accomplished this, the animal in despair makes a last effort; it throws itself on the ground, frees its legs by rolling over, jumps up, and with the noose still tightly drawn round its neck, disappears in the thickest of the drove. The chase now begins anew, until the animal has a second noose around its neck: half strangled, it is now flung on the ground and mastered by forcible means, until the bit is in its mouth, and the cord, with a second noose, fixed round its nostril. Upon this it is let out of the corral; and now begins the attempt to put it to, and harness it to the waggon. The creature again makes the most violent struggles; and, considering that in this manner ten animals are put to every carriage, and that this operation goes on in different parts of the corral, and before twenty or thirty waggons, the reader may form an idea of the confusion of the whole scene. When trying to put them to, the animals entangle themselves in the harness, fling themselves on the ground, trample upon and kick one another, sometimes break loose and run off with part of the harness, the Mexicans in pursuit mounted on the swiftest horses in the caravan. The mule, with the draught chains

clattering at its heels, gallops madly on till the noose is again round its neck, when it is brought in and harnessed anew.

"When at length all the waggons are in readiness, the corral is opened; the supernumerary animals are let out, with the bell mare, and the caravan is ready to start. The mules are now for the first time put to draught; for the first time they feel the bridle and lash of the driver, who takes his place on the saddled mule.

"Fresh confusion! Here it is impossible to get the team to move; there another team tries to run away with its waggon; here one pair of mules make a desperate effort to advance, whilst a second pair holds back; there the leaders turn sharp round, drag the next pair after it, and threaten to snap the axletree. Here an animal falls, there a chain breaks. Amidst the cracking of whips and shouting and swearing of the drivers, at last one team gets into a regular pace, when suddenly they strike off from the beaten road, dragging the waggon into a morass or wedging it fast between trees. The broken harness has to be mended, the waggon has to be dragged out of the morass, the tree standing in the way has to be felled; before all this is accomplished another waggon is in a similar plight! Thus the day passes in the utmost fatigue and excitement, both to man and beast, until, in the evening, a new corral is formed, with great trouble, perhaps, scarcely a thousand yards distant from the former. The animals are unyoked, and driven to grass and water, and the men after lighting their fires, set about satisfying their hunger and thirst.

"The next morning matters are somewhat improved: in many the obstinate nature of the animal is subdued, and the men have begun to learn their disposition. The yoking and harnessing is accomplished in three or four hours, and the caravan succeeds in proceeding a few miles. Under the most favourable circumstances, however, the yoking a caravan of twenty or thirty waggons takes at least an hour and a half."

Mr. Froebel furnishes us with an amusing sketch of a Nicaraguan doctor, Doctor Matagente, or men-killer as he was called by his compatriots—the said doctor having plunged in German metaphysics, and transferred them to the politics of Nicaragua:—

"But he was of a metaphysical turn of mind, feeling himself greatly attracted by the mysteries of German philosophy, into which he had been initiated by some French books that had found their way to Nicaragua. The 'Germans,' he observed, 'have a great philosopher named Ichlejele, who has written a book bearing the title of 'Philosophy of Life.' They have another great philosopher called Hegel, but this one is too difficult to be understood.' 'Los Alemanes,' he continued in an enthusiastic strain, 'son la nacion la mas scientifica, la mas filosofica, la mas profunda' a compliment I was not prepared to hear paid to the German nation in these quarters of the world; but which, considering that we had no man like Mr. Chatfield to make us respected in Central America, I thought a great consolation. The doctor's brother, the politician, is the author of several pamphlets printed in Nicaragua. In reading one of them, it struck me how schools and systems of philosophy, even without being understood, extend their influence over the world, and how even the most abstract metaphysician in Germany should never forget—and especially if he should have the misfortune of being translated into French—that he may cause some mischief in Nicaragua. The Nicaraguan writer I am speaking of, the brother of the admirer of Schlegel and Hegel, is the author of an essay on the Nicaraguan revolution, in which he quotes Tacitus and Puffendorf, Ancillon and Vattel, Guizot and Louis Blanc, Madame de Staël and Montesquieu, Droz and Matter, Necker and Mirabeau, and speaks of idealism and antagonism, aspirantism and dualism, proselytism, anachronism, and several other equally dangerous principles."

The account of Mexico given by our traveller is very curious. The perpetual war raging there as one dictator is supplanted by another recalls to the mind of the classical student the struggles between the Greeks of the lower empire and the Mongols and Turks. There is, however, one very important custom, which more enlightened nations might adopt with advantage, in the relation of insolvent debtor to the creditor, the latter claiming the services of the former, and the debtor, without compulsion, honorably renders them, as in the following scene:—

"A respectable man in Temósachic had from time to time bought goods of Don Guillermo in Chihuahua, who had never hesitated to give him credit for a few hundred dollars, and the debt was always paid at the expiration of the term. The man died, and his son came to Chihuahua with a letter, written apparently by his dying father, in which he requested the merchant to show his son the same kindness he had displayed to him. Don Guillermo willingly granted the request, the young man took goods for a few hundred dollars; three years elapsed, no payment was made, and nothing was heard of the young man, and now his creditor appears suddenly in Temósachic. 'Where does Natividad Andrada live?' asked Don Guillermo of the first person we met as we rode into the village. 'There is his mother's house,' was the answer. 'Is Natividad at home?' 'No, sir.' 'Is he in the neighbourhood?' 'He is in the village.' 'Let him be called; I must speak to him.' In two minutes he came. He was a young man of more than middle height, well formed, and with good regular features, on which an irregular life now began to show its traces. 'Natividad,' said Don Guillermo to him, 'as you have not come to me, I have been obliged to come to you. Why have I never seen you again in Chihuahua?' 'I was unable to

6. Seize every opportunity to benefit the Lodge in its ordinary concerns as it may offer. Is a brother in arrears beyond his covenant and by-laws, remind him of the duty and urge a prompt settlement. Is anything belonging to the Lodge liable to be lost or damaged for want of attendance? give notice to the Master, that it may not happen. Is anything occurring or likely to occur in which the honour of the Lodge would be likely to be compromised? give due and timely notice to the proper officers, and yourself promptly step into the breach, and let not the scandal reach an unhallowed ear.

But where's the end of these suggestions? The catalogue might readily be made to cover this page nor then the subject be exhausted! There is something given that will suit every reader.

EXCELSIOR, A BETTER MOTTO.

THERE are those who, aware of the power of frequent association to awaken and cement friendships, avail themselves of all opportunities to render whatever society they are connected with subservient to their own ambitious purposes.

None of these can be true Masons, and their connection with the fraternity only serves to mark it as of human origin, and as composed of natural, not supernatural beings. As well might the science of architecture be inveighed against, because sometimes improper material is to be found in the walls of the building. "The incurvations of practice;" says Blackstone, "are then the most notorious when compared with the rectitude of the rule; to elucidate the clearness of the spring conveys the strongest satire upon those who have polluted or disturbed it." Thus the very fact that the position of such characters in the Order is noticeably inconsistent, demonstrates most clearly the idea of the real nature and worth of the institution thus discredited.

Happily, the habitual imitation of a worthy character, and continuous subjection to benign influences, not infrequently begets a healthful choice of the same, and hence the various motives operating upon the minds of those seeking admission, have oftentimes been merged or lost sight of in the train of newer and higher ideas presented. Results are proportionate, in great measure, to the direction of the effort. If in somewhat we seem to strike too high, we shall in that only imitate good marksmen, who raise their pieces even higher than the level of the target, thereby approaching it more nearly in the shot. He who would become a good artist, ought to study the works of the most excellent masters, even though his excessive vanity may not give a hope to equal them.

There are some to whom the threadbare maxim, "Let well enough alone," is fraught with wisdom, and it is a wisdom, the wisdom of a serpent, which in its sluggish folds will crush the aspirations and paralyze the efforts. Excelsior is a better motto.

Let us go up higher! It is well to cultivate the cheerful feelings of satisfaction, but it is better to so attune the mind that it shall never be satisfied, unless conscious of unintermitting progress upward.

It is unnecessary in this age of the world to further point out the modes in which this moral and intellectual elevation is favoured by Masonry; for its ends, objects, and purposes are veiled in no mystery. Aiming at universal fraternity, it seeks no fancied equality by degrading the higher to the lower, or by dragging the sluggish at the heels of the active. It seeks the elevation of the race by culture of the individual man, inculcating the grand principle that he who would be an example must first imitate, just as the law-abiding peaceable citizen makes the best magistrate. Actual equality of the human race is a philosophical abstraction and a practical absurdity, but its importance as a mere political statement is very evident. The rights of men are the same, their capacities diverse as their numbers; thus equal in rights they are vastly unequal in the accomplishment of works. Attachment to common objects, employment in the same duties, and efforts in the same direction, establish a brotherhood of feeling not at all incompatible with esteem for the superior or guidance to the inferior mind. It is knowledge which makes men to differ, as it is the clear apprehension of the same truths which brings them upon a common level and creates the sentiment of fraternity."—*J. Adams Allen, G.M. of Michigan.*

THE ILLS OF IDLENESS.—A man cannot without industry guard his personal welfare from manifold inconveniences, molestations, and mischiefs; idleness itself will be very troublesome and irksome to him. His time will lie on his hands as a pestering incumbrance. His mind will be infested with various distractions and distempers; vain and sad thoughts fowl lusts, and unquiet passions will spring up therein as weeds in a neglected soil.—*Barrow.*

Literature.

REVIEWS.

Seven Years' Travel in Central America, Northern Mexico, and the Far West of the United States. By JULIUS FROEBEL. With numerous Illustrations. London: Bentley.

THE Germans have long had a predilection for weird and fantastic literature, and it would seem as if, of late years, they had cultivated the same taste with respect to their travels. The half settled countries of America appear to exert a strong power of attraction for the Teutonic race, who go thither to study, with equal curiosity, the phenomena of physical nature and the early processes by which states are being formed out of the most heterogeneous elements which ever came together in the formation of a people—consisting of Europeans from all the races of the old world, Anglo-Americans from the Northern and Southern States, Mexicans and other descendants of the Spanish colonists, Indians of every tribe and colour, red and brown, Christian and heathen, with a vast multitude of half castes, barbarized whites, and half civilized savages; and lastly, the huge and formidable mass of negro blood with all its mixtures and results. Of the ultimate predominance of one race there seems to be little or no doubt. Mr Froebel notices how the Spanish race involuntarily acknowledge the supremacy of the people of the United States and their tacit claim to the dominion of America, by designating them always under the title of *Americanos*. But the Anglo-Saxon race appears to be destined to absorb into it, and either assimilate with itself, or at least eliminate, a far greater variety of elements, and much more discordant and uncongenial ones, than went to form it in the first instance in the land of mingled Celts and Teutons, Danes and Normans, out of which it arose.

Mr Froebel is an observant, fair, tolerant, and well informed traveller, who has produced a definite and forcible picture of the countries through which he has travelled. His account of a prolonged journey over the western prairies and through the passes into Mexico is excellent. He started with a friend, a German Jew, on a great mercantile speculation, with a vast caravan of mule waggons laden with merchandize (his friend choosing the occasion for being married, and taking his wife with him on the bridal trip) for Independence, a town of wheelwrights' shops, full of waggons painted blue, red, and green, lying on the river Missouri. And as he had gone over the same ground in 1852, when it was a wild, and as it since has become the well known territories of Kansas and Nebraska, he shall describe in his own language what Independence was at his first visit:—

"Then we were here in one of those towns which, situated on the limits of a desert, may be compared to a harbour; and perhaps, in spite of the new settlements of Kansas, Independence may have maintained this character. The camel has been called the ship of the desert; but, until the camels introduced of late into Texas by the government of the United States shall have increased sufficiently to play a similar part in the New World, the trader's waggon must be called the ship of the prairie; and, indeed, the waggon drawn by mules stands in the same relation to that drawn by oxen as the steamboat to the sailing vessel. Formerly oxen were here used in preference as draught cattle for the journeys across the prairies; but mules have gradually superseded them. Teams of mules are quicker than yokes of oxen, and the mule is also better able to endure heat and want of water. Mules, however, cost three times as much as oxen, and in the Indian territory they are a property far more in danger. Oxen are seldom stolen by the Indians, whereas the stealing of mules is regarded by them as a great and honourable exploit. The large demand for draught cattle of both kinds for the numerous caravans travelling west, has naturally given a considerable stimulus to cattle breeding in the State of Missouri. The mules reared here are noted for their beauty, size, and strength, and, although inferior to the small Mexican mules in briskness and endurance, they readily find purchasers even in Mexico, where they are sought for chiefly for carriage teams; the trading caravans, therefore, passing between the Missouri frontier and Northern Mexico generally bring back only part of their mules."

These caravans consist of a mixture of Americans and Mexicans; the Americans to drive the waggons, the Mexicans to be, as it were, the interpreters between the Americans and the mules. Take the following amusing remarks of Mr. Froebel on the mules themselves:—

"From drivers and muleteers we may pass to mules, which are in many respects far more interesting than the former, and whose natural disposition is an attractive subject to the observer of nature. One of the most striking characteristics of the mule is his aversion to the ass, and the pride he takes in his relationship to the horse; which instincts are met with obtrusiveness in the ass and by indifference in the horse. If an ass at any time—urged by the vanity peculiar to its race as related

to the mule—happens to fall in with a drove of mules, he will, in all probability, be kicked and lamed by his proud relatives. A horse, on the contrary, takes a distinguished position in a drove of mules. The latter crowd round him, and follow his movements, exhibiting a violent jealousy, each striving to stand nearest to their high bred relative; this instinct is employed to keep together the droves of mules, on a journey or at pasture, by putting a mare to the drove, with a bell round her neck, and called the "bell mare"—by the Mexicans "*la yegua madre*" (mother mare). This animal is led day and night by a cord; and the whole drove is thus kept under control, and will not leave their queen. It is, therefore, very difficult to separate the drove. The man who leads the mare is instructed, in case of an attack from the Indians, to leap instantly upon the back of this animal and take refuge in the waggon encampment, whither the drove is sure to follow him. Even if the Indians succeed in separating any from the drove, they find it difficult to carry them off. The animals incessantly attempt to turn back, and the travellers are thus enabled to overtake the robbers and recover the stolen animals. The Indians, in consequence, use every means to get possession of the mare; and if they succeed in this, the whole drove is lost to their owners. If several horses are in a drove of mules, the danger is that the latter becomes dispersed; and this is the reason that, in these journeys, saddle horses are not allowed to go loose, but are led by a cord.

The following is only the beginning of the journey. By degrees the mules become more manageable, but the delay which the start occasions seems to be considerable to the last:—

"It is impossible to describe the scene of the first harnessing of some hundred mules, until then quite wild, and which have never had a bit in their mouths, nor a saddle on their backs. The waggons are drawn up so as to form three fourths of a circle, while the space left open is the entrance to the court yard of this encampment. In the intervals between them the waggons are connected by a cord tied from wheel to wheel. The mules are driven into the court, when the entrance is also closed by a cord drawn across it. Two men, armed with whips, are placed at this entrance, in order to drive back any of the mules which may attempt to leap over the cord or to creep under it. The Mexicans call this waggon-encampment, which serves both for catching the animals and as a place of protection from the Indians, a '*corral*'—a word which signifies any yard or enclosed place where cattle are kept. The Anglo-Americans have changed the word into '*carrel*.' The reader may picture to himself two or three hundred wild mules crowded together in this space, with ten or fifteen men among them, each endeavouring to fling the lasso over the heads of the animals, one after another, to force the bit into their mouths, and to lead each to its place before the waggon to which it has to be harnessed. In a caravan of twenty or thirty waggons, this first attempt occupies the greater part of a day, leaving no time to get the waggons in motion. The mules well know the lasso, and strive to escape it in every way possible; they crowd closely together, first on one side and then on another of the corral, their heads turned to the centre, and hidden as much as possible; others thrust their heads under the waggons, or between the wheels, to prevent the lasso reaching their necks; while again, others are even more cunning; they stand stock still, as if they were actually holding their necks patiently for the noose; but the expression of their eye, fixed watchfully at the same time on the man with the lasso, betrays their cunning. The man now whirls the cord, in serpentine coils, round and round over his head; the noose flies hissing, with the precision of an arrow, to its object; whilst the animal stands as if rooted to the spot, but making a small side motion of its head, and the lasso misses.

"All these stratagems, however, are useless. Whilst the drove rush from side to side of the corral, one mule after another feels the lasso twisted round its neck. Then it tears away madly into the midst of its companions, dragging the man who holds the cord from one side of the corral to the other. A second and a third now come to his aid. The hard breathing of the half strangled animal is heard amidst all the uproar and confusion of the scene. At length the men succeed in drawing the end of the cord between the spokes of a wheel, and the animal is gradually brought nearer and nearer to this point. As soon as it is close to the wheel, the cord is drawn round its body, and again pulled through the spokes, so that the whole body is brought into a noose. Thereupon the men endeavour to force the bit between its teeth, and just as they seem to have accomplished this, the animal in despair makes a last effort; it throws itself on the ground, frees its legs by rolling over, jumps up, and with the noose still tightly drawn round its neck, disappears in the thickest of the drove. The chase now begins anew, until the animal has a second noose around its neck: half strangled, it is now flung on the ground and mastered by forcible means, until the bit is in its mouth, and the cord, with a second noose, fixed round its nostril. Upon this it is let out of the corral; and now begins the attempt to put it to, and harness it to the waggon. The creature again makes the most violent struggles; and, considering that in this manner ten animals are put to every carriage, and that this operation goes on in different parts of the corral, and before twenty or thirty waggons, the reader may form an idea of the confusion of the whole scene. When trying to put them to, the animals entangle themselves in the harness, fling themselves on the ground, trample upon and kick one another, sometimes break loose and run off with part of the harness, the Mexicans in pursuit mounted on the swiftest horses in the caravan. The mule, with the draught chains

clattering at its heels, gallops madly on till the noose is again round its neck, when it is brought in and harnessed anew.

"When at length all the waggons are in readiness, the corral is opened; the supernumerary animals are let out, with the bell mare, and the caravan is ready to start. The mules are now for the first time put to draught; for the first time they feel the bridle and lash of the driver, who takes his place on the saddled mule.

"Fresh confusion! Here it is impossible to get the team to move; there another team tries to run away with its waggon; here one pair of mules make a desperate effort to advance, whilst a second pair holds back; there the leaders turn sharp round, drag the next pair after it, and threaten to snap the axletree. Here an animal falls, there a chain breaks. Amidst the cracking of whips and shouting and swearing of the drivers, at last one team gets into a regular pace, when suddenly they strike off from the beaten road, dragging the waggon into a morass or wedging it fast between trees. The broken harness has to be mended, the waggon has to be dragged out of the morass, the tree standing in the way has to be felled; before all this is accomplished another waggon is in a similar plight! Thus the day passes in the utmost fatigue and excitement, both to man and beast, until, in the evening, a new corral is formed, with great trouble, perhaps, scarcely a thousand yards distant from the former. The animals are unyoked, and driven to grass and water, and the men after lighting their fires, set about satisfying their hunger and thirst.

"The next morning matters are somewhat improved: in many the obstinate nature of the animal is subdued, and the men have begun to learn their disposition. The yoking and harnessing is accomplished in three or four hours, and the caravan succeeds in proceeding a few miles. Under the most favourable circumstances, however, the yoking a caravan of twenty or thirty waggons takes at least an hour and a half."

Mr. Froebel furnishes us with an amusing sketch of a Nicaraguan doctor, Doctor Matagente, or men-killer as he was called by his compatriots—the said doctor having plunged in German metaphysics, and transferred them to the politics of Nicaragua:—

"But he was of a metaphysical turn of mind, feeling himself greatly attracted by the mysteries of German philosophy, into which he had been initiated by some French books that had found their way to Nicaragua. The '*German*,' he observed, '*have a great philosopher named Ichlejel, who has written a book bearing the title of 'Philosophy of Life.' They have another great philosopher called Hegel, but this one is too difficult to be understood.*' '*Los Alemanes, he continued in an enthusiastic strain, 'son la nacion la mas scientifica, la mas filosofica, la mas profunda? a compliment I was not prepared to hear paid to the German nation in these quarters of the world; but which, considering that we had no man like Mr. Chatfield to make us respected in Central America, I thought a great consolation. The doctor's brother, the politician, is the author of several pamphlets printed in Nicaragua. In reading one of them, it struck me how schools and systems of philosophy, even without being understood, extend their influence over the world, and how even the most abstract metaphysician in Germany should never forget—and especially if he should have the misfortune of being translated into French—that he may cause some mischief in Nicaragua. The Nicaraguan writer I am speaking of, the brother of the admirer of Schlegel and Hegel, is the author of an essay on the Nicaraguan revolution, in which he quotes Tacitus and Puffendorf, Ancillon and Vattel, Guizot and Louis Blanc, Madame de Staël and Montesquieu, Droz and Matter, Necker and Mirabeau, and speaks of idealism and antagonism, aspirantism and dualism, proselytism, anachronism, and several other equally dangerous principles.*'

The account of Mexico given by our traveller is very curious. The perpetual war raging there as one dictator is supplanted by another recalls to the mind of the classical student the struggles between the Greeks of the lower empire and the Mongols and Turks. There is, however, one very important custom, which more enlightened nations might adopt with advantage, in the relation of insolvent debtor to the creditor, the latter claiming the services of the former, and the debtor, without compulsion, honorably renders them, as in the following scene:—

"A respectable man in Temósachic had from time to time bought goods of Don Guillermo in Chihuahua, who had never hesitated to give him credit for a few hundred dollars, and the debt was always paid at the expiration of the term. The man died, and his son came to Chihuahua with a letter, written apparently by his dying father, in which he requested the merchant to show his son the same kindness he had displayed to him. Don Guillermo willingly granted the request, the young man took goods for a few hundred dollars; three years elapsed, no payment was made, and nothing was heard of the young man, and now his creditor appears suddenly in Temósachic. '*Where does Natividad Andrada live?*' asked Don Guillermo of the first person we met as we rode into the village. '*There is his mother's house,*' was the answer. '*Is Natividad at home?*' '*No, sir.*' '*Is he in the neighbourhood?*' '*He is in the village.*' '*Let him be called; I must speak to him.*' In two minutes he came. He was a young man of more than middle height, well formed, and with good regular features, on which an irregular life now began to show its traces. '*Natividad,*' said Don Guillermo to him, '*as you have not come to me, I have been obliged to come to you. Why have I never seen you again in Chihuahua?*' '*I was unable to*

pay your honour.' 'Can you pay me now?' 'No; I am poor; I have nothing.' 'Do you know how much you owe me?' 'Not exactly.' 'Three hundred dollars.' 'It is so, since your honour says so.' 'Cannot you pay me at least a portion of it?' 'I have nothing.' 'Then your must come with me, and work for me.' 'I am ready; I believe your honour's demand is just.' 'Then get ready; I cannot wait.' 'I am ready; I wear all I possess.' This consisted of an old straw hat, a coarse cotton shirt, wide unbleached cotton trousers, sandals, and a gay coloured ragged woollen blanket, with which the poorest man gracefully covers his rags.

"During this conversation, which deeply affected the fate of several persons, we had not got off our horses, and the old woman had not spoken a word. She now burst into tears, and turning to Don Guillermo said, 'Your honour claims your right; but how miserable am I in my old age. He is my only child. But I have long seen that he would not be the comfort of my latter years; he has not followed his father's example. But will not the gentlemen dismount and enter my poor house?' she added, with the politeness which the lowest of the Spanish race never forget. 'Yes,' said Don Guillermo, as we entered the small clay hovel, 'your husband was a worthy man. How has his son fallen into so miserable a position?' 'Ah, sir, he has gambled away everything.' 'I should have given him no credit but for the letter of his father; how could he recommend a son whose bad character he must have known?' 'Ah, sir, my husband never wrote that letter; my boy forged it at the instigation of his bad companions.' 'Then it is right that you should be punished,' said Don Guillermo to the young man; 'and you, Senora,' he continued to the mother, 'must comfort yourself. As the lad now is, he can never give your house any help. I will take charge of him. I will teach him to work and to live like a respectable man, and the time may come when he will return to you an estimable character. You will go with me to Texas,' he then added, addressing himself to the son. 'Wherever your honour pleases,' and, after a short stay, during which the old woman regaled us with 'tortillas' and 'frijoles,' and Natividad took leave of a young woman and kissed a child, we left the place, and set on our return.

"It deserves especial notice that this transaction, which did not occupy half an hour, was settled without the intervention of any public authority."

From the somewhat lengthy extracts we have given, it will be seen that we consider Mr. Froebel's Travels as a very interesting and instructive work, containing numerous sketches of a savage and half civilized people, besides much scientific and geographical information, more especially in that part which gives his remarks on the mountain ranges in the south west. To such of our readers who love a real book of adventurous travel, we cannot do better than cordially commend to their perusal the entire work before us.

NOTES ON LITERATURE, SCIENCE, AND ART.

THE winter session of the University of Edinburgh was opened last week by an address from the Principal, Sir David Brewster. The chemistry class room, and the lobby and stairs leading to it, were crowded to excess long before the hour for the delivery of the address, and many were unable to gain admission, while a large number of those who effected an entrance could not hear the address in consequence of the noise and confusion caused by the overcrowding. Sir David Brewster was accompanied to the class room by nearly all the members of the Senatus, and by Bailies Griev and Johnston. Lord Brougham has been elected, as we anticipated, to the Chancellorship of the University of Edinburgh; and, at a meeting of the Senatus Academicus, on Tuesday, the degree of LL.D. was conferred upon him by acclamation. The next excitement in store for the members of the university will be the election of a rector. We understand that Mr. Gladstone has been brought forward for this office, and that a committee is in course of formation for securing his election. The names of Lord Campbell, Lord Macaulay, Lord J. Russell, and Mr. Stuart Mill, have been brought up, as have those of the Lord Advocate, and the Lord Justice Clerk, but these latter are commissioners, and it is understood that the members of the Universities' Commission have expressed themselves to the effect that they decline being proposed as members of any of the University Courts during the existence of the commission.

We are requested to state that the "Sequel to Adam Bede," which is now advertised, is not by the author of "Adam Bede." This unauthorized use of a popular author's title for purely commercial purposes is scarcely fair dealing towards the public.

The honorary degree of D.C.L. has been conferred by the University of Cambridge upon the Bishop of Oxford, Mr. Gladstone, and Sir George Grey.

M. Philoxène Boyer resumed on Wednesday, in Paris, his readings, in the rooms of the Scientific Club. A numerous audience of literary ladies and gentlemen were present. M. Boyer continued this year the

work he commenced in 1858—the explanation and glorification of the great William Shakspeare. M. Boyer's introductory address was frequently applauded. He felt no hesitation in directing some strong and original attacks on the modern dramatists, who appear, he said, to address themselves solely to bankers and courtisans.

M. Louis Lurine, a well known Parisian critic, and the manager of the Theatre Vaudeville, has died suddenly of apoplexy. "M. Ennis," says *Galignani*, "retires from the Theatre Français, being called, it is announced, to superior functions, having raised the theatre by his enlightened management to a height of prosperity greater than had been known for a long series of years. The gentleman appointed to succeed him, M. E. Thierry, has long been known to the public as one of the most eminent of our dramatic critics.

Mr. R. Griffith, B.A., scholar of Wadham College, Oxford, Ireland, University scholar, has been appointed one of the Assistant Masters of Wellington College.

Mr. Thackeray is to bring out his magazine on New Year's Day. His plans, says the *Athenaeum*, are already laid down. He is not going, he says, to set the Thames on fire, or regenerate society—only to do his best to please and amuse the town. He proposes to seek an audience of gentlemen and gentlewomen for his sermon, and to take care that all the matter to which he shall lend the sanction of his name and popularity shall be such as one gentleman might write and another may read. So far so good. Such a publication should have a humour and a place of its own. We wish Mr. Thackeray every success.

We are glad to hear that Mr. J. Hollingshead, whose last book, "Under Bow Bells," has been so favourably received by the public, has in the press a second volume, which contains his political essays; a third is to follow, which will be a republication of descriptive articles by him—visits to strange places, &c. Mr. Hollingshead has also joined the staff of Mr. Thackeray's new magazine for a long period, to contribute a series of articles.

The *Art Journal* says: "The next fresco to be placed in the corridors is a work by Mr. Cope, R.A., the subject of which is 'The parting of Lord and Lady Russell.' The artist is still engaged on the picture in one of the committee rooms of the House of Lords; and, as it is nearly complete, it will shortly be found in its place. It is to be hoped that the method of executing these frescoes on slate, and fixing them in their respective panels with a space behind for the circulation of air, will secure them against the fate that has befallen the works in the Poets' Hall. It is some months since we examined these frescoes; but on a more recent inspection it is evident that injury is advancing with increased rapidity. In Herbert's work the faces of Goneril and Regan are peeling off, and in others large portions of the surfaces are extensively blistered. The natural cause of this, as we have already stated, is the dampness of the walls. There never has been perhaps a fire in the Poets' Hall, and at times the walls are streaming with moisture. So insufficient is the light in the corridors, that every composition painted on the principle of breadth of low or middle tone will be lost. Compositions designed with their principal quantities in strong opposition, like Ward's 'Argyle,' are alone suited for such a light. The substitution of stained for white glass in the windows of St. Stephen's Hall has materially reduced the lights; but nevertheless pictures there, especially on the north wall, will be much more distinct than in any of the other corridors or passages of the houses."

According to the same authority, Mr. Joseph Durham, the sculptor, whose name is already honoured by the profession and the public, has been commissioned to execute a statue of "the first English printer," Caxton, to be placed in the great room of the Westminster Palace Hotel. The hotel is built on the site of Caxton's printing office, and it occurred to the directors of the company that the interesting fact should obtain a permanent record. While the foundations of the hotel were digging, there were hopes of finding some relic of the old building: the ancient walls were closely traced, and a mutilated statue of the Virgin and Child—probably one of the ornaments of "the chapel"—was found; but the search, although minutely and carefully instituted, was vain to procure a morsel of the type which the first printer had used. Mr. Durham's statue, life size, will be in plaster. The directors, not feeling justified thus to expend the money of the shareholders, have subscribed privately to meet the necessary expense. It will be a work of very high merit. Caxton is represented seated on a fine oak chair of the period, examining a proof sheet, one foot resting on an iron chest.

A Scottish clergyman has hit on a method of making the service of his church attractive. The *Ayrshire Express* informs us that the Rev. Mr. Waddell, of Girvan, read from his own pulpit a poetical tragedy, of

which he is the author, entitled "King Saul," illustrating the power of madness, superstition, and jealousy combined. It is a five-act tragedy, adhering throughout to the narrative as it appears in holy writ, and "containing on every page delineations of character, and fine dramatic taste, which would not disgrace the pen of the greatest dramatists."

The secretary to the Brighton Mechanics' Institute has received a letter from Mr. Edwin James, Q.C., Recorder to the borough, of which the following is a copy:—"So little interest was felt in the competition for the prizes last year, that I am not inclined to renew them. I certainly should not give any unless twenty competitors for each prize were guaranteed."

Mr. Macmillan's Magazine has made its appearance under the care of Professor Masson. It is a good opening number. A review of political affairs, from the philosophical rather than the partizan point of sight, three chapters of "Tom Brown at Oxford," "Pen, Ink, and Paper," by Professor George Wilson, and Mr. Lushington's "Italian Freedom," are magazine articles high above the average in thought and style.

The *Librairie Nouvelle* has just published a translation of Mr. Thackeray's "Yellowplush Papers." This work has been admirably rendered into French by an Englishman, Mr. William L. Hughes, who has contributed to several of the leading periodicals here, and even had one or more dramas produced on the French stage. His perfect acquaintance with the language has enabled him to render Mr. Thackeray's work in the manner best calculated to convey the author's meaning to French readers. Where close translation was applicable, he has adhered strictly to his original, but where the meaning could be better expressed by paraphrase he has adopted that method; and the result is a very successful rendering of a tale that offers unusual difficulties to a translator. Mr. Hughes has not attempted to imitate the extraordinary orthography of the famous Mr. Charles J. Yellowplush, and any such experiment would most probably have resulted in failure. The version first appeared in the *Revue Européenne*, and the fact of its now being brought out in a separate form proves that it has been well received by the public here.

The *Birmingham Journal* says:—"It may be recollected that some years ago, on the occasion of a visit by Mr. Dickens to Birmingham to attend the Literary and Artistic dinner, a presentation was made to him, and an address expressive of the admiration felt by the donors for his genius and character. In Frith's portrait of Mr. Dickens, exhibited in the Royal Academy last season, and which, by the way, is about to be engraved, this address forms a portion of the 'still life,' as appears by the following letter addressed to Mr. J. E. Walker, artist, lately a resident in Birmingham:—"Tuesday, 20th July, 1859.—Dear sir,—In reply to your letter, I have great pleasure in assuring you that the framed address in Mr. Frith's portrait is the address presented to me by my Birmingham friends, and to which you refer. It has stood at my elbow in that one place ever since I received it; and please God it will remain at my side as long as I live and work.—Dear sir, faithfully yours, CHARLES DICKENS." The *Cork Examiner* publishes a correspondence between Mr. Charles Dickens and an ultramontane citizen of Cork. The latter gentleman, feeling himself, as a Roman Catholic, aggrieved by one or two articles exposing papal excesses in Italy, which appeared some time ago in "All the Year Round," wrote to Mr. Dickens on the subject. Mr. Dickens, in reply, denied that the complaint was reasonable, declared that he had never "pandered to any acrimonious or intolerant feeling" against the Roman Catholic Church, and added—"Let me, in all good humour, recommend you to observe whether its (the church) accredited organs are as considerate towards Protestants, and to give your judgment of me the benefit of the comparison."

The *Standard* says:—"Sir E. Bulwer Lytton has returned to England, and we are happy to state that the right hon. baronet is in the enjoyment of perfectly recovered health."

A collection of facts respecting the weather is in progress on a scale that includes the North Atlantic and its several coasts. Contributions will be thankfully used by the Meteorological Department of the Board of Trade and Admiralty.

At the meeting of the Council of the Society of Arts, on Wednesday, it was announced that Dr. Lindley had consented to accept the office of Examiner in Botany for the Society's examinations.

MEDITATION AND GRATITUDE.—He, in frequently reflecting on the particular ample favours of God to him, should imitate the holy Psalmist, that illustrious pattern of great and fortunate men; saying after him, with his spirit and disposition of soul, "Thou hast brought me to great honour, and comforted me on every side; therefore will I praise thee and thy faithfulness, O God."—*Barrow*.

ANCIENT SYMBOLISM ILLUSTRATED.—IV.

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

THE MYSTIC TRIANGLE.

NOAH, I have already shown, was deified, so also were his immediate descendants, and all inventors of the arts were noticed with divine honours. Tubal Cain, the first worker of metallic substances, was the Vulcan of the Greeks, nor did he lay slight claim to the honour awarded him, since his progress in science was unparalleled. Not only was he the first worker of metallic substances, and thus alike useful in the arts of war, and agriculture, but he must have understood the principles of chemistry, especially the power of caloric in fusing metals and producing compound substances, for we read that he was the instructor of every artificer in brass and iron. Now brass being a factitious metal, formerly a mixture of *lapis calaminaris* with copper in fusion, he must have advanced far in science ere he could have first formed the metal, and then converted it to the many purposes for which it was employed.

In like manner the god Hermes or Annubis of the Greeks, the Toth or Taut of the Egyptians called Trismegistus, that is "threefold great," is proved to have been an ancestor, who instructed the Egyptians in the elements of astronomy, music, and letters, and was venerated by the Greeks and Romans as the god of eloquence, wisdom, and commerce.

Two other sects have long divided between them the great body of the commonalty of China, that of the Tao-tse, and that of the priests of Fo, or Boodh—the first native, the second of foreign origin. In a work recently translated by the Rev. Dr. Morrison, Tao, the founder of the former sect, is stated to have been born on earth under Woo-ting, the twentieth emperor of the Chang dynasty; his mother, who conceived through the influence of a divinely transforming air, remained eighty-one years in a state of pregnancy, and her offspring after living nine hundred and ninety-six years on earth, ascended to the summit of the mountain Kwan-lun. His followers, in describing the primeval state, assert that all the fruits of the earth grew spontaneously, and men dwelt unhurt amidst ferocious animals. The universe was only one family, they lived in innocence, nothing could be fatal, or cause death. The immoderate desire of knowledge ruined the human race; the perverseness of woman was the source and root of all evil.

This bears a strong resemblance to the Mosaic history. I will also mention a striking similarity between the Chinese and Mosaic accounts of the deluge. Yu, the Chinese Noah, is celebrated for his painful and successful labour in directing the waters to their proper channels. In the time of Yu wine was first made; but when Yu drank of it and relished its flavour, he banished its maker, and prohibited the luxury, remarking that it would be ruinous to man. Noah having descended from the ark after a general deluge, must have found drainage necessary before he could till the earth; he planted a vineyard, and was drunken, the consequence of which was his banishment to slavery of the descendants of Ham.

The following description given of the Tao sect by Professor Kidd, evinces a striking similarity between their theory of a trinity of gods and that professed by ourselves, and symbolized by the triangle. The sect of Tao, says this learned author, was founded by Laou Keuntsze, who flourished about four hundred years prior to the Christian era, and was contemporary with Confucius. The origin is described as the great supreme, threefold source, consisting of three personages, of whom the most honourable dwells in heaven, and bestows happiness. The next in rank grants forgiveness of sins on earth, and the inferior rules the water, and delivers from impending calamities; yet these three sages are but one first cause, that is, the indivisible monad, to which we have already referred, called Tao-Keih.

This triune power presiding in heaven over assembled divinities and rulers, the sun, moon, stars, and constellations, despatches a special messenger to announce the pardon of sin—infinite happiness and complete deliverance from evil—to all who shall recite the precious name. These religionists chiefly attracted votaries by holding out to them the hope of prolonging, by the application of certain means, the span of their existence. To princes and great men the sectaries recommended themselves, by the wild and delusive hope of an earthly immortality; and to those who possessed every blessing of life its perpetual duration was of all boons the most desirable. Guabil, in treating of the mechanical forming energy, says that power created the two effigies, and these the emblems of all existences. Upon these principles, says Purchas Lao-tze, boldly advanced the dogma—"One made Two—Two made Three—and Three made all things."

The following is the lofty description given by the Tao sect of their deity:—

"How great is the supreme Tao!
Not made, yet existing,
The end of creatures, and annihilations and the beginning,
Before the earth and before the heavens
Light and glory unite around him,
Continuing for eternity creations and annihilations.
In the east he taught our father Confucius;
In the west he directed the immortal Kien-Sien (Solomon);
An hundred kings have kept his laws;
The holy perfect men have received his instructions.
The first of all religions,
Marvellous is it—passing marvellous!"

The Tao sect, despite its high pretensions, has been for many years gradually and rapidly declining, while the introduction of the worship of Fo, from different causes, has proved more generally attractive. It has indeed now obtained so complete an ascendancy, that it may rank as the popular belief throughout the empire—it is evidently the same with that of Boodh, or of the Lama, which has its central seat in Thibet. Its introduction into China is comparatively recent, being referred by the best authorities to about the sixty-fifth year of the Christian era. De Guignes states that Ming-ti, the fifteenth prince of the Han dynasty, proceeding on a speech made by Confucius, that the most holy was to be found in the west point, from Shan-Tung, the residence of the Chinese prophet, sent messengers westwards in search of a fitting object of adoration. Their search led them to the Grand Lama, or Lassa, when they saw the ceremonies of this religion performed with dazzling pomp; and this fully answering their expectations, that carried back with them some bonzes, or priests of this faith.

Dr. Lardner states that the Romish missionaries were particularly struck with the great similarity between the rituals of this and their own worship, so that some could scarcely perceive any distinction—such as the burning of joss-stick or incense; the worship of images, and particularly of a female with a child in her arms called the universal mother; the stringing and counting of beads; and even the robes worn by the chiefs of the monastic orders. All their objects of worship are men elevated into divinities; yet, these are raised to so lofty a height that they scarcely differ from the deities of other popular systems. The leading principle of the system which bears the name of Fo or Boodh, as also of the Brahminical faith in India, is the metempsychosis; that is, that the soul of man after death passes into and animates the body of other men and even animals. If a man conduct himself in this life strictly according to the precepts of his religion, or what is considered too frequently equivalent—fees his priests handsomely—he may rest assured that after death he will animate the body of a mandarin, or general, or even of a prince: if he pursue a different line of conduct he will rise again in the condition of a labourer, a beggar, a horse, a dog, or some other low grade of animal. The missionaries are said to have sometimes found this creed advantageous to

their views. Application was one day made to them by a pensioner of the emperor, who was induced to change his religion for the following reasons. The priests had warned him that for the good things he enjoyed in this life, added to his want of liberality to them, he must prepare to spend the next as one of the post horses which convey despatches from province to province, but they cheered him with the prospect that if he ran well and consumed little provender his subsequent birth would be in a more elevated station. This prospect so haunted his mind, that even in sleep he heard the crack of the whip, and awoke often in a cold sweat, scarcely knowing if he were a horse or a man. Thus tormented by his apprehensions, although he felt no decided preference for the doctrine of the missionaries, he determined rather to be a Christian than a post horse.

Le Comte has related some ludicrous instances in which the bonzes turn this creed to their own profit. Two of them happening to espy a pair of fat ducks in a farm yard, were seized with an earnest desire to feast upon them; with this view they drew near and began to weep and lament most bitterly. The good woman to whom the ducks belonged, on inquiring the cause of their affliction, was informed that the ducks were their deceased parents, whose certain destiny of being sold, killed and eaten, they were now deploring. The kind hearted creature finding no other means to pacify them, at length presented to them the objects of their filial affections. After profuse expressions of thankfulness and making many prostrations before their feathered relatives, they carried them home, when their reverend ancestors were immediately plucked, put to the spit, and afforded a savoury meal to their ingenious offspring.

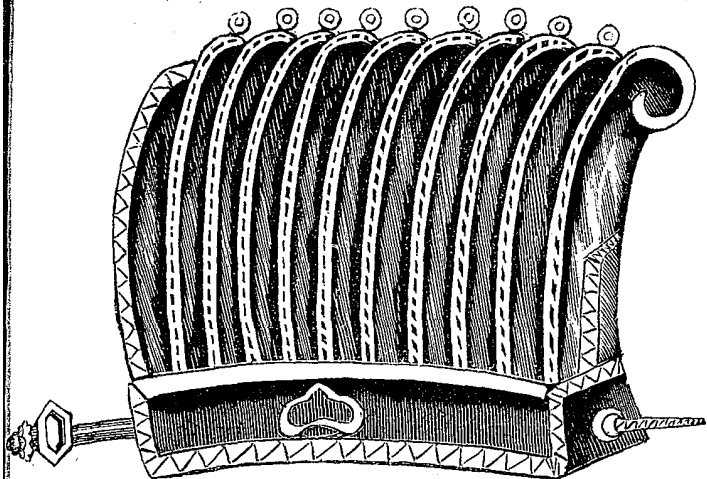
Numbers are held in equal esteem by the Chinese as with other nations, and are in many respects the same with the Egyptians and Chinese. The monad, or Egyptian unity (says Horapello, in his first book) is considered as the generating cause of every number, a sentiment similar to that of the Chinese, which ascribes the origin of all things to numbers.

The number three derives importance from the three great powers in the universe. The Chinese say numbers begin at one, are made perfect at three. There were originally three degrees of nobility among them, in imitation of the three glorious lights—the sun, the moon, and the stars. Three with the Egyptians stands for the plural; hence, when they would denote the multiplicity of an object, they repeat the word which stands for it three times. In China three suns denote effulgence; three tongues excessive talking; three forms of the symbol for grass constitute the generic for plants, herbs, and trees; three trees represent a forest. Among the incantations of the Chinese is the following remarkable one. Write the words "three stars," repeating in recitative tones "Three stars, which produced me, come! three stars which nourish me, come! three stars which protect me, come!"

Incantations and fearful spells, composed of three and its multiple, have and even still do hold in awe not only the Pagan minds of the Asiatics, but, as the following anecdote will testify, retain their influence even among ourselves:—Dr. James Johnson says, he knew a gentleman whose life was rendered wretched by the number three: whenever that unlucky number came across him, he was seized with a fit of horrors, and continued so for days, though his reason told him it was an illusion—till if by some means he could contrive to break the spell he was again as well as ever. He one day fancied a watch which he saw hanging in a pawnbroker's window, and purchased it; all was well, till some time after in winding it up he discovered its number was 333; to add to his misery the number of the pawnbroker's house was 33, while, to crown the distressing catalogue, he remembered he had paid three guineas for the watch. Ridiculous, says Dr. Johnson, as this train of coincidences may appear, it cost the poor gentleman more than three months of mental suffering

during which, as spell bound, he pined away to a skeleton, and was at length obliged to travel several hundred miles to London, to find out the pawnbroker, to whom he returned the watch for two guineas; from that instant the spell was broken, and he was himself again.

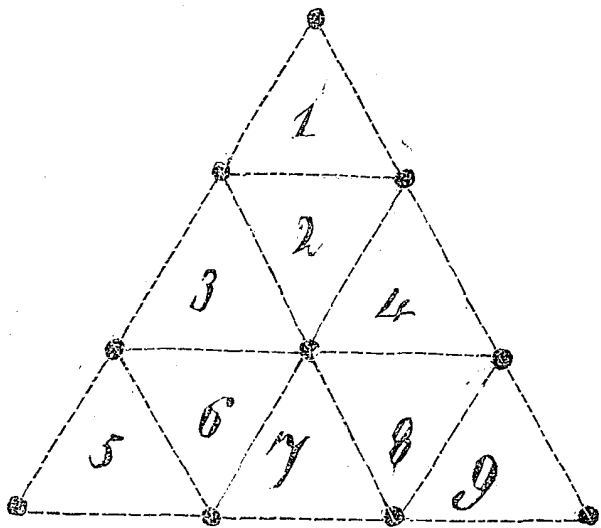
Professor Kidd states, that during the Han dynasty in China, a peculiar cap was worn at court, and invented by the emperor—derived from their never failing sources of variety, the grand three; the celestial, the terrestrial, and animal worlds. The first specimen is termed the orbicular, cloudy cap of nine seams; this cap was exclusively appropriated to



THE ORBICULAR CLOUDY CAP OF NINE SEAMS.

imperial majesty, with seven seams to a noble, five to a magistrate, and three to one of the literati; no minister was ever permitted to wear it. There is another specimen called the red lotus, or water lily cap, to which flower the shape of the cap is made conformable; this was possibly of Egyptian origin.

In Masonry we speak of "three or more," the latter being an indefinite number, but the same arithmetical progression would afford us the precise number devoutly venerated by the Hindoos, the Egyptians, and the Chinese; with the first emblemized by the sacred *Zennar*—with the second by the figure already shown in a former chapter, where Noah is represented on the lotus (the symbol of the ark) forming and supporting three triangles, each of which being a triform figure, represents three in one, and when multiplied by itself as three times three, gives nine—the square and perfection of three. The lotus cap of the Chinese, with nine seams, has



THE PERFECTION OF THREE.

the same signification, and alludes to the flood. In the

Chinese language the same figure or character is used to represent a hill—a high place; and the term is also applied to *Tien*, Heaven or God, the one being often used by the Chinese for the other, as with us, "Heaven be praised" for "God be praised." The word is composed of three marks, each exactly resembling the *Jod* of the Hebrews, their symbol of God. These figures are united at the base to prove their unity, and when thus united they form the Hebrew letter *Schin*, which I showed in a former chapter was worn by the ancient Jews on their head phylacteries as a symbol of the Deity.

Can anything more plainly indicate the spark of divine revelation, obscured but not lost in the darkness of traditional record. With the exception of some few high northern regions where, according to the best authorities, an early intermixture of the descendants of Shem and of Japhet took place, and where their religious observances corresponded with the more southern tribes, I have, in accordance with my understanding, traced throughout the three grand divisions of the globe a triad of divinity, as symbolized by the equilateral triangle, and have evidenced its existence as a symbol from the primæval days of man.

It yet, however, remains for me to show how it found its way into Britain, how it became employed in the science of Masonry; to explain its different properties and characters, and to trace its ascent up the Masonic ladder to the degree of Knight Templar, in which we find it intimately blended with the most sacred emblem of the Christian faith. This, however, comprises a field of inquiry so wide, so replete with matter, and so inseparably connected with a consideration of all our Masonic symbols, customs, and observances, that it must form the subject of another treatise.

MASONIC NOTES AND QUERIES.

LANCASHIRE MASONIC SONG BOOK.

THE practice alluded to by Bro. H. J. Hinxman, M.D., in No. 15 of the *Magazine*, seems at present to be peculiar to Lodge No. 150, where it is never deviated from. The custom is not usual in Lodges Nos. 50, 226, and 333, though the brethren of all the three Lodges are in the habit of singing Masonic songs, intermingled with others. The work inquired about by Bro. M. Cooke, in No. 16 of the *Magazine*, is the same no doubt as that mentioned by Bro. Dr. Hinxman. An allusion to it will be found in the *Freemasons' Magazine and Masonic Mirror* (vol. iv. or v.), in the report of a meeting of Prince Edwin's Lodge, No. 150; my file of the *Magazine* commencing with January, 1859, I am unable at present to give more particular reference. As Bro. M. Cooke wishes for an exact transcript of the title page, I have great pleasure in now sending one, which is as follows:—

"The Free Masons' Melody, being a general Collection of Masonic Songs, Cantatas, Duets, Anthems, Odes, Eulogies, Catches, Gleees, Sonnets, Oratorios, Prologues, and Epilogues (chiefly adapted to familiar Tunes), containing the largest number hitherto published, and many that never before have been printed, to which are added, the Royal Free Masons' Charities, a List of the Officers of the United Grand Lodge, with the Remarkable Occurrences in Masonry, and a List of Lodges down to the Present Time. By the Brethren of Prince Edwin's Lodge, No. 209, Bridge Inn, Bury, Lancashire. Bury: Printed and Sold for the Society, by R. Hellawell, Market Place. 1818."

The book consists of 432 printed pages, demy 12mo. The compilers of the above mentioned volume have been more zealous than wise; for along with the finest Masonic poems of every description which they could bring together, they have included many doggerel productions, and a great number of songs written by brethren who have been initiated into the Craft and yet failed to perceive the real meaning of our beautiful symbolic teaching. Thus their definition of Freemasonry is not merely conviviality, but downright drunkenness. Anxious, like our V.W. Bro. Kelly, to see "a good collection of English Masonic songs" published for the use of Lodges, so that brethren may have no excuse for ever introducing any that are unbecoming our meetings, I trust I may not be thought taking too much upon me when I suggest, that before a second edition of the *Freemasons' Melody* is ever issued, it will be for the good of Masonry in general that the work be carefully re-edited.—GEORGE MARKHAM TWEDDELL.

ETYMOLOGY OF THE WORD "COWAN."

I, for one, thank Bro. Matthew Cooke for his paper on the etymology of the word "Cowan" in your No. 14 of October 5th; and would, in regard to his notes, only remark that, granting Jamieson's notice of "Cowan" to be correct and properly applicable to inferior workmen in Masonry, &c., &c.—as Bro. Cooke correctly quotes at length—I do not quite agree that our defence is against inferior workmen as such, but rather as *Coyons*, which I find in the Delphin French and Latin Dictionary of Monsieur L'Abbé Danet (Lyons edition, 1721), to be a *mot populaire et bas*, and to signify *lasche, poltron*, and to be translated by the Latin words *ignavus, recors*, faint hearted, cowardly, lazy; or in Swedo-Gothic, *kughon* a silly fellow, *homo imbellus* a poltroon. But still this etymology does not to my mind appear to carry the meaning of "cowan" far enough, nor without a certain elasticity of imagination convey the reason why cowans should be totally excluded from a Mason's Lodge of any degree, seeing that even the uninitiated, who are not Masons, are admitted under proper regulations; although want of courage, diligence, and skill, should operate as a bar to Masonic admission and advancement, yet not peculiarly so more than many other qualities not heard of in "good report." It therefore seems to me that we must still seek for the reason of the special, unconditional, and total exclusion of cowans as "cowans to Masoury," by reference to some peculiar meaning proper to that very term as used in Masonry. We are not helped in this inquiry by quotations of the word or its illustrated uses in Masonic documents, because, whatever "cowan" means, it may be taken fairly to mean now what it always meant among Masons, namely, something shocking and antagonistic to the spirit and nature of Freemasonry, its objects, and its obligations. It is certainly to be regretted that we should still have to seek the etymology of a word which has been in familiar use for so long with certain conventional meanings attached to it by Masons, and still more that orthographical similarity alone should have led us—in the Hebrew *cohen*, the Greek *κωων*, the Latin *quietus* whence *coy*, the Swedo-Gothic *kughon*, the French *coyon* and *couarde*, or in old French *culvert*, *i. q. culum vertere* to turn tail, the Italian *codardo* with the same radical sense, the Icelandic *kufwa* to cow, *i. e.* to depress with fear, the Arabic *gabana, corin*, to defraud, &c., &c.—to seek for the meaning of a word specially used by Masons, and that, apparently, not with a close regard to its general vernacular meaning. What we want is, to have "cowan" put before us, definite and constant in its meaning as applied by us, and consistent with the sense of its root as popularly used (if we can find it), without any strained or straitened imagination to help us. This, I think, is the desideratum with Bro. Cooke as well as myself and many others I know, and in the same spirit of deferential but sincere inquiry which seems to actuate Bro. Cooke, I would offer him and your readers the following extract of Masonic notes I have from time to time made for my own satisfaction.

"Cowan" from what I have been able to make out, is not of Hebrew, Greek, Arabic, Roman, Teutonic, or French origin, nor have we, so far as I can ascertain, evidence of its use in Freemasonry before the era of Masonic excellence in Scotland, where the word is still vernacular, but not to my knowledge in any sense similar to ours, except in the West of Scotland as a slang term of reproach applied to black sheep, *knob sticks*, or other degenerate, political, and trade unionists; and I deem it not improbable that this use of it is rather the derivative than author of the Masonic sense of "cowan."

Sir Walter Scott, in "Rob Roy," puts the word into the mouth of a Gael, when he makes Allan Inverach say "She does not value a Cawmil (*i. e.* Campbell) mair as a cowan, and you may tell McCallum More (the Duke of Argyll) that Allan Inverach said sae;" and as explaining the sense of "cowan" he makes Major Galbraith reply "There ne'er was *treason* in Scotland but a Cawmil was at the bottom of it." Now Sir Walter Scott was a good Mason, and also (perhaps more to our present purpose) a sound and critical Scotch scholar, and I think may be taken as an authority here; and this sense of the word "cowan" I believe to be that accepted for the word in its use by the ancient Freemasons of Scotland, apart from that other vernacular "cowan" as defined by Jamieson to mean a lazy and inferior stonemason or dyker, which, by the bye, means "fencer," or fencemaker of turf or stone, or ditch—"dyke" being ditch in Scotland as well as England, *testante*, old Scotch proverb:—"February fill the dyke with either black or white," *i. e.* dust or snow.

I think that our "cowan" is of Scotch origin, but derived from the Erse or Gaelic stock, rather than the Saxon. Sir Walter Scott makes a Gael use it as a term of reproach against the then Duke of Argyll, well known to be no lazy bungler at any work

he undertook; but a skilful, deep and politic personage, notorious for his *Punica fides* amongst the highland clans, and an ally of the Hanoverian government for the purpose of breaking up the Celtic feudal principles and clan combinations. Now the Gaelic or Erse language as spoken in the neighbourhood of Inverness, and perhaps elsewhere in the north of Scotland, has the word *couachan* pronounced *koo-a-chan* (the *ch* gutturally), which means literally a faithless, base and contemptible fellow, void of moral worth, and is applied to a coward, also to a traitor; in both cases, because of the base nature of the character who wants courage, and cannot be trusted. The force of "couachan" being increased by its being itself a diminutive—*couachan* pronounced softly, and not gutturally, would be *cowa'an*, and here I believe we have the very word *cowan* of our Scotch Masonic formula, in the same sense—a base man in whom trust cannot be reposed—one, in short, void of all moral worth, and who cannot seek the tyled recess uninfluenced by mercenary or other unworthy motives; literally a *couachan*, and therefore the interdicted and anathematized "cowan" of Masonry."

It is worthy of remark, that the Swedo-Gothic *kughon*, and the Gaelic *couachan*, should both embrace the guttural diphthongs *gh* and *ch*, which we know are perfectly convertible; and it is possible that there may be between these two words more than a mere orthographical affinity. I trust that some brother having access to the means will improve the occasion by tracing their etymology more in detail, and favouring us with his results.—M. D. No. 68, Haddington St. John's, Kilwinning; P.M., No. 786; P. Prov. S. G. W., Stafford.

WHO WAS G. FIELD?

In that very useful work, Watts's *Bibliotheca Britannica*, vol. iv., under the head of "Masonic City," a reference is made to a "Proposal for a new System of Circular Architecture, and Plan of a Masonic City. Phil. Mag., vol. 29;" and on a reference to the 29th vol. of the *Philosophical Magazine*, p. 97, there is this system advocated by G. Field, Esq. In the plates that accompany the description (fig. 5), is a ground plan of such a city, the main roads forming a double intersecting triangle, and presenting at first sight somewhat of a Masonic emblematic appearance. The question I propound is, was G. Field a Freemason, and if so, what is known about him?—QUINCUNX.

CHAPITRE DE CLERMONT.

As Masons our fraternal intercourse often brings us into intimate relations with continental brethren, and we hear much of various orders, and rites, that are to us wholly unintelligible, one of which, the Chapter of Clermont, we are frequently reminded of, and when asking for a history or definition of its antiquity, purposes or powers, we constantly receive such curious accounts that we are more mystified than ever. Can you help us out of the difficulty?—E. J. S. and T. T.

[Our brethren hardly need to be informed that the history of the *hauts grades* is a very complicated one, and into which we do not propose to enter, but confine ourselves to a reply to the query of E. J. S. and T. T. Somewhere about the middle of the last century, the degrees of the French Lodges had assumed such a state of antagonism and dissension, owing to the many inventions and interpolations of unscrupulous, or needy brethren, that the Prince de Clermont, Louis de Bourbon, who presided over the Masonic fraternities, together with many influential brethren, became so disgusted with what had been done, in devising new degrees, that they resolved to put a stop to the evil, which they set about in that most effectual way to produce uniformity, by instituting another system. At the head of this party was the Chevalier de Bonneville, and in compliment to the prince, their head, they called the Chapter after him. In its rite it included all the system of Scotch Masonry which was brought forward by the Chevalier Ramsay, numbering somewhere about one hundred grades of continental Masonry denominated "Ecosais," and which were spread over Germany and the north of Europe, by the officers of the French army, and more especially by the Baron de Hund, and the Marquis de Bernez.]

FIRST LODGE IN NORTH AMERICA.

When was Masonry first instituted in America?—J. HODGES.

[According to Preston, the first Freemasons' Lodge in North America was established in New Jersey in the year 1730, by a warrant of the Grand Lodge of England, under the hand of the Duke of Norfolk, Grand Master.]

MASONRY IN MEXICO IN 1828.

Will some one, who is better read than myself on the politics of Mexico, tell me where I can find an account of the two

national parties of Mexico, distinguishing themselves by the names of Ecossais and York, taken from the different initials of Freemasonry? And may I also inquire further, if these rites have formed any other political rallying cry?—A YORK MASON.

MASONRY AND THE SOCIETY OF FRIENDS.

“As Masons,” the song says:—

“Christians, and Jews, and Turks, and Pagans stand,
One blended through, one undistinguished band.”

Are there amongst us any members of the Society of Friends? I am induced to ask this question as the well known repugnance of that sect to take an oath makes it seem improbable that any of them are ranged under our banners; and if so it is a curious circumstance that there is one sect, and one alone, who are not partakers of our mysteries.—A. B. C.

GERMAN OPERATIVE MASONRY.

A friend, not a Mason, but an architect of some notoriety, has informed me that the operative German Masons have, in common with other handicraft trades, a peculiar sign and token, whether similar to that of the Freemasons he does not offer an opinion, but states that they are divided into two classes, *Wort Maurers*, and *Schrift Maurers*, i. e. Word Masons and Writ Masons. The Word Masons have no proof to give of their having been regularly apprenticed but by words and signs, while the Writ Masons are those who have not only the words and signs, but regular legal indentures. As an eminent master builder has lately stated, in a letter to the *Times*, respecting the supply of workmen in consequence of the strike, that his firm intends importing skilled labourers from Germany, some of the masters of work, who are members of our society, should keep this in mind and, when occasion presents itself, ascertain if these Word Masons hold anything in common with the Craft, for if they do the information is of immense importance as a connecting link between the operative guildsman of the dark ages and the speculative Mason of the present day.—EKOOO.

KNIGHTS TEMPLARS' FIRST MEETING IN AMERICA.

When did the first meeting of Knights Templar take place in America?—JACQUES.

[According to Cross's Masonic Templars' Chart, p. 94, it is stated to have been on the 12th of May, 1797, at Philadelphia].

IS MR. SICKLES A MASON?

Being in company with an American brother lately, among many names well known to us on this side the Atlantic, he mentioned Mr. Sickles, the hero of a late scandal in New York; can it be true that he is a Mason?—J. C.

[We cannot positively take upon ourselves to say, but refer “J. C.” to p. 950 of the *Freemasons' Magazine* for December, 1857, where he will find “D. Sickles, Min. of State,” attached to the minutes of the Supreme Grand Council, 33°, New York].

REFERENCE TO QUOTATION WANTED.

Where do the lines occur?—

“God hath made mankind one mighty brotherhood,
Himself the Master, and the world their Lodge.”

P. G. S. D.

THE THREE T'S, OR TRIPLE TAU.

Strolling the other day into the court of the Lords Justices, in Lincoln's-inn, I was struck by an escutcheon above the dais bearing three T's, disposed thus, T^T T. To what can it allude? Perhaps some legal brother, or companion, can solve the mystery.—AN R. A. COMP.

THE RED CROSS OF CONSTANTINE.

Inquiry was made by one of the correspondents of *Masonic Notes and Queries* about this degree. It is essentially Christian, and the incidents on which it is founded are said to have occurred in the reign of Darius, king of Persia. The habit of the order is a white robe, or tunic, with a cross fleury on the left side made of red velvet, having a letter X with a P rising from it, embroidered on the centre, and the letters Ω upon one arm of the cross, and A upon the other. The style of the Grand Commander is, “Illustrious Grand Master.”—ROSSY CROSS.

BRITISH LODGES OF ILLUMINATI.

In Bro. McConochie's *Short Defence of British Freemasonry* the following passage occurs:—“With respect to the Illuminati, Professor Weishaupt, the founder of the order, is still alive, to vindicate, if he can, his own character and cause; and should he continue silent, when both have been so forcibly attacked, it will certainly be no inconsiderable argument of the truth of Professor

Robison's assertions. But, admitting the whole to be true, we can trace no kind of connection between British Freemasonry and the tenets of the Illuminati, unless, as the Professor seems to insinuate, we are in the plot, though we do not know it. I am, however, firmly convinced, that before Professor Robison's publication appeared in the world, more than three fourths of the Freemasons of Great Britain never heard of the existence of the order; and I cannot help thinking the Professor deals unfairly by his quondam brethren, and still more unfairly by his country, in not naming the places where the ten lodges of Illuminati in Britain are held, in order that we might be on our guard against ‘those wolves in sheep's clothing,’ whose sentiments and views are so dissimilar from our own.”

The writer would like to know if the words he has underlined above,—“where the ten lodges of Illuminati in Britain are held,”—ever has received a satisfactory elucidation, as they must have become known in time—and of whom they were composed. This is one of those questions that old members of the Craft can the more readily answer, and it is important in an historical point of view, that these difficulties should be cleared up. There can be no fear of wounding the feelings of any living brethren by disclosing what is known of the association in question, and those who could enlighten us are but few in number, and ought not to let the secret die with them.—HENRY J. B.

Poetry.

SELECTIONS FROM POETRY OF THE SEVENTEENTH CENTURY.

AN ANTIENT SONG.

LET Nell in smiles be ever seen,
And kind as when our loves begun;
And be my pastures ever green,
And new crops spring when harvest's done,
My cattle thrive and still be fat,
And I my wish shall find in that.
Oh let my table furnished be
With good fat beef and bacon too,
And nappy ale be ever free
To strangers that do come and go.
My yards with poultry and with swine
Well stored, and eke my ponds with fish,
My barns well crammed with hay and grain,
And I shall have in this my wish.
Let me in peace and quiet live
Free from all discontent and strife;
And know from whom I all receive,
And lead a homely harmless life.
Be neat, in homespun clothing clad;
And still to add to all my bliss,
My children train in fear of God,
And all on earth I wish is this.

THE CHRISTIAN PHILOSOPHER.

BY SIR WILLIAM DAVENANT.

THE good in graves, as heavenly seed, are sown,
And at the saint's first spring, the general doom,
Will rise—not by degrees, but fully blown—
When all their angels to their harvest come.
Cannot Almighty Heaven (since flowers which pass
Thawed through a still, and there commingle too,
Are raised distinct in a poor chymist's glass)
Do more in graves than their alembicks do?
God bred the arts, to make us more believe
(By seeking Nature's covert mysteries)
His darker works, that faith may thence conceive,
He can do more than what our reason sees,
Oh coward faith—religion's trembling guide!
Whom even the dim-eyed arts must lead, to see
What Nature only from our sloth does hide
Causes remote, which Faith's dark dangers be.
Religion, ere imposed, should first be taught—
Not seem to dull obedience ready laid,
Then swallow'd straight for ease; but long be sought—
And be by reason counselled, though not swayed.
God has enough to humankind disclosed;
Our fleshly garments He a while receiv'd,
And walked as if the Godhead were deposed,
Yet was he then but by a few believed.

The faithless Jews will at this doom confess—
 Who did reject him for his low disguise,
 But if he could have made his virtue less,
 He had been more familiar to their eyes.

Frail life! in which thro' mists of human breath
 We grope for truth, and make our progress slow
 Because by passion blinded—'till by death
 Our passions ending we begin to know.

Oh reverend death! whose looks so soon advise
 E'en scornful youth—whilst priests their doctrine waste—
 Yet mocks us too; for he does make us wise,
 When by his coming our affairs are past.

Oh harmless death! whom still the valiant brave,
 The wise expect, the sorrowful invite,
 And all the good embrace, who know the grave
 A short dark passage to eternal light.

CORRESPONDENCE.

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

THE CASE OF MISS CRANE.

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

DEAR SIR AND BROTHER,—Referring to my last letter, which you were good enough to insert in your number of 15th Oct. last, relative to the case of Miss Crane, candidate at the election of the Governesses' Benevolent Institution, and formerly pupil of the Girls School—will you allow me, through your columns, to thank those brethren who have taken interest in the case, and to state that she was successful at the recent election. She polled 294 votes, making with her previous votes 2,390, and was second on the poll.

I am, dear Sir and Brother, yours truly and fraternally,
 JOHN SYMONDS.

3, Ingram-court, Fenchurch-street, E.C.,
 8th Nov., 1859.

A MASONIC APPEAL.

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

DEAR SIR AND BROTHER,—I have just received the accompanying note from Bro. Wm. Evans, the son of the known and respected Masonic jeweller of Great Queen-street.

I have for some time sought for a situation for this young man, but without success, and I therefore conclude, with your kind permission, to ask the brethren generally whether any of them can give or obtain for him employment, in however humble a capacity, whether in private establishment or a public office.

I shall be happy to hear from any brother who can do this service for Bro. Evans.

I would observe, that this is not an appeal for charity; I know that would be declined. The object is to be employed, anyhow, anywhere, whereby he can obtain an honourable livelihood.

I remain, dear Sir and Brother, very truly yours,
 JOHN MOTT THEARLE.

198, Fleet-street, London, Nov. 4th, 1859.

"3rd November, 1859.

"DEAR SIR AND BROTHER,—Knowing you to have been an intimate friend of my late father, I am induced to solicit your advice as to what steps I should take to better my position. I am sorry to say that, through unavoidable losses and misfortunes, I have been obliged to discontinue my Masonic business and seek some other employment; I should be thankful for any occupation, and would cheerfully accept a small rate of remuneration to commence with, my earnest desire being to keep myself and family respectable. Knowing the influential connection you command, I thought perhaps you might be able to interest yourself some way in my behalf; and your doing so would be a truly Masonic act to yours fraternally and obediently,

"WILLIAM B. R. EVANS."

THE MASONIC MIRROR.

MASONIC MEMS.

THE consecration of the St. James's Union Chapter, No. 211, and the installation of Principals, will take place on Tuesday, November 22nd,

at the Freemasons' Tavern—the whole of the ceremonies will be conducted by Officers of the Supreme Grand Chapter, especially appointed by the M.E.G.Z. The business of the day will commence at one o'clock precisely.

THE anniversary festival of the Royal Athelstan Lodge of Instruction, No. 19, is postponed from Tuesday, the 22nd, till Tuesday, the 29th November, when Bro. Levinson, W.M. of the parent Lodge, will preside.

THE Albion Lodge of Instruction, meeting at the Western Masonic Hall, Old Bond-street, will work the ceremony of installation on the 20th instant—Bro. M. Levinson has consented to perform the duties of installing Master; and on the 27th the fifteen sections will be worked.

THE BOYS' SCHOOL.

THERE is no person so likely to damage the position of a man as an injudicious friend—and such a friend Bro. the Rev. C. Woodward, Head Master of the Freemasons' Boys School, possesses in an eminent degree in the person of Bro. Joseph Braithwaite, who has favoured us with a second letter, which we append. Before adverting to the statements in that letter, we will briefly record the proceedings at the general committee of the school on Saturday last, at which Bro. Braithwaite was present, though taking no part in those proceedings. On the minutes of the House Committee being read, Bro. Warren called attention to the minute, which showed that a special committee had been summoned to consider a complaint of Mr. Riley that too much duty was thrown upon him by the Head Master—and asked for some explanations relative to the alleged differences between the masters.

A letter from Mr. Riley to the Secretary having been read, stating that a paper signed by the Rev. C. Woodward and himself, professing to be an agreement between them as to their respective duties, had been so "plausibly" drawn as not to give a correct idea of the amount of his labours, Bro. Hopwood, P.G.D., as chairman of the House Committee on the occasion when the complaint of Mr. Riley was brought under consideration, stated that a committee was summoned, owing to the receipt of a letter from Mr. Riley, the second master, almost before he had been a week in office, asking the committee to define the duties of his position. At that committee he handed in a written paper, which Bro. Hopwood read, and which with great particularity entered very minutely into his employment, half hour by half hour, from six o'clock in the morning until eight o'clock in the evening, and by which it would certainly appear that he had the whole burden of the management thrown upon him. Bro. Hopwood, however, explained, that on being questioned Mr. Riley admitted that the labours of the school were shared with him by the head master, though owing to the alterations in the school house not being yet completed, he was being continually called out to give directions to the workmen, or from other causes; and the Rev. C. Woodward stated that it was true heavier duty might have devolved upon Mr. Riley for a short time than would ultimately be the case, owing to the incompleteness of the alterations in the school house, and the number of new pupils admitted; but at the same time an equal pressure bore upon himself. Looking at all the circumstances, the committee suggested that the two masters should agree between themselves on their respective duties, and submit the result to the House Committee at the next meeting. This they agreed to do, and at his (Bro. Hopwood's) suggestion, the Rev. C. Woodward and Mr. Riley shook hands, and the committee separated, believing they had restored peace between them. Since that time a statement of the duties of the two masters had been drawn up and signed by them, and he was now as much astonished as any brother could be, at hearing the letter of Mr. Riley, declaring that a statement, to which he had placed his signature, was so "plausibly" drawn up as to be calculated to deceive the committee, and he was at a loss to imagine what excuse Mr. Riley could offer for signing a document which he so described.

Bro. Warren thanked Bro. Hopwood for his explanation, from which he stated it was clear that differences still existed between the masters; and as a house divided against itself could not stand, neither could a school with differences between the masters be efficiently conducted. Having no acquaintance with either master, he moved that the letter be referred to the House Committee for consideration, with a request that they would report thereon at the next meeting of the General Committee. Bro. Warren at the same time, remarked upon the agreement for a division of labour between the masters, as laying down a system of education positively absurd in such a school, and

impossible to be efficiently carried out. Bro. Hopwood seconded the resolution, which was carried unanimously.

And here our notice would have ended, if penned at all, but for the letter of Bro. Braithwaite. He, however, compels us to take up the cudgels, and, though we are reluctant to interfere with the internal management of the schools, we are compelled, in the interests of the subscribers and of the pupils, whose future prosperity in life depends in a great measure upon the efficiency of their education, to do so. We shall pass over that portion of the letter in which Bro. Braithwaite attempts to draw a distinction between correspondents and ourselves, which—when we make statements, though founded upon information coming to us from others—we altogether repudiate. We also affirm that the facts of the case show that the two masters are *not* united in action, and that, therefore, differences exist between them; and it is a mere begging of the question to say that there had been no personal dispute. As regards the designing and superintending the alterations in the school, we always understood that that had been done by Bro. Roberts, the architect, and it is quite new to us that Bro. Woodward has had anything to do with them, beyond perhaps answering a few questions of the builders or workmen.

But there is a question of far greater importance than the disputes between two gentlemen, which may be easily settled by the committee asking for the resignation of one or both;—and that is the nature of the education to be afforded to the pupils—and here, without in any way wishing to disparage the talent of the Rev. C. Woodward, we must be allowed to say that he wholly misunderstands the institution over which he has been called upon to preside, as evidenced in the plan of education signed by him and Mr. Riley. Our boys are not designed for the university, but the majority of them will probably, on leaving the school, have to prepare for “roughing it” in the world and obtaining their living by the labour of their hands and the sweat of their brow; and to such Latin, Greek, and the last book of Euclid, will be perfectly useless, even if they had time to properly master them before the age of fourteen, at which they leave our care. Some few of the boys may probably obtain admission into the merchant's counting house, and to them French will be almost indispensable, and German far more useful than either Greek or Latin. What is wanted in our school is, an education which shall fit the boys for the practical duties of life—that which is known as a sound commercial education, with bookkeeping, mensuration, French and German; leaving the classics for those, if such there be, whose guardians can, after they leave our school, give them a higher education to fit them for the learned professions. We by no means underrate the value of a classical education, but it is folly to expect boys of the age of fourteen to attain even a decent smattering of that which the young men of the higher classes devote their lives to the age of twenty-one or twenty-two to become versed in.

We have not forgotten the report of the examiner of the boys, Bro. the Rev. A. R. Ward, G. Chaplain, made only in March last, in which he says—“Some of the boys acquitted themselves very well indeed, especially Crichton and Guanziroli; some of the others, however, very indifferently. The subject in which there was the greatest deficiency was arithmetic; that was badly done by *all*, several of the boys not answering, or trying to answer, *one single question*. The spelling was generally bad.” In the face of such a report—and before efficiency has been attained in these most essential branches of education—to talk of Greek, Latin, and the last book of Euclid, is simply absurd—and proves to our mind that the Rev. Charles Woodward *does not yet understand* the object of the establishment over which he presides. We trust that our Rev. Bro. Lyall—than whom we should conceive no man to be more competent—or some other member of the House Committee, will undertake to revise the scheme of education, bearing in mind the position the boys are probably destined to hold in the social scale, and the period which is allotted to them for the completion of their education—resting assured that should there at any time be an Admirable Crichton, an Isaac Newton, or George Stephenson amongst them, his own force of character will soon demonstrate the studies in which he takes the greatest interest; and we will be the last of the governors to protest against the highest possible education being given to him.

Until then we may well rest content with such an education as the majority of tradesmen's sons obtain at our private commercial schools, and at the public schools where boys are brought up to fill positions in the mechanical and commercial world.

We conclude by laying before our readers the letter of Bro. Braithwaite which is couched in the following terms:—

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

SIR AND BROTHER,—In reply to your article upon my letter, wherein you say “you do not see any necessity for such strong language,” I beg to say I had two reasons for using it:—

First. Because the complaints were of so serious a nature, that they would undoubtedly cause an irreparable injury to the institution when spread abroad in the provinces.

Second. After Bro. Woodward has designed and superintended the alterations that have made the school what it now is, (and it only requires the brethren to see it to admire it)—after he has laboured hard during the vacation to get it as forward and complete as possible—the charges against him drew forth such language as they deserved, and such as I hope will convince our provincial brethren that there was no cause for such “strange communications.”

I am charged in the same article with accusing you of having told a “barefaced lie.” Unless you did not receive the strange communications you published, you need not take to yourself an accusation intended for the originator of the reports.

And now with regard to “official information.” I trust you are satisfied after the explanation given at the last General Committee by our worthy Bro. Hopwood, that although the assistant master, Mr. Riley, did lay a complaint before a special House Committee, there never was a dispute between the two masters; that the head master had not so much as an idea that a complaint had been made until he was called before the said House Committee; and that the head master has not been absent even for one day.

Finally, I trust before any of the brethren forward you a report respecting either of our charitable institutions, they will previously certify themselves as to the verity of such report.

I am, Sir and Brother, yours very fraternally,
Notting Hill, November 8th, 1859. JOSEPH BRAITHWAITE.

METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—This Lodge held its second meeting this season, on Monday last, at the Freemasons' Tavern, Bro. D. Ross Farmer, W.M., presiding, the whole of his officers being present, likewise the following P.Ms.—Bennett, Apted, Newton, Clements, Le Gassick and Robinson. The business of the evening consisted of three raisings, three passings, and two initiations (Messrs. Charlton and Thoburn). Bro. W. Smith in a very handsome manner, offered to serve as steward at the festival of the Royal Benevolent Fund, which will take place on the 25th January, 1860, when it is expected that a larger number of the Craft will be present than heretofore. This institution, the youngest of our Masonic charities, is still the weakest, although not the least useful, and ought to be well supported by the craft. We understand that eighteen Lodges have sent stewards for the next festival.

STRONG MAN LODGE (No. 53).—The second meeting for the season of this Lodge was held on Thursday, November 4th, at Bro. Ireland's, the Masonic Hall, Fetter-lane, Bro. Lundy, W.M., presided, supported by his officers, Bros. Dickie, S.W.; Ditchman, J.W.; Hales, S.D.; White, J.D., and Chambers, I.G. The Worshipful Master, with his usual ability, initiated three gentlemen into the Order, after which he performed two passings and one raising. A letter was received from the Grand Lodge, warning the brethren against a spurious Lodge established at Stratford, in Essex, under the title of the “Reformed Lodge of Memphis,” and cautioning them against receiving any of the members thereof. The letter was ordered to be inserted on the minutes. The Lodge was then closed, and between thirty and forty brethren sat down to an excellent dinner. After which the usual loyal and Masonic toasts were given, and the evening was spent in the true spirit of Masonry.

ROYAL JUBILEE LODGE (No. 85).—The monthly meeting of this Lodge was held on Monday evening, November 7th, at Anderton's Hotel, Fleet-street, Bro. Clemow, W.M.; Bro. Clout, S.W., and Bro. Lascelles, J.W., being present. No business was transacted, but the members dined together, in addition to Bro. Ward, P.M. No. 12; Bro. Ruston, S.W. No. 82, and Bro. Workman, No. 206. The usual toasts were given, and the evening was most harmoniously spent.

LODGE OF GOOD REPORT (No. 158).—At the regular meeting, held on Thursday, November 3rd, at Radley's Hotel, Bridge-street, Blackfriars, Bro. Charles Smale, P.M., acted as W.M., in the absence of Bro. Aguilar, recently appointed to a command of one of H.M.'s gunboats. Bro. Hobbs was raised to the third degree. A ballot was taken for the admission of a gentleman to be initiated at the ensuing Lodge. Bros. How and Merton were visitors on this occasion. After the business of the Lodge was concluded, the brethren dined together.

ST. THOMAS'S LODGE (No. 166).—This Lodge met for the first time this season at the Freemason's Tavern, on Saturday, the 5th of Nov., Bro. Luce, W.M.; Cockcraft, S.W.; Batty, J. W. (*pro tem.*); Archer, P.M.; Wyatt, P.M. and Sec.; G. States, P.M. (G.S.B. for Berks and Bucks,) and many other brethren being present. The Lodge having been opened in the three degrees, the W.M. vacated the chair, and requested Bro. Archer, P.M., to undertake the ceremony of the third degree, which he very impressively performed by raising Bro. Gilbert to that sublime degree. The W.M. again resumed the chair, when five candidates were

proposed for initiation at the next meeting, and two to join. After dinner, to the toast of "The Visitors," Bro. Collins, W.M., of the Beadon Lodge, returned thanks. He said, to speak a word in praise of the excellence of the working was but to repeat that which they must be tired of hearing; he would, therefore, conclude by thanking the Lodge for the hospitality to "the visitors," at all times so liberally dispensed. A delightful evening was passed, much enlivened by the vocal abilities of Bro. Cockcraft, S.W., and Bro. G. States, P.M.

UNITED STRENGTH LODGE (No. 276).—The second regular meeting of this well known Lodge took place on Tuesday, the 8th inst., at St. John's Gate, Clerkenwell, when as usual there was a full attendance of members and visitors. The Masonic business of the evening gone through by the W.M., Bro. T. H. Bromley, was highly satisfactory to the assembled brethren. After which the brethren adjourned to a most sumptuous banquet, which reflected great credit on the worthy host of this well known hostelry.

BELGRAVE LODGE (No. 1051).—This Lodge held its first anniversary on Wednesday, at the Lodge room, Denbigh Place. The chief business was the installation of the W.M. elect, Bro. Froud; this imposing ceremony being performed by the retiring W.M., Bro. Woodstock, whose reputation as an able Mason and a ruler of the Craft is so well known and appreciated; and it is needless to say, that in his hands the ceremony lost nothing of its beauty and impressiveness. On being installed, Bro. Froud received the salutations of the brethren in the three degrees according to ancient custom, and invested his principal and other officers, appointing Bro. Runting, S.W., and Bro. Grogan, J.W. On the termination of Masonic business, the brethren, to the number of thirty, including a large number of visitors, sat down to dinner. A distinguished P.M. of the St. James's Union Lodge (No. 211) added greatly to the harmony of the evening by singing some pleasing ballads.

PRINCE WILLIAM FREDERICK LODGE (No. 1055).—An emergency meeting of this Lodge was held on Saturday, November 5, at the Knight of St. John Tavern, St. John's-wood, when Bro. F. Goodchild was raised to the dignity of Master Mason, and Bro. Count de Waszkowsky passed to the degree of F.C. These ceremonies completed, the Lodge was closed, and the brethren retired to dinner, which was followed by the usual toasts and speeches, the evening being spent in a social and agreeable manner. The W. M. in the course of the evening alluded to the visit of Prince William Frederick and his illustrious wife to this country—the Lodge was named after and under the especial patronage of his royal highness—and he (the W. M.) hoped the Lodge would be honoured by a visit before his royal highness returned home, a communication having been forwarded to ascertain his royal highness's pleasure, the result of which would be communicated to every brother of the Lodge.

PROVINCIAL.

BRISTOL.

BRISTOL.—*Moirs Lodge* (No. 408).—At the regular monthly meeting of this Lodge, held at Freemasons' Hall, Bristol, on Wednesday, the 2nd instant, there was a numerous attendance of visiting brethren, the R.W.D. Prov. Grand Master having signified his intention of paying an official visit together with his officers. The business of the Lodge consisted in the election of Worshipful Master, Treasurer, and Tylers for the ensuing year. Bro. Thos. Bell, Prov. G. Supt. of Works and P.M. of the Colston Lodge, No. 886, was unanimously chosen as Master; Bro. Wm. Harris, P.M., Prov. S.G.W., re-elected Treas.; and the Tylers re-appointed. This important business having been disposed of, the R.W.D. Prov. G.M., Bro. Wm. Powell, (P.M. of this Lodge), was announced, ordered to be admitted, and received with customary honours. He was attended by Bros. Jno. Kirby, P. Prov. S.G.W.; Jno. Linter, Prov. G. Sec.; J. A. Page, Prov. G.D.; A. Dimoline, Prov. G.D.; Thos. Bell, Prov. G. Supt. of Works; C. R. M. Powell, Prov. G. Org.; W. H. Bowden, Prov. G. Purst.; F. A. Ware and N. B. Sherard, Prov. G. Stewards. The R.W.D. Prov. Grand Master congratulated the brethren of the Moira Lodge upon their selection of W.M., although in his private capacity, as a member of the Lodge, he regretted that circumstances had compelled them to set aside two very old rules which had for many years been regularly adhered to in this Lodge, viz.—that the W.M. should invariably pass through the Junior and Senior Wardens' chairs in succession; and also, that no Past Master of another Lodge should be elected. He thanked the brethren for the liberal manner in which they had contributed to the Masonic fund he had been instrumental in raising towards the restoration of Saint Mary Redcliffe Church, a fund which, in a very short time, had reached nearly £500. He also alluded to a subject now under the consideration of many influential provincial brethren, viz.—the right of Provincial Lodges to a better representation in Grand Lodge, and trusted when the matter came before them it would receive their serious attention. The W.M., having suitably replied, the Prov. Grand Lodge retired, and the brethren were called from labour to refreshment. When the usual loyal and Masonic toasts having been given by the Worshipful Master (the health of the W.Ms. of the various Lodges being responded to by Bro. Dimoline, No. 81; C. R. M. Powell, No. 120; J. J. Peters, No. 221; W. A. Scott, No. 886; and J. MacPherson, No. 986), the Lodge again resumed labour, and was finally closed at ten o'clock P.M. The annals of this Lodge for the past few years afford a striking example of the utter absurdity of framing arbitrary rules, beyond those laid down by the valuable Con-

stitutions of the Order. An attempt rigidly to adhere to the two alluded to by Bro. Powell has been the means of wellnigh breaking up this once flourishing Lodge. Only one W.M. has been elected for several anniversaries out of the pale of the P.Ms., and the attendances are frequently so scanty that the Lodge cannot be opened without the assistance of visitors. We trust, under the influence of the worthy and deservedly popular brother now elected to the chair, brighter days are in store. The installation will take place on the first Wednesday in December.

LANCASHIRE EAST.

MANCHESTER.—*Lodge of Affability* (No. 399).—The regular monthly meeting was held at the Masonic Lodge-rooms, Cross-street, on Thursday, November 3rd. There were present—Bros. Hine, W.M.; Thorley, Higginbottom, Wright, Daniell, Percy, Powell, Titmas, Allan, Percival, Visitors—Bros. Bradley, Jones, Booth, Yates, Failda, Behrend, Baldwin, Haring, Moss, Wright, Nathum, Jackson, Ledward, M. Jones, Heath. The minutes of the last regular Lodge were read and confirmed. After the ballot for his initiation had taken place, Mr. Sinclair was initiated into Freemasonry, and Bro. Wm. Powell was passed to the second degree by Bro. Hine, W.M., four propositions were made for initiation at the next meeting, and one for joining member. Bro. Hine, W.M., stated that since the last meeting, Bro. John James Lundy, P.M. of this Lodge, (residing at Leith), had been in Manchester on business, and as a resolution had been passed at their previous meeting to send Bro. Lundy the P.M.'s jewel, which the Lodge intended to present him with, in accordance with a resolution of the Lodge of August 4th, he thought it would be better for him and the Secretary, Bro. Percy, to wait on Bro. Lundy at his hotel, and in the name of the Lodge, present him with the jewel, which they did. Bro. Lundy expressed himself much pleased with this acknowledgment of his services to the Lodge, and requested that his thanks might be conveyed to the members. The resolution of August 4th, which was beautifully engrossed on vellum by Messrs. Hine and Marsh, Princess-street, Manchester, was presented to Bro. Lundy with the jewel. The remaining business having been concluded, the Lodge was closed, the brethren retired to the refreshment room, and separated at half-past ten o'clock.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

THE quarterly convocation of the Supreme Grand Chapter was held in the Temple, on Wednesday, Nov. 2nd, there being present Comps. Hall, as Z.; Crohn, as H.; Havers, as J.; Roxburgh, Reg.; Clarke E.; Evans, N.; Hervey, as P. Soj.; Rev. A. R. Ward, and King, as Asst. Sojs.; Savage, S.B.; Slight, Stand. B.; Pocock, D.C.; Rev. C. Huyshe, G. Sup. of Devon; S. E. Wilson, P.S.B.; T. R. White, P.S.B.; Gole, P. Stand. B.; Symonds, P. Stand. B.; Bradford, P.D.C., &c., &c.

The minutes of the last convocation having been read and confirmed, the report of the General Committee was brought up. It stated that a complaint had been received from Comp. John Watkins, P.Z. of the St. John's Chapter, No. 196, against the Scribe E., and certain Past Principals of the Chapter, which, after due consideration, they had decided against Comp. Watkins. A petition had been received for a new Chapter, to be attached to the Grand Lodge, No. 1050, Bombay, but the petitioners not all being registered on the books of Grand Chapter, the committee could only recommend its being granted subject to the registration of such companions.

The report having been read, Comp. Watkins rose to move that that portion relative to the decision on the complaint made by him be not approved.

On the suggestion of Comp. J. L. Evans, the complaint and a counter statement were read. From these it appeared that the Scribe E. having sent a circular calling a convocation of the Chapter to Comp. Watkins, as M. E. Z., for approval, he, being a member of several learned and scientific societies, had added about a dozen letters after his name to show the position he held in society, but the Scribe had issued the circulars without such honorary additions to his name. Consequently upon the Companions assembling, Comp. Watkins attended and declared the convocation illegal, as having been called without his authority, and forbade the business being proceeded with. This mandate was not, however, obeyed—a P. Z. took the chair, and the business was regularly gone through and hence the complaint to the committee, which decided that no person has a right to place after his name on a Masonic summons any initials other than those of his Masonic honours, and that the Chapter having been regularly convened, the P. Zs. and other companions were perfectly justified in proceeding to the business, notwithstanding the protest of the M. E. Z.

Against this decision Comp. Watkins now appealed, on the ground that as M.E.Z. his decisions were supreme, and could not be overruled by the members of the Chapter, and he therefore moved that that portion of the committee's report relating to the St. John's Lodge, be not approved.

Comp. Purday seconded the motion, and after a long and animated discussion, in which it was contended that no Master of a Lodge, or Principal of a Chapter can override the book of Constitutions and by-laws, but which we refrain from going into as involving too much of Masonic discipline.—

Comp. Savage moved that the report of the Committee be approved, which was seconded by the Rev. Comp. Huyshe, and carried.

The petition for the new charter was then read, and the warrant granted, subject to the recommendation of the Committee.

Comp. Hervey then brought forward the following resolution:—"That in colonies, where no Grand Superintendent of Royal Arch Masons has been appointed, private Chapters shall be authorised, in cases of real emergency (the reasons of which shall be stated in the returns to Grand Chapter), to exalt brethren at the expiration of four weeks from the time they have received the Master Mason's degree, provided always that in each case the three Principals of the Chapter agree to the emergency." He supported his motion on the ground that the privilege having been granted to colonies where there were Grand Superintendents, ought not in justice to be withheld from those where such officers had not been appointed.

Comp. Gole seconded the resolution.

Comp. Havers still held to his opinion, that it was not desirable to extend the privilege; but knowing that many of his friends agreed with Comp. Hervey that it was desirable, would not oppose further than by abstaining from voting.

Comp. Savage having expressed a similar determination, the question was put, and carried by 11 to 8.

The Grand Chapter was then closed in ample form.

A M E R I C A.

GENERAL GRAND LODGE OF THE UNITED STATES.

[The committee appointed by the convention at Chicago, last September, for the organization of a General Grand Lodge have issued the following address. It will be observed that they address themselves to all the Grand Lodges of the continent of North America. This of course includes Canada; and herein is we fear an obstacle to their success. Whatever advantage might be derivable from an amalgamation of the various Grand bodies within the federal union of the United States—the projectors may be assured that there will not be wanting surmises of concealed political objects if they endeavour to include the British Provinces, and any suspicion of such tactics would, we need not say, immediately paralyse Masonic action.—Ed.]

To the Most Worshipful Grand Masters and Grand Lodges of Antient Free and Accepted Masons on the Continent of North America:

FRATERNAL SALUTATIONS:—By the action of a convention of Grand Lodges, begun and holden in the city of Chicago, Illinois, the 13th day of September, 1859, in a response to a circular issued by the Grand Lodge of Maine, bearing date May, 1857; it is made the duty, as it is the pleasure of the undersigned to address you, and invite your early and earnest attention to the proceedings of the said convention; asking that you will, after due consideration, take such action thereon as, in your wisdom, the interests of your distinguished Grand body, and the interests of Craft Masonry seem to require.

The proceedings of the convention, which form a part of this circular, so fully define the objects of the organization, as to leave little for this committee to say by way of explanation. The Articles of the Association, in their most essential features, have been before the Grand Lodges of the country for nearly a year, in the proceedings of the Grand Lodge of Minnesota, by her M.W. Grand Master, in response to the circular from Maine. A careful comparison of those Articles with these now submitted to your consideration will show the truth of our assertion, that they have been subjected to a patient and searching review by five of our number, as well as the careful scrutiny of a very large convention, representing nearly all the Grand Lodges of the United States, to which the largest liberty was allowed for criticism and amendment. We certify you that the articles agreed upon, and the course pursued in their adoption, give ample assurance of our desire to guard the rights, dignity, and authority of the several Grand Lodges, and to present the basis of an association "potent for good and impotent for evil," on which they may safely unite in promoting the progress and prosperity of our antient and cherished fraternity.

Nor need we devote much time or space to show that Craft Masonry has need of such an organization. In the face of all assertions to the contrary, we array the simple facts unfolded in the history of efforts to secure this object, so fully presented in the proceedings of Minnesota, for 1858. We may also appeal to the able circular put forth by the convention which formed the basis of a national confederation in the city of Washington, in January, 1855.

If we go back to the formation of our national union, we find Pennsylvania nominating or distinguished brother, George Washington, as General Grand Master of Masons, and desiring the Lodges of the country to unite with her in placing him at the head of a General Grand Lodge. Georgia in 1790, South Carolina in 1799, and Pennsylvania in 1800, endeavoured to unite the Grand Lodges in a General Grand Lodge. In 1822, as the result of a convention held in the city of Washington, a resolution was adopted declaring it "expedient and for the general interests of the Order to constitute a General Grand Lodge of the United States."

The circular which was sent out to the Grand Lodges was signed by M.W. John Marshall, of Virginia; M.W. Henry Clay, of Kentucky; M.W. William Winder, of Maryland; Wm. S. Cardell, of New York;

M.W. Joel Abbot, of Georgia; John Holmes, of Maine; Henry Baldwin, of Pennsylvania; John H. Eaton, of Tennessee; M.W. Wm. H. Seaton, of Washington; M.W. H. C. Burton, of North Carolina; M.W. Christopher Rankin, of Mississippi; and M.W. Rev. Thaddeus Mason Harris, of Massachusetts.

As we turn to these early efforts and look back upon these venerable names, most of which are now transferred to "The Records of the Silent Lodge," we are reminded of the words of one of our own living poets (Albert Pike)—

"The dead govern—the living but obey."

The thoughts, the convictions and aspirations of the dead now animate the hopes, inspire the purposes, and direct the energies of the living. It would seem almost disrespectful to their memory to seriously reargue the question now, which they so well demonstrated in the maturity of their manhood.

It is true, their appeal was unsuccessful. Their cherished object was defeated by adverse action on the part of some Grand Lodges. Some of the arguments by which the Masonic writers of that day defeated this effort have been revived and republished in reply to the Maine circular, as the best possible arguments against it. We mean no disrespect to the living or the dead when we say that the circular signed by John Marshall, Henry Clay, and their illustrious compeers, remains to this day unanswered and unanswerable; a monument of Masonic fidelity and sagacity, worthy of their legal, civic, and literary fame, and their moral worth.

The committee deem it unnecessary to urge the consideration that the objects aimed at by the congress are worthy of the most earnest efforts of the ablest minds of the age. These objects are so fully stated in the Articles of Confederation as to need no enumeration. The whole field of Masonic labour and research, embracing all countries and all time, is before us, affording ample scope for our highest energies, leaving neither time nor motive for profitless controversy or arbitrary legislation.

The Masonic fraternity on this continent are in a course of resistless progress in numbers, in mental and moral force, with increasing desires for more light and a broader humanity. Our relations with the older nations, from which waves of population are flowing to us across the two great oceans of the world's commerce, are such as to render it increasingly desirable for us to know the condition and progress of our antient Craft in those countries, where it had long been cultivated before its altars were consecrated on these western shores.

The practical question which all will weigh is—Will the experiment succeed? Will the objects aimed at be gained? If so, will the results justify the endeavour?

That will depend upon those who make the investment, which need not be very expensive surely, if all or a majority of the Grand Lodges shall cordially unite. The expenses of representation need not be a burden, as the meetings will occur but once in three years, and at the same time with the General Grand Masonic bodies. There is an array of talent and learning now in the Order which, if called forth, may furnish a rich intellectual banquet at every meeting, and may accumulate rich treasures of Masonic lore to benefit ourselves and those who come after us.

We believe that Freemasonry has yet a mission, an altar, and a priesthood, with a future more glorious than the past; and that the advancement of Christian civilization, so far from superseding or rendering it obsolete, will but enlarge and elevate the sphere of its labour, and make still higher demands for all the consecrated talent and Masonic skill we can train around our altars. Is it too much for us to ask a fair experiment for the organization here proposed?

May we not hopefully invite all the Grand Lodges on this continent to give their hand and heart to these Articles of Association, and meet us with a full representation of their highest wisdom and skill to the congress proposed for 1862? With this cherished hope, we ask that you will give an early response to this circular, so soon as your Grand Lodge shall be able to consider and decide upon the subject herein presented.

The committee also invite suggestions in relation to the subjects within the range of its inquiry, that may need the early attention of such a congress.

All communications, in reply to this circular, should be addressed to the chairman of this committee, care of Ira Berry, Esq., Grand Secretary of the Grand Lodge of Maine, whose office is at Portland, Maine.

CYRIL PEARL, Maine; A. T. C. PIERSON, Minnesota; ALBERT G. MACKAY, South Carolina; JOHN L. LEWIS, jun., New York; PHILIP B. TUCKER, Vermont; GILES M. HILLYER, Mississippi; BENJAMIN B. FRENCH, District of Columbia; ELBERT H. ENGLISH, Arkansas; JOHN FRIZZELL, Tennessee.

Obituary.

BRO. EDWARD DANN.

THIS venerable brother, an annuitant of the Royal Benevolent Institution for Aged Freemasons of £25 a year, expired at the asylum at Croydon on the 31st Oct., aged eighty-three, leaving a widow, who has been placed on the list to receive half her husband's annuity, according to the laws. Bro. Dann was initiated in the Royal Justice Lodge, No. 172, Deptford, in the year 1801, and having passed through the various

offices, continued a subscribing member for thirty-two years, after which period he was elected an honorary member, and so continued until his death. He was elected to the benefits of the institution in 1853.

THE WEEK.

THE COURT.—The Queen and her family may again be reported as in good health, the Prince Consort having recovered from the indisposition which prevented his going out last week. Prince Frederick William of Prussia and the Princess Royal arrived early on Tuesday morning at Dover, proceeded by special train on the Dover Railway to London, and thence by the Great Western Railway to Windsor, where they were welcomed by Her Majesty and the Prince Consort. Among the visitors to the Queen this week have been the Duchess of Kent, the Prince of Salerno, the Duke of Aumale. Wednesday was the eighteenth birthday of the Prince of Wales. The anniversary was observed with every mark of loyalty and respect; the various parish churches sent forth merry peals; the Royal Standard floated from the public buildings, and *feux de joie* were fired at the Royal arsenals, &c. In the evening there was a goodly display of illuminations. At Windsor Castle the troops paraded before the Queen and Prince Consort, and the members of the Royal Family, &c. In the evening her Majesty gave a dinner) and also an evening party at Windsor Castle.

FOREIGN NEWS.—The Emperor of the French arrived in Paris from Compiègne on Tuesday, and proceeded to the Hotel du Louvre to pay a visit to the Grand Duchess Maria of Russia. The *Moniteur* publishes the following despatch of General Martimprey, dated Oct. 30:—"The Beni Snassen have submitted to the conditions of peace dictated to them. These tribes will give hostages, and will pay tribute as reparation for their unjust attacks. I stipulated that the chief of the mountain should come into my camp in order that I may receive guarantees for the fulfilment of the conditions of peace. He has just left my tent, where I received his visit. In four days I shall settle affairs with Ouchda, then those of the plain of the Angades and the Versants of Zekkara." The preparations for the Chinese expedition continue with great activity. Eight thousand men will probably take their departure during the first fortnight in December. No definite appointment of officers has yet been made to command the expeditionary corps. It would appear that some measures are in contemplation by the French Government to reduce the press to a still lower condition, in doing which they will find an experienced agent in M. Billault, as he has proved his expertness in warning, suspending, and suppressing. The correspondent shows up the "free" mode in which the election of public functionaries is carried on under the universal suffrage system.—*Milan letters* take a view of Italian affairs unfavourable to a satisfactory settlement. The whole country is said to be like a barrel of gunpowder, and ready to explode on the occurrence of the slightest accident. The *Piedmontese Gazette* publishes a decree transferring the Court of Cassation to Milan. The subscriptions to the loan continue; the applications are very numerous, and it is asserted that more than the amount required has already been subscribed. The four assemblies of Central Italy have been called together to receive from the government communications on the subject of the present situation of public affairs. Rumours were current at Genoa on Saturday, that an assembly will shortly be held, in which Modena, Tuscany, and the Romagna will take part; and it is asserted that the object of this meeting is to present Count Cavour as a candidate for the dictatorship of the provinces of Central Italy. Nevertheless we learn since that the National Assemblies of the Romagna, Parma, and Modena, have met, and have unanimously decided on the election of Prince Carignan as regent, while the Assembly of Tuscany has resolved to take into consideration the proposition to create Prince Carignan regent of Tuscany, in the name of the King of Sardinia, and will give its vote on this question immediately. The resolution was received with the cheering of the public. At Bologna, on Monday, the minister, Marquis de Pepoli, read before the Assembly a message, announcing that the government had always pursued a system of moderation, and further stated that the financial resources of the country had during the last quarter increased 1½ million, and concluded by saying that the establishment of a regency would place the credit of the country on a firm footing, and that Central Italy would appear before the Congress with more authority.—*Advices from Naples to the 29th ult.* state that the army of the Abruzzi will go into cantonments during the winter. Sicily is more tranquil. Large public works are spoken of as about to be commenced throughout the kingdom. It is asserted that the principle of an amnesty had been decided on.—*At Zurich on Sunday* the French and Sardinian plenipotentiaries held a conference, lasting from twelve till two o'clock; after which a conference of all the plenipotentiaries was held, which lasted until three o'clock. The signature of the treaty has been delayed on account of Austria claiming payment of the forty millions of florins due by France on account of Piedmont in *conventions münze*, instead of the new Austrian currency. Baron de Bourqueney has referred the question to Paris for instructions, and it is thought that the difficulty will be overcome, and the treaty signed without further delay. It is stated on reliable authority that the Congress will meet in Paris, and not in Brussels.—*On the 4th* the war between Spain and Morocco commenced by the capture of the Seylla, Morocco gun-boat, by the Spanish war

steamer Alava, after an energetic resistance. The French have not performed their promise of carrying the Dons across the Straits.—*A correspondence* has taken place between Senor del Valle, *chargé d'affaires* of Spain at Tangiers, and the Minister of Morocco, Seed Mohamet el Khatib, in which the latter expresses his surprise that the former should have written as he had done (*viz.*, making demands that the minister had no power to grant), when demand after demand had been acceded to, on three different occasions, solely to satisfy Spain; and stating, that if war should result, the Spaniards must be responsible for the consequences. A telegram from Madrid, dated Nov. 5, says that an official decree has been issued appointing General O'Donnell commander-in-chief of the expedition to Morocco. In the correspondence that has taken place between our Government and that of Spain relative to Spanish occupation at Tangiers, the English Government asks for a declaration, that if the Spanish troops should in the course of hostilities occupy Tangiers, such occupation should be temporary, and not extend beyond the ratification of a treaty of peace between the belligerents. This declaration the Spanish Government gave; and also, in reply to the objections of our Government to the occupation by Spain of the coast west of Ceuta, the Spanish Government gave an assurance that they have no intention of occupying any point on the said coast which would be dangerous to the navigation of the Straits. Tuesday's *Gazette* contains an official notification from the Spanish Government of the blockade of the ports of Tangier, Tetuan, and Larache, on the coast of Morocco, effected by the commander-in-chief of the Spanish naval forces on the coast of Africa, on the 28th of October.—*It is stated on reliable authority*, that at the recent interview which was held at Breslau, the Emperor of Russia and the Prince Regent of Prussia have determined not to consent to a revision of the treaties of 1815, or to take part in any Congress in which England would not be represented, the last resolution being proposed by Prussia.—*In the secret sitting* of the Second Chamber to-day, the proposal of M. Herleins to present an address to the Elector in favour of the re-establishment of the constitution of 1831, has been definitely agreed to by 38 against 5 votes. The Elector has refused to receive the address of the Chamber of Deputies, and the Second Chamber is about to pass further resolutions, probably to forward an address to the Federal Diet.—*The Africa* has arrived at Liverpool with dates from New York to the 26th ult. The despatch of General Cass to Mr. Dallas in reply to that of Lord John Russell to Lord Lyons, on the San Juan affair, is said to have been forwarded to England, and is described as being firm and decided (in the American view). The affair, in its present shape is considered serious. The cricket match at Rochester had resulted in favour of the English. The trial of Brown and the Harbour Point conspirators was being proceeded with. The Court has prohibited detailed report of the proceedings from being published. General Mosquera has raised the standard of revolution in New Granada, and taken possession of Lartagona.—*A telegram from Alexandria*, of October 28th, states that the English authorities were making preparations for the transport of troops to China. The English General Malcolm has presented a rich present from her Majesty Queen Victoria to Said Pacha. The *Moniteur* of Wednesday publishes a despatch from General Martimprey, addressed to the Minister of War, and dated near Zekkora, Nov. 6. General Devaux, with two divisions, attacked the Zekkora, and forced the tribes to retire towards the south. General Durieux, by skilful manœuvring, obtained a victory over the tribes equally as brilliant as the victory of Malah. In addition to a great quantity of booty, the horses and arms of the Spahis who had been killed at Sidi-Zaer were retaken. The troops are in excellent health, and spread terror everywhere before them, and the people implore their mercy.—*The Piedmontese Unione* gives the substance of Victor Emmanuel's letter in reply to that of the Emperor Napoleon, according to which the king unequivocally declines to accept the emperor's proposals. The *Unione* was seized for inserting this reply. There are reasons for considering this reply of more than doubtful origin.—*Advices have been received from China to Sept. 26.* A Tourane letter, from a good source, states that a considerable force of Cochinchinese had attacked the French troops, but had been repulsed with severe loss.—*M. Michel Chevalier*, in an able letter in the *Debats*, treating of the state of England, comments on our wealth, our industry, our perseverance, and our resources, and admits that we do well to look to our defences, and that in our doing so there is nothing at which France could take umbrage. Remarking on what he calls our programme—namely, that England should have a number of ships of war equal to that of all the great powers put together, he says if we are bent on this, the time at which we can effect it cannot be far distant, for it is easier for England to build 100 ships than for France and Russia to build 50, as we possess every facility for so doing. He concludes by expressing an opinion that England will only enter on a war if her own security be endangered.—*On reliable information* it is stated that the question of the Isthmus of Suez will be discussed at the approaching Congress.—*A telegram from Zurich* states that the order to sign the treaties of peace arrived there on Wednesday afternoon. The news that the same have been signed is expected in Paris every moment.

INDIA AND COLONIES.—By the overland mail we have received advices from Bombay to the 12th October. By this arrival we have the gratifying intelligence of the successful result of the operations of the force sent against the Wagheers in Okhomondec. The fort and island of Beyt were taken by our forces on the 7th ult., and the rebels dispersed,

not, we regret to say, without the loss of twenty-four of our men (among whom two officers) and several wounded. The opposition to the Trader and Profession Bill is as strong in Bombay as Calcutta, and meetings of the Europeans and native gentlemen had been held on the subject. On the whole, the opposition to the bill has been so hearty throughout India, that it is possible its passing may be postponed until Mr. Wilson shall have the opportunity of giving his opinion on it. Rao Ram Buksh, talookdar of Doondeah Khera, has been found guilty, and sentenced to be hanged. He is one of the many who treacherously betrayed unfortunate fugitives during the rebellion. Those from Cawnpore, who sought shelter upon his estate, were barbarously murdered by this monster, whose name will not be forgotten for ages. We have not heard of his actual execution, but think it is hardly likely that even Lord Canning will pardon him. Rajah Jyelall Singh was also found guilty of abetting the murder of Miss Jackson, Mrs. Green, and others. He was convicted on the clearest and most conclusive evidence; hosts of witnesses deposed not only to his having been the primary mover in the massacre of our countrymen and countrywomen, but also to his having stood by and witnessed, if not actually superintended, the brutal proceedings. It is entirely owing to the persevering exertions of Col. Bruce that the miscreant has not only been brought to trial, but his trial brought to so successful an issue. He initiated the proceedings, and he alone was in a position, and perhaps he alone had the sagacity, to collect witnesses from all parts of the country, as in conducting the preliminary investigations their names transpired, and the nature of the evidence they were capable of giving became apparent. The execution was to take place at Lucknow on the 1st inst., at sunrise, on the spot where his victims were murdered. A small monument marks it. It will be a relief when we hear that the hangman has not been disappointed in disposing of these two friends. The case of Jyelall has excited as much interest in Oude as did that of the Nawab of Furruckabad. The Nana is still, it is said, on the north bank of the raptee, where its course from the hills flows westward. His followers, who have no money or supplies, plunder the inhabitants of the Deoghur Valley. A correspondent of the *Lucknow Herald* writes from the frontier more specifically:—"The Nana is now at Deoghur, and the Begum one march beyond it. It is reported the Ranees of Lahore is in camp. The Begum has 200 rebel sepoyes, and the Nana 500, with one howitzer. He has also a small body of cavalry, numbering 150 sabres, 40 elephants, 40 camels, and 12 palkees, in which his and Bala Rao's families are conveyed. He has just made arrangements for the issue of three-quarters of a seer of coarse rice and one chittack of dhol. I am told that a brigade of Ghoorkas from Khatmandhoo have arrived at Dhang, with a view to drive the insurgents from the hills. The rebels frequently cross the border and plunder the inhabitants of Iurwah Koosaha, where there is a company of sepoyes belonging to one of the talookdars." Jung Bahadoor has at last, it is positively affirmed, ordered the Nana, Mummoo Khan, Beni Madho, and the rest of the principal rebels, to quit the Nepaul territories, under pain of being forcibly ejected by his troops. This will be service equivalent to the value of the tract of country which it is in the contemplation of Government to make over to Nepaul.—The overland mail has also brought us correspondence and journals from Melbourne to Sept. 16, and Sydney to Sept. 13. Melbourne was in the midst of an election contest. The first batch of elections had gone against ministers. The law officers, Treasurer, and Commissioner of Crown Lands, had been defeated; but the Solicitor General was subsequently returned. The new Parliament of New South Wales met on the 30th of August, and was opened on the following day by a speech from the Governor General in person, and the address in return almost unanimously passed; but on the first day of real business, the Government nominee, as chairman of committees, was rejected, and the opposition candidate chosen. On a subsequent day a motion was made by a Mr. Parkes to repeal the duties on tea and sugar, and opposed by the Government as an undue interference with their financial arrangements. The motion was, however, carried by a majority of one, and the Cowper Ministry resigned. Mr. Murray was then sent for to form an administration, but failed in his commission, and Mr. Cowper resumed his duties; and, after an explanation to the Assembly of his position, moved the rescission of Mr. Parkes' motion, and the rescission was carried by a majority of 19. Trade was rather dull in both colonies, and the supply of gold, though good, was not so plentiful as the previous year.

GENERAL HOME NEWS.—The critical state of affairs abroad, and the impending congress, have made it necessary for several cabinet councils to be held this week, at which almost all the ministers have been in attendance.—Though the weather was milder last week, the severity of the previous cold told on the health of the metropolis, and the Registrar General's return for the week exhibits an increase of 272 deaths, the total number being 1,182. The number of births was 1,888.—At the Court of Bankruptcy, the adjourned examination meeting in the case of Messrs. Ayers and Melliss, who had traded as general merchants at Nottingham and New York, has been further adjourned for three months; and a petition, praying for an order directing that the Ruardean Colliery Company should be wound up, was dismissed, all parties consenting. Permission was granted to sell property at Enfield, belonging to J. E. Buller, the bankrupt solicitor, of Lincoln's-inn-fields, for the purpose of paying off the claim of an equitable mortgagee thereon. The sittings held for the last examination of George Montague Evans, solicitor, late of Parnham, in Surrey, since of Roulogne;

of Richard Nicholson, an agricultural merchant, at Much Hadham, in the county of Herts; and of Ernest Levy, jeweller, of 352, Strand, were adjourned. A strong opposition is anticipated in the latter case.—A deputation, headed by Sir C. Eardley, recently waited upon Lord John Russell, at the Foreign Office, with a view of making a representation regarding the Mortara case. Their wish was that the subject should be brought formally under the notice of the various governments of Europe. The Foreign Secretary promised to communicate with his colleagues in office, at the request of the deputation; at the same time his lordship gave them to understand, what every one knows, that redress was not to be looked for from Roman Catholic governments in such a case as this, where every natural tie must yield to the relentless claims of a fossilized religious monstrosity.—The Peel Institution at Accrington held a meeting on Saturday night, for the purpose of presenting the prizes to the candidates, which were awarded in the East Lancashire Union examinations. Lord Brougham presided, and the meeting was addressed by his lordship, Lord Stanley, and Canon Richson. Lord Brougham, in the course of his address, denied that he was a convert to the Maine Liquor law. The meeting was a very successful one.—Joseph Henry Jay, an income-tax collector, residing at Pearson-street, Kingsland-road, was placed before Mr. D'Eyncourt, at Worship-street Police-court, charged with fraud in the collection of that assessment. The magistrate remanded the case, and not considering the evidence offered of a very satisfactory kind, accepted bail in two sureties of £200 each.—A dreadful accident happened on Saturday afternoon at what is called the "Big Pit," in the neighbourhood of Far Green, near Hanley, by which we regret to state that ten persons lost their lives, and ten others were severely injured. It appears that a company of men employed at the pit were ascending in a cage, and from want of attention of the man at the wheel, the cage, instead of stopping when it reached the bank, was thrown over the wheel bottom upwards, by which ten persons were thrown out and killed on the spot, another dying soon afterwards. Another cage was descending with night hands, and into this the other cage fell, greatly injuring the persons therein, so that altogether ten other persons were severely hurt. A youth who was in the ascending cage escaped almost by a miracle.—In reference to the late fire at the Paraffin Light Company's premises, Bucklersbury, the solicitors of those interested have attended at the Mansion House to report to the Lord Mayor the result of the coroner's inquest, and to come to an understanding as to how the business should be conducted in future, so as to ensure the safety of contiguous property, and satisfy the neighbours as to their personal immunity from danger. Some discussion took place, and suggestions were entertained to secure the desired results, which are to be further considered when the arrangements have made some progress.—The jury have returned a verdict of accidental death at the inquest on the body of the unfortunate man Thomas Hine, who was killed by the explosion at the Surrey Consumers' Gas Works.—The Ven. Charles Mackenzie, M.A., of Caius College, Cambridge, is about to resign the archdeaconry of Natal, which he has held for the last few years, for the purpose of putting himself at the head of the new African mission. He will be consecrated a bishop as soon as the necessary arrangements can be made, either in this country or by the three bishops of Southern Africa (Cape Town, Graham's Town, and Natal); and the mission will consist, in the first place, of the bishop, six clergymen, a physician, a surgeon, and a number of artificers capable of conducting the various works of building, husbandry, and especially of the cultivation of the cotton plant.—The new Lord Mayor (Carter) on Wednesday entered formally on his office. The procession left Guildhall about noon, and proceeded to Westminster Hall, where the ceremony of presentation and taking the oaths was gone through. In the evening a grand banquet was given in the Guildhall.—At a meeting, consisting of clergy and laymen, held at Cambridge on Monday last, it was resolved, "That the persons present form themselves into a 'Church Defence Association,' and also that the objects of the association should be—1. The circulation, by means of pamphlets and newspaper articles, of information respecting the position, rights, and claims of the Church. 2. The furnishing replies to all attacks made upon the Church, and especially those of the Society for the Liberation of Religion from State Control. 3. The presentation of petitions to Parliament in all cases where such a course should seem desirable."—An inquiry, instituted by the Board of Trade, has been commenced at the Greenwich Police-court, before Mr. Traill, the sitting magistrate, and Captain Harris, nautical assessor, into the circumstances attending the wreck of the Royal Mail Steam Company's ship *Paramatta*, on the 30th June last, near the Virgin Islands. Captain Baynton, commander of the vessel, and several of the subordinate officers, were examined, after which the inquiry was adjourned, that the men on watch at the time of the wreck might be brought forward.—At the Court of Bankruptcy, third class certificates were granted to Messrs. Hardwick and Jones, merchants, of Gracechurch-street; but the Commissioner, in giving judgment, expressed his dissatisfaction at the course of trading pursued by the bankrupts, pronouncing it to have been of a reckless character.—A further adjournment of a month was ordered in the case of Messrs. Francis and Freer, ale and wine merchants, of Great St. Helen's, to enable the assignees to furnish specific objections to the accounts.—At the Metropolitan Free Hospital, Devonshire-square, City, the aggregate number of patients relieved during the week ending Nov. 5, was, medical, 715; surgical, 389; total, 1,004; of which 298 were new cases.—Some curious circumstances have transpired with regard to the religious

disturbances of St. George's-in-the-East. The Rev. Bryan King, the rector, has issued a notice respecting gentlemen who are willing to act as special constables in the parish church to communicate with him immediately, intimating that strangers will be pleased to forward a clerical reference. Concurrently with this extraordinary notice, which is not likely to pacify the parishioners, a notice has been issued that the third anniversary of the opening of the Mission Church, in Calvert Street, where the highest of High Church practices are carried out, will be celebrated on the 24th inst., when the sermon will be preached by the Dean of Westminster. The Bishop of London, who some time since inhibited the Rev. Frederick George Lee from preaching in his diocese, in consequence of his sermon at St. George's-in-the-East, has removed the inhibition, and Mr. Lee is again at liberty to officiate.—Three bricklayers, named Jenkins, Stanley, and Davies, were convicted before Mr. Elliott, at Lambeth Police-court, of threatening and intimidating John Roy, in order to force him to belong to a society. Jenkins and Stanley were sentenced to one month, and Davies to fourteen days' imprisonment; but an appeal to the quarter sessions having been entered, they were liberated for the present on bail.

COMMERCIAL; AND PUBLIC COMPANIES.—The weekly reviews from the manufacturing districts show a steady improvement in business, with encouraging prospects for the future. In the majority of branches the operatives and artisans are in good employment, and they seem to be satisfied with the wages secured. At Bradford, Huddersfield, and Leeds the symptoms are satisfactory, an extension of transactions being reported every week. The letters from Leicester intimate that the manufacturers were increasing their hands, and that the inquiry for wool was more active. The Manchester and Birmingham accounts speak of a decidedly better state of things, and stocks have decreased through the late augmentation of orders from abroad. At Wolverhampton the home trade has been steadily increasing, the departments associated with the United States and Russia presenting greater activity; but there is still much sluggishness in the Indian demand. The lace trade at Nottingham has been heavy, but in the hosiery branches more animation has existed. The accounts from the Irish markets are by no means discouraging.—In the market for bank shares, prices have been well supported. The principal inquiries were for Oriental, Union of Australia, London Chartered of Australia, and English, Scottish, and Australian Chartered. Van Diemen's Land shares have fallen. The six per cent. debenture stock of the Crystal Palace Company was marked 99 and 100; London Dock, 67; and the shares of the Trust and Loan Company of Upper Canada, 1 prem.—We extract from the *Australian Mail* the following particulars, showing the rapid progress of New South Wales:—The commercial and other statistics of New South Wales indicate a most remarkable rate of progress. We will recapitulate a few of them. In 1818, the quantity of wool imported into the United Kingdom from Australia was 86,525lb.; in 1828, 1,574,186lb.; in 1838, 7,837,423lb.; in 1848, 30,034,567lb.; and in 1858, 51,104,560lb. In 1845, the population of New South Wales and Port Philip was 181,556 souls. In 1856, New South Wales alone numbered 286,873 inhabitants; and on the 1st January, 1858, 305,487. In 1845, the value of the exports of New South Wales was £1,092,389; in 1856, £3,430,880; in 1857, £4,011,592; and in 1858, £4,246,277, having quadrupled in fourteen years. In 1845, the imports were valued at £985,561; in 1856, at £5,460,971; in 1857, at £6,729,408; and in 1858, at £6,029,366; having increased sixfold in fourteen years. In 1845 the British produce and manufactures imported into New South Wales were worth £612,912, and in 1856, £3,475,359. In 1845 the wool exported was worth £612,705, and in 1857, £1,275,067. The gold exported from New South Wales in 1851 was valued at £468,336; in 1852, at £2,660,946; in 1853, at £1,781,172; in 1854, at £773,209; and in 1857, at £187,249. A considerable proportion consisted of Victorian produce, hence the fluctuation. The coinage of the Sydney Mint is at present at the rate of nearly a million and a half sterling per annum. In 1849 the coal raised in New South Wales was valued at £14,647, and in 1857, at £148,158. Yet a colony whose progress presents results of this wonderful character is, apparently, regarded by her Majesty's government as not worthy of special consideration in the arrangement of the steam-packet service.—The prospectus has been issued of the Ocean Marine Insurance Company, with a capital of £1,000,000, in £25 shares, of which £5, or £200,000, is to be called up. The directors are men connected with the first houses in the City, and their names will carry weight with the public. It is shown that the existing marine insurance companies were all formed prior to 1825, since which the commerce of the country has nearly trebled; and proofs are given that there is ample room for another. We refer our readers to the prospectus, in the belief that it will be found worthy of their favourable attention.—The Australian advices announce that the Peninsular and Oriental Company have reduced their charge for the freight and insurance of specie by the overland route to 2 per cent.—The principal feature in the Mining-lane markets has been an extensive business in saltpetre, at full prices, for all but the fine qualities of Bengal. In other articles transactions were of their usual moderate extent, and prices were not materially altered. The deliveries from warehouse continue very satisfactory, but stocks contrast heavily with those of the corresponding period last year.—An interesting return of the companies formed and registered under the Limited Liability Act has been published, stating the name and object of each undertaking, but the defect is the absence of classification, which would enable the public to trace the success of the expe-

periment, either as regards the amount of capital employed, or the particular speculation embarked in. Of course parties specially interested will make an analysis for themselves, but it may be suggested that in future returns it would be desirable to do this, as it would then become a very valuable statistical document. In its present form it is a mass of information not easily to be digested, but it nevertheless shows clearly that the powers of the act have been extensively resorted to. In England the number of companies formed has been 1010, in Ireland 51, and in Scotland 40. With respect to the 'limited' principle, as applied to banking institutions, the return states that one institution only has directly sought for registration under the act, the name of the bank being the Bank of Tunis, projected for the purpose of carrying on business of a bank of issue and of deposit in the Tunisian kingdom, with a nominal capital of £100,000, but it appears it is not known whether the undertaking is still in operation or being wound up.

PUBLIC AMUSEMENTS.

CAMPBELL'S AMERICAN MINSTRELS.—A new *troupe* of sable minstrels have taken possession of the smaller concert room at the St. James's Hall, and bid fair successfully to fill up the void created by the departure of the long popular "Christy's." It consists of some thirteen performers of various kinds, vocal and instrumental, and the leadership is efficiently divided between Messrs. Fox and Warden, themselves men of high ability in special departments. Mr. Fox is a most successful imitator of negro peculiarities as we are to suppose them to be exhibited at the plantation, and Mr. Warden takes the rôle of the "coloured gentleman" of musical tendency, who gives ludicrous imitations of the Italian opera. Amongst the solo singers, Messrs. Farrenberg and Drummond are especially deserving of complimentary mention, the former as a highly finished tenor, and the latter as a most effective baritone singer. They are both nightly encored, and are fully deserving of the compliment. The dancing is extremely good, the "Old Virginny dance" of Mr. M. Sexton being a most extraordinary specimen of negro flexibility and power of contortion, and the "Louisiana Belle Dance" quite a novelty, being a sort of Kentucky version of the celebrated coquette dance of Perea Nena. The instrumental music is first-rate, including a brilliant violin and an effective violoncello player, so that, taken altogether, this new company may be accepted as a considerable advance on all previous minstrelsy from the other side of the Atlantic.

TO CORRESPONDENTS.

"H. T."—No person has the power of postponing the meeting of a Lodge beyond its regular stated time, without a vote of the members.

"A CONSTANT READER" cannot have seen our number of the 22nd ult.

"AN IRISH MASON."—Ireland does not possess a Masonic journal of its own; and if we do not publish more Irish information, it is because the brethren are very chary in affording it. We have before us a letter from an English brother, in which, speaking of the Irish Masons, he says, "If generally they are not good workmen, I am informed they are very good in assisting each other—which is better than professing so much, as many of us do, without practising what we preach, unless it is to make a public show."

"A YOUNG MASON" has no right to interfere in the working of a Lodge, unless the W.M. invites him to do so.

"A CRAFTSMAN."—Our advice is, join the Royal Arch—though your not doing so will not prevent your obtaining the highest dignities in the Craft.

"SCOTIA."—Lord Panmure was initiated into Masonry at Quebec, under the English Constitution.

THE MARK DEGREE.—We have not heard what steps have been taken by the committee appointed by the Grand Lodge of Scotland.

"S. S."—In Ireland the W.M. (and consequently his officers) is only elected for six months.

"J. W."—Of course the "equality" of Freemasonry is to a great degree more theoretical than real. In Lodge we are all on a level as brethren, but out of Lodge we must bend to the customs of society. It would be gross impertinence, because you dined and took wine with a noble lord at a Lodge festival, to claim his acquaintance if you met him in the street.

"J. D."—Mere jingling rhymes are not poetry.

"X."—£5 will make you a life subscriber to the Boys School; £10 a life governor.

ERRATUM.—At page 247 of our present volume, Benedict Biscop is said to have introduced workmen into England in 1764, instead of 764—rather an important difference.

SCOTLAND.—We have received a report of the meeting of Grand Lodge at Edinburgh, but too late for this week's impression.