

LONDON, SATURDAY, FEBRUARY 11, 1860.

## THE BOYS SCHOOL.

At the General Committee of this Institution on Saturday last, a report was laid on the table from the Rev. John D. Glennie, one of the Government Inspectors of Schools, which we deem most valuable, as coming upon the authority of a fully qualified gentleman, who could have no motive to do otherwise than to speak honestly and straightforwardly without favour or affection either to the master or the committee. In reading those portions of the report in which the reverend gentleman does not speak too well of the general management and appearance of the school, we must not forget that of the sixty-six boys now there something like forty were admitted only in October last, and that they came from schools distributed throughout the kingdom—thus giving the master far greater trouble to bring them into discipline than had they been admitted by two or three at a time. The reverend gentleman states that on his visit he found the boys at their ordinary studies, and the results of his observations—according to his own account they are not worthy the name of an examination—are these: in the first class, French reading tolerable, considering the time of study, but with about two exceptions, pronunciation bad;\* scripture history, pretty correct; Latin accidence and English grammar as ready and correct as he could have expected (no higher testimonial need be required); English history *pretty fair*, but not sufficiently correct throughout the class; English reading, though not positively bad, wanting in style and expression; writing and arithmetic fair. The inspector then states that he tested the other classes in dictation, reading, arithmetic, geography, and writing; in all of which they acquitted themselves fairly, but throughout there was a want of vigour and self reliance, and the school generally wants better handling in order to impart a higher tone to the pupils—much of which can be effected by improved organization.

The reverend gentleman then suggests certain alterations in the premises, in order to bring the whole of the classes under more general supervision, and states that (which we have repeatedly urged) “two masters, and a staff of monitors raised from the elder boys, ought to be amply sufficient for the carrying on the general course of a commercial education among so small a number of boys as seventy.” We do not think it necessary to follow the reverend gentleman through his description of the advantages or rewards which should be held out to encourage “monitors” or “pupil teachers;” but we must express our entire concurrence with him in his observations relative to the assistant masters being entirely subordinate to the head master; and here we cannot help expressing an opinion that the want of sufficient decision of character on the part of the head master, our reverend Bro. Woodward, led to all the difficulties which ended in the forced resignation of Mr. Ryley, the second master, who we believe was eminently fitted for his position, had he not been led to believe that he was subordinate to the House Committee, and not to the head master. That Mr. Ryley has been fairly treated, no one that reads this report of the Rev. Mr. Glennie will for one moment argue; because he distinctly lays it down that the assistant master should have “facilities for repose of mind as well as body”—the want of which was one of the great causes of Mr. Ryley’s complaint, and which we believe has led to all those complaints which, in order to maintain the authority of the head master, deprives us of the services of a most valuable assistant—services however with which we are prepared readily to dispense, rather than endanger the success of the institution by divisions between the instructors.

\* In order to improve it, we hear that the House Committee have got rid of the French master, and agreed to give the same amount of salary to an Englishman (a clerk in the City), who is to attend two evenings a week.

The following observations of the reverend gentleman are so entirely in accordance with what we have already laid down, that we must be excused for quoting them, if only in a spirit of vanity, to defend our own opinions:—

“The curriculum of studies” says the Rev. Mr. Glennie, “should start with being as plain and solid as possible; it will be some time before it can afford to expand into the ornate and elegant. ‘Language and Style,’ ‘Correspondence,’ ‘Recitations,’ ‘British Constitution,’ ‘Elements of Jurisprudence!’ ‘Lectures on Useful Subjects,’ may mean anything, and probably do mean nothing. At any rate, they are but ‘Common Things,’ to come in by the way as illustrations of, or suggested by, the more practically useful course of study, and not therefore to be put forward as principal subjects, nor have definite places assigned to them in the scheme of education. I note down the following headings, with a few brief explanations, as likely to serve the purpose of the school:—

“*Religious Instruction.*—The Bible to be studied carefully, book by book (this will not, of course, prevent a general knowledge which will necessarily be gained by calling in illustration from other parts than those immediately under study—the teaching is very indiscriminate at present), and the Church Catechism and Liturgy likewise. Burton’s History of the First Three Centuries, and Blunt’s Reformation may be added for Class I.

“*Reading.*—To be from the commencement emphatic and intelligent, and to be treated as dealing with ideas not words, and, therefore, disconnected from spelling, as a stepping-stone to its accomplishment.

“*Spelling.*—To be taught from the very first, by writing from dictation and otherwise. (N.B. It comes just after reading, not before it).

“*Grammar.*—Exercises to be written on slate and paper as early as possible in the School, and Paraphrase and Analysis of Sentences (Morell) for Class I., with practice in composition.

“*Writing.*—To be plain, simple (without flourishes and extra strokes), large and free.

“*Arithmetic.*—With tables, &c. (N.B. The multiplication table should be learned up to twenty times), and a little mental arithmetic.

“*Book-keeping.*—By single entry certainly, and very soon; Class I. may learn something of double entry.

“*Euclid.*—Book I. } Eventually.

“*Algebra.*—To Quadratics. }

“*English History.*—

“*Geography.*—With map drawing (on slates) from the very first. Mathematical, physical, and political.

“*French, Latin, Greek, Drawing, Vocal Music,* to be super-added, as progress in the above subjects will permit.”

The reverend gentleman concludes by recommending the rendering facilities for the formation of a library for general reading, and a cabinet of specimens of natural productions and manufactures.

On the whole, we repeat, the report is satisfactory, and we have abstained as far as possible from remark, because it is yet under the consideration of the House Committee to determine how it is to be carried out; but there is one subject—and that a most important one, both for the welfare of the boys and the economy in the management of the institution—not alluded to in this report, and perhaps it could not be—How far the matron is fitted for the discharge of her duties? We do not wish to cast any reflection on Mrs. Woodward—we have no doubt she performs her duties conscientiously and to the best of her ability—but we cannot be insensible to the complaints we are constantly receiving, “she is too much the lady for her position.” A lady we should have at the head of such an establishment, but she should not be left without the aid of that practical and womanly experience which, whilst it provides for the proper care of the children under our guidance, has sufficient knowledge of the world to secure to us the benefits of the utmost economy in carrying out the domestic arrangements of the institution. However gratified we are with the report of the Reverend Mr. Glennie (and we admit we are so) on the general attainments of the pupils—we shall be more gratified when Miss Jarwood, of

the Girls School, or some equally competent lady, will favour us with a report on the domestic arrangements.

In the meantime, let us remind the brethren that the annual festival in aid of the school will take place in March next—that owing to the arrangement to take nearly seventy boys into the school, money is much wanted—and that whatever little errors there have been in the management of the institution, they are those only necessarily attendant upon the first efforts of any new adventure; and that the more liberally they subscribe the earlier will those difficulties pass away, and the school be brought into vigorous and active utility.

#### FREEMASONS AND DRUIDS.

IN giving this head to the few remarks which follow, we beg to assure our readers that we are not going to inflict upon them a long dissertation upon some fancied resemblance between the rites of the ancient hierarchy of Britain and those of the Order to which we belong—we know but little of the former, and what little we do know is totally opposed to the principles and precepts of Freemasonry. Nor is it our intention at present to devote a chapter to consider the lucubrations of some crotchety antiquarian who may spin out an infinite deal of nothings upon the text of the word “Mason,” quasi “Mays ons,” &c., which have been repeated *ad nauseam* in the columns of this and other Masonic journals. We are equally innocent of any design upon our reader's patience in the shape of a disquisition upon Stonehenge or the Round Towers of Ireland, and the fancied traces of the hand of ancient craftsmen in those remarkable relics of the past. All this we leave to more competent pens and to a more convenient season; be it ours to consider at the present time, instead of the venerable truths of antiquity, the absurdities of modern ignorance and misconceptions; to glance at the folly of our contemporaries instead of the wisdom of our ancestors; and to endeavour to preserve for our antient Craft the respect and reverence which are its due from the outer world as well as from its own sons.

But (says some Masonic reader) for what object have you then chosen this remarkable title—and what connection can there be between Freemasons and Druids? Truly one of which we might have remained in ignorance until the crack of doom had not our benighted condition excited the pity of some benevolent individual who has forwarded for our edification the *Lancaster Guardian* for the 21st of last month. In that journal we find a long account of the anniversary dinner of the “Independent Order of Druids” at the Fleece Inn; there were present on this occasion some hundred and twenty members and their wives, who were countenanced by the presence of some of the Town Council and other local notabilities. Amongst other personages conspicuous in the proceedings was one Mr. Howe, who appears to have been the favourite orator of the day, and who imparted to his edified hearers some information which if not remarkable for accuracy may at least claim the credit of novelty. To use his own words:—

“The toast which had been entrusted to him might be said to be the most important toast of the evening; it was that of ‘The Order of Druids.’ He did not happen to belong to this ancient and noble Order, but he did happen to be a Freemason, and authors who had written upon these Orders generally stated that Druidism was an offshoot of Freemasonry. (Cheers). In candour he was bound to say that the rules in connection with the Order of Druids presented a great improvement on those of Freemasonry. (Cheers). He viewed the establishment of Orders of this kind—benefit societies—in three especial lights—morally, socially, and politically, &c., &c.”

A considerable amount of balderdash followed in this speech which we will not inflict upon our readers—there was a good deal about political rights and the usual claptrap about the claims of the working classes, which is ever found to be a safe card for a feeble speaker when he has nothing

else to say. He had his reward however in the plaudits of his audience, who doubtless were delighted to find that (without knowing it) they had “improved upon Freemasonry.”

Now all well regulated provident societies have our cordial approval, and we shall ever be happy to advocate the increase of savings banks, benefit societies, and other institutions having the encouragement of prudence and economy in view, and intended for the future welfare and present elevation in the social scale of the honest mechanic. Of this particular society of Druids—which Mr. Howe (though not a member of it) so enthusiastically praises—we must confess we know no more than we do of the “Old Friends,” the “Odd Fellows,” the “Hearts of Oak,” or any other of the oddly named but excellent societies of the same class. True the dinners of the Druids in the city of Oxford some twice a year have become rather a feature in the newspapers, as Mr. Cardwell, M.P., and his colleague have taken that opportunity to expound their political opinions to their constituents—with that exception, however, we cannot say that we often hear of this “offshoot of Freemasonry.”

We should not therefore have occupied the attention of our readers upon this subject, were we not aware that our columns are perused by many who are not Masons. The educated and skilled craftsman needs not that we should point out to him the folly and the erroneous inferences displayed in this Mr. Howe's speech at Lancaster; but we are not unwilling to take this opportunity of addressing a word or two to the outer world upon the subject. For Mr. Howe, the orator of the day, we here dismiss him altogether from the subject—just remarking that if he be a Mason (which we can scarcely credit)—he has either woefully misunderstood all that he has learned, or he has, for the sake of tickling the ears of a not over fastidious audience, indulged in statements, which nothing he has ever heard, or ever will hear in a properly constituted Freemasons' Lodge, will justify. If indeed he has ever been initiated into our Order, let him recollect the declaration which he made previously to his admission, and let him think of that seriously before he again dares to compare the royal Craft to a benefit club.

It is not surely necessary for us, in this the nineteenth century, to stand forth as champions of a system that has stood the test of ages—which has survived the persecutions of tyrants—the sneers of atheists and jesuits—the follies of injudicious commentators and expounders, and the ridicule of the rejected and disappointed. Still we cannot but perceive that there are many absurdities current among the uninitiated concerning our objects and our mysteries; some consider our rites with the same mysterious awe with which they believe in ghost stories, “legends of the Harz Mountains,” spirit rapping, or witchcraft while others, more practical and prosaic, either cut the Gordian knot by the curt assertions “nothing in it”—“all humbug”—“feeding club,” and so on; or they fall into the mistake of confounding Freemasonry with the charities which the brethren of the Order so energetically support; and, from such premises, argue that the institution itself only exists and obtains every year fresh members, for the sake of the benefits ultimate or immediate to be derived from a connection with it.

Let us again inform those who care to know anything about us, that Freemasonry has no “offshoots” whatever, being in itself the summit and perfection of human wisdom; so it has been received, at least, by sages and philosophers from the earliest ages; whilst it has been reserved for our time to hear coxcombs prating of “improvements” on that glorious fabric which the greatest intellects and the most wondrous foresight have combined, under divine protection, to establish upon a basis as firm as the foundations of society and civilization. The inculcation of virtue, the improvement of our species, the advancement of learning and science, the study of the liberal arts—such are the aims of the Craft and its votaries. Charity also, both of the active and of the passive

kind, is ever exercised by the genuine Mason, who is as ready to assist the distressed as to abstain from unkindness, un-courteousness, or malicious construction of his neighbour's motives. But as the Craft of Masonry is universal, so should be its principles; and the adept in our mysteries knows no distinction of class or clime in diffusing its benefits. Thus our principles would urge us to take the same active interest in raising up a school or founding a mechanics' institute—in which the uneducated or self-educated might find the means of improvement, and glean the spoils of time from the ample page of knowledge—as in the building of a hospital for the sick and maimed, or an almshouse for the destitute and aged. The ties of brotherhood are ever present to the Mason, and his brother has the prior claim to a stranger; but he gives to all freely from the stores of his house, of his purse, of his intellect, and of his sympathy. If his brother's wants are satisfied, the surplus which the Craftsman has to spare is given with the open hand and liberal spirit to the distressed fellow creature who has no claim to the mystic tie. And if, when days of prosperity have vanished and the pinching cares of poverty surround him, the Mason shows his grief to his brethren and they do what they can to place him again in comfort, or give him their assistance to regain his former station—shall our brotherhood be likened to a benefit club, established with the sole and avowed intention of making to the contributor, or his representative, a full and equivalent return in the shape of money for that which he has invested in their hands—prudently, no doubt, but without any higher motive than mere self-interest, prompting him to make the most judicious investment which he can for the sake of himself and his own family?

But we do not fear such a result; those who can be deceived by such empty vapourings as we have noticed at this Lancaster meeting must be few in number and unobservant of what passes constantly before them. "By their fruits ye shall know them" is an old test, and one which we recommend to those without the pale of our society; we are content to abide the judgment. We challenge no comparison with others; we would not sound our own praises; but we distinctly repudiate all "improvements" and "offshoots" as barefaced and foolish impostures—whose evanescent character invariably proves the falsity of their pretensions. That which is the nearest to perfection of any system yet devised by the mind of man, can require no adventitious support—that which has for so many ages existed in solitary grandeur, cannot now stoop to acknowledge a companion. Freemasonry in herself is sufficient for the work she has to do—that she will succeed in accomplishing it, all her sons are well convinced.

#### UNIFORMITY OF WORKING.

No one will deny that uniformity of working in every Lodge holding under the Grand Lodge of England, is highly desirable—several hints and suggestions have appeared in these pages as to how so desirable an object should be attained. Before we endorse any of the opinions put forward, let us endeavour to understand what are the causes of the want of uniformity complained of, and ascertain what remedies are already provided.

Every Mason declares his intention to adhere to the ancient customs and established usages of the Order; we therefore presuppose that every Mason is interested in knowing what those ancient customs and established usages are. Every Master at his installation renews his adherence to them; is, or ought to be, instructed orally and guided by his immediate predecessor, and hands down our traditionary lore to his successor. We may safely assume that it is the firm desire of every Master in the chair to preserve the working in its integrity. If he be of good memory, and the Lodge in active working order, there is but little fear—but man is weak, and it is the nature of all terrestrial things to change; at the end of his year of office, a Worshipful Master may, although

retaining all the essentials, slightly deviate in minor details from his predecessor's working, and if there be no other Past Master present to correct him, the variation is likely to be propagated, until in a few years what was at first but an accidental variation, becomes as it were a landmark of the Lodge, a departure from which would be looked upon by all those initiated in that Lodge since its adoption as an innovation not to be tolerated: this danger is particularly great in a new Lodge in country towns or the colonies, where often the first Worshipful Master is the only Mason in it thoroughly acquainted with the ritual.

There does not appear to be any other cause of want of unanimity; it is simply the effect of individual weakness, and individual weakness demands but one thing to compensate it, and that is united strength. Is not this provided for in our very organization? Is not unity the basis on which that organization is formed? Does not the Book of Constitutions distinctly lay down a remedy, (page 65, art. 19):—"All Lodges are particularly bound to observe the same usages and customs. . . . In order to preserve their uniformity and to cultivate a good understanding among Freemasons, some members of every Lodge should be deputed to visit other Lodges as often as may be convenient." It will be urged that this remedy is insufficient, since, supposing the members of two Lodges slightly varying in their working visit one another, who is to decide which of the two has deviated from the original? There can be no doubt that the decision would rest with the Grand Master or Provincial Grand Master; and here we would give expression to a wish that Provincial Grand Lodges might become more of a reality than we fear they often are; we would wish to see them not only meeting for the purpose of appointment of officers, and the transaction of the ordinary business connected, generally speaking, only with returns, registrations, and fees, but we would like to see them carrying out the spirit as well as the letter of the Constitutions, infusing a spirit of emulation amongst the private Lodges—admonishing, advising, assisting them. How many a once flourishing Lodge now sunk into oblivion might not have been saved by a little encouragement from its Provincial Grand Lodge? How often might not a number of old Masons, thrown together in some distant part of the kingdom, have formed a new Lodge, could they have looked to the Provincial Grand Lodge for help?

We would not, however, wish to see the Most Worshipful Grand Master, or the Provincial Grand Masters, personally called upon to decide on minor details of working; we consider all the higher office bearers—individually as Past Masters, and collectively as a governing body—bound to correct any deviation from the mode recognized by Grand Lodge. But lest what is everybody's business should become nobody's business, we would have it made the peculiar province of some one of the Provincial Grand Officers to superintend the working of the Lodges in the province. Provincial Grand Office should not be a sinecure; to each should be allotted some particular duty besides the mere filling the appointed seat once a year in Provincial Grand Lodge, and the choice of officers should then be made with reference to their fitness for those particular duties. Some men are eminently fitted to govern and to decide upon the merits of a question; such men, if zealous Masons, are highly eligible to assist the Provincial Grand Master as Provincial Grand Wardens, even should they not be gifted with a memory sufficiently retentive to constitute them authorities on oral tradition; but it is seldom that a province does not possess some one Past Master renowned for his memory and aptitude for imparting Masonic knowledge; he might, perhaps, not be particularly qualified for the office of Grand Warden, but as Grand Director of Ceremonies such a man would be invaluable; and if entrusted with the duty of visiting all the Lodges in the province, and setting right, by authority, any deviation from uniformity, we think no Worshipful Master would hesitate thankfully and confidently to adopt the correc-

tion; nor would this have any objectionable appearance of "inspection," it would simply be "direction of ceremonies."

We do not think that this would be imposing a very onerous task on Provincial Grand Directors of Ceremonies. A correction, "by authority," would be indelibly impressed on a Master's memory, and a Worshipful Master knowing that he had official confirmation of the correctness of his working, would acquire a confidence which, more than anything, would keep him from deviation. Again, a Lodge that had been recently visited officially by a Provincial Grand Director of Ceremonies, would be looked upon by all Lodges within reach as a standard whereby to try and prove their own working, and they would immediately rectify any variation in anticipation of a visit from the Provincial Grand Director of Ceremonies. We maintain that the task would be an easy one—first, because the differences of working are really very slight; and secondly, it is the ambition of every individual Worshipful Master and Lodge to be acknowledged as correct. It is not the inspection of bad work, but the official approbation and ratification of good work, that is needed.

#### A VISIT TO AN INDIAN LODGE.

LET not the numerous readers of the *Freemasons' Magazine* imagine by the prefix to this narrative, that it treats of tastefully decorated wigwams, undulating prairie, and other concomitants of savage life; my visit was to a Masonic Lodge in India, and not to the rude abode of a North American chieftain. A trip to India, *via* the Cape of Good Hope, necessitating a prolonged cessation from Masonic pursuits, disposes one to seize with avidity a chance of again mingling with the brethren of the mystic tie in a place sacred to their rites; the traveller is also actuated by curiosity, longing to note with a critical eye the forms and ceremonies of our Order, the characteristics of brethren so remote from the seat of legislation, and to test in person the hospitality of the Craft. Comparisons, though decried as odious, take place in his mental vision, a rapid summary of the various observances witnessed in European Lodges float across his remembrance, and the stranger is surprised to find that those in Asia are addicted to practices of a precisely similar nature, and that no obvious deterioration obtrudes itself upon his notice.

The visitor, perchance, has yet to make acquaintances—the facilities afforded by free and welcome ingress into a Masonic Lodge, where secrets of an occult and soul entwining nature are in course of revelation, where the something in common is of itself a sufficient introduction, where no formal phrases or words of unmeaning import are required as prefatory matter before engaging in conversation, and where the cordial grasp of the hand and fraternal address supersede all modern modes of greeting—are by no means to be viewed lightly.

But I digress, and must pull up short, or the worthy editor's patience will flag; and my valuable experiences, instead of adorning book shelves, will be forced to expend their sweetness on the waste paper basket.

I arrived in India after a lengthened and tedious passage, and sojourning a brief while at the port of debarkation, proceeded to a pleasant station about one hundred miles inland; the bustle and noise incidental to oceanic transit, are not at once thrown off by a removal to *terra firma*, for several days the interior of a dwelling, more particularly your bed, appears to your distempered fancy to be performing all kinds of rotatory and saltatory exercises; a week or two of placid indolence is often indulged in, before engaging in earnest, in the harassing duties of the profession, trade, or occupation, through whose successful progress in the great battle of life you hope for future ennoblement or reward.

I have always been considered an enthusiastic Mason; indeed many friends without the pale of the Craft have stig-

matized my conduct as indicative of a mild form of hypochondriasis—an attendance at Masonic meetings, and a study of our ancient art, to the exclusion of the more abstruse topics on which they delight to descant, being offered as a sufficient proof of my malady; who knows? And though perhaps when this mortal coil is shuffled off, unlike a royal prototype of unhappy memory, the word Masonry may not have occupied such a prominent place in my departing affections, as did that of Calais in the mind of our papistical Queen—it must be attributed to a more fortunate acquaintance, no likelihood existing of a severance of the tie.

Some days elapsed before I endeavoured to ascertain what Lodges (if any) were working in the immediate vicinity of my dwelling; inquiry begat confidence, and I was agreeably surprised at receiving from the hand of a peon, or native messenger, an invitation to a Lodge meeting, which was to take place in a few days: unaccustomed to the Indian mode of delivering summonses, I scrutinized minutely the dress, badge, and sash, worn by the bearer of this missive, and noticed a copper plate affixed to the last mentioned article of raiment, on which were inscribed in silver the square and compasses.

On presenting myself for admission into the Lodge upon the day and hour of my invitation, I was subjected to a strict examination, and when satisfactorily proven, ushered into the Lodge room. Of what occurred in the temple, sacred to our ancient observances, I cannot write at length; suffice it to say, that the ordinary ceremonies of the Craft were duly proceeded with. In so remote a land, it would be natural to imagine, that the idle jealousies which at times disturb the harmony of Lodges in the mother country, would be unknown; but such, alas, was not the case in this instance, and a favourable opportunity of practically determining how far the angry passions and factious opposition of a single refractory member can breed disunion in a Lodge, was unfortunately afforded—the term unfortunately is used advisedly, as without those lamentable ebullitions of rage and discontent, nothing would have sullied the bright impressions of the evening's meeting. The annual election of officers was the bone of contention, and though eventually the right man was chosen Worshipful Master by a vast and overwhelming majority, enough had been said by the minority to render the acceptance of office particularly undesirable; however, let me pass over this fleeting shadow of discord, and narrate the hospitality which shone forth in bright relief.

Until the conclusion of business I remained a silent but observant spectator, experiencing on every side, attentions of a fraternal though inobtrusive nature; the labours of the evening having terminated, the W.M. requested me to join the brethren at banquet, which was indeed most opportunely announced, for, judging by my own feelings, those of a mere spectator, the adjournment to refreshment must have been a welcome change to the executive, after bearing the heat and burden of the evening.

The precautions invariably taken to guard against the unwelcome intrusion of unenlightened mortals upon our hidden mysteries, are occasionally productive of considerable discomfort, in fact, throughout the summer many English Lodges refrain from meeting; the warmth of an Indian Lodge room situate upon the ground floor, where no window can be ever so slightly open, may be conceived but not described; the thermometer perhaps outside, standing at one hundred degrees, with all the advantages of fresh air and what there is of wind; a building that has been exposed for a long while to the heat of an almost vertical sun, may in its interior be compared to an oven that has been heated overhead, and with doors and windows hermetically closed, and a large attendance of perspiring brethren, is not exactly the sort of retreat that would be willingly selected for the laborious workings of Masonic ceremonies; curtains, fringes, draperies, all sacrifices to appearance, are the favourite abodes of mosquitoes, who swarm amongst them in countless

myriads, and the telling point of an ancient legend frequently loses its effect owing to the unwelcome visit of one of these minute persecutors, either to the instructor or his disciple.

The banquet was of the most *recherché* description, and the provident arrangements of the stewards were apparently appreciated, the brethren testifying their approval by a vigorous onslaught upon the good things set before them; but I was of opinion that the ascetic simplicity which so peculiarly distinguished craftsmen of bygone ages, would have been greatly scandalized at so lavish an expenditure of Lodge moneys upon creature comforts. Loyal, Masonic, and patriotic toasts were duly and fervently responded to by my hospitable entertainers, and a choice collection of songs, admirably modulated to the passions they were intended to pourtray, left gratifying impressions on my mind which it would be difficult to efface.

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### FROM DARK TO LIGHT.

BY BRO. SCHMUNDT.

(Continued from page 88).

In order to obtain so grand a result, important means must be put in operation, and in taking them into consideration, we shall find that they involve the highest interest, although of a simple character in themselves. You have been already taught that Freemasonry has to do with man as he exists in the world, and that its object is to guide his movements so that he may reach that condition which is contemplated. For this end it has three methods at hand for his adoption: first, to bring man back to the consideration of himself; secondly, to point out how he is to become identified with his fellow creatures; and, thirdly, to describe his relation to the general bond of brotherhood. These three subjects embrace the different grades of Freemasonry: the apprentice must learn that which he is made to comprehend, and hence arises his duty of self reflection; the workman shall put into practise what he has learnt from without, and this requires the communion and advice of his companions; and the Master will be required to lay down the plan, and express his ideas on the same; and for this will be requisite a lively imagination, and enlightenment from above. First then, Masonry proposes to lead man back to the consideration of himself. This is certainly most necessary, for all learning must proceed from a man's intimate knowledge of himself.

The first important step which is taken by a child, is to distinguish itself from others. Many grown men, however, throughout their lives cannot arrive at this point; they seem to know no more than that they exist; but to inquire why they do, and what living principle is actuating them, are questions not occurring to them. He, on the contrary, who directs his thoughts towards himself, and watches his outward movements, what a number of springs he finds at work, or laying dormant ready to be applied, and hence his fear that amongst so many appliances and apparent confusion, no order should be discovered. But order is there, for in every man there lies the liberty of action, in spite of all the inward opposition he may meet with in his attempt to exercise this free will. The battle, which every one has to wage in the outer world, in which sometimes the best intentions are thwarted, conflicting as they perchance may with the interest of others, is also repeated within man himself. It is for that man has the power of distinguishing good from bad; but to adjust his will to this distinction, and moreover to bring it into activity, remains only for that man who has the command of himself. This power after all is only to keep in equilibrium our inward tendencies, so that the will may not be impeded, or opposed to the laws of society. In this quiescent state we must endeavour to exist, if we wish to achieve anything in the outer world, for there only is the will put into operation.

We shall find the method of doing this if we consider more narrowly the impediments to our will, and look into their origin. All come at first from the lower sources, from the senses and the numerous enticements to their fulfilment, or from outward impressions on our minds, which, by a gradual impression, at last inflame the passions. Love and lust are, therefore, subordinate, for they do not arise *proprio motu* within ourselves, but need to be roused into action by external circumstances, whilst the higher qualities of the soul arise and develop themselves within us. I cannot love or hate without there being some object to incur it, and which leads my feelings that way; but I can think and resolve to do from my own inclination. The thoughts and will

are my own prerogatives; love and lust are produced from outward causes, but they require the consent of the former for their application. It follows, therefore, that they are to be kept in subjection by the power of reason and the will, so that they be not allowed to disturb the equilibrium of the soul. But he who wishes to rule, must know the extent of his faculties, and this feeling is what induces a reasonable man to examine himself. Freemasonry having always this grand design in view, viz., to develop the clearest idea of manhood, begins at first with the individual, by first recommending the apprentice to look into himself.

It tells him that his interior is the real Lodge, in which he is always to be working, and thereupon hands him over the square of truth for his guidance, telling him that "Truth towards himself is the strength of the Apprentice." Every lust and every passion yields to truth, and when these are brought to silence, the will, which reason gives him, can be carried out with effect. How much easier is it to execute the will, if we are free of all disturbances—from such passions, when man remains as it were isolated, and without all outward allurements, "a virtue without temptation." Still such a state of isolation would be the reverse of Masonry, and it therefore teaches its disciples that after due examination and knowledge of themselves, they must have communion and mix with mankind. Here commences all the battle to which allusion has been made before, and our real self-knowledge is brought to the test. Every man in the world has his own personal interest to protect, which he does to the utmost of his power, without regard as to the injury he inflicts on the right or left. This is the general tendency of the mere individual, as well as that of the engagements which our common design has enjoined, and which lasts until that object is achieved. Now, what are those interests which are so zealously promoted by the individual man as well as the general body of mankind? They embrace most generally our earthly happiness, which one man seeks this way, and another in that direction, happy enough if he only catches a glimpse of it, or has not a prospect of ultimate disappointment. Above all is the love of gain; it is the object of the world, for he who possesses wealth is at once in a condition to procure all he requires. In our time it is a general complaint that we are worshippers of mammon, against which we hear the vociferations of the moralist declaring that it is the very spirit of Antichrist, and that, like Sodom and Gomorrah, it must lead to our destruction. Every age, however, has its evil side, and although the past has been signally wicked, the world still proceeds, and will not close because of so many crimes for the realization of material interests. The decay of one age has given youth to another, and with us it will be the same, for in every direction we are passing from "dark to light." Freemasonry teaches its disciples that this light is to be found in the world, and that those who have learnt to know themselves, and perceive how the higher aspirations of the human spirit are connected with the mere senses and condition of the mind, must not disregard it in spite of its abstractions. He will, as soon as he has perceived his own individuality, see also man in other directions, and as such he will be led to assist the needy and replace the misguided in the right direction. To encourage him, Masonry holds out to the disciple the virtue of brotherly love, and tells him that this principle shall be his staff and comfort through life.

Love, in a Masonic sense, is the method of regulating the relation in which one man stands towards another; for in whatever condition in life, or of whatever faith he may be, he remains still man, every one being destined alike to arrive at his higher destination. We cannot, under these circumstances, be anything but brethren, and thus Freemasonry inculcates upon us the principle of brotherly love. It may be difficult to find a brother in every man, and the individual is sometimes bewildered in his attempt, but Masonry works only for one common bond of union, and in this it wishes its disciples to include all without distinction. Secondly, when brought into this union, it is its object to render its principles at once operative by inducing those within this bond to co-operate and mutually aid each other, so that we may work out the design of Freemasonry not by mere approval or contemplation, but by communion with the world, that each according to his faculty may strive to find out or put in the right direction a brother who has gone astray. By this means we become more intimately acquainted with that feeling of love, and are led to practise it in our dealings with mankind. This principle will not only guide us aright, but will enlighten us in all matters of which we must have a true conception, if we wish to be practical Masons, for love will tend to make us humble and patient, while at the same time it will support our hope and faith. He who wishes to live with man, must look upon him as a brother, bearing with his infirmities, so that his own may also be endured by others; he

must condole with him at one time, and encourage him at another, by which means he will be led to continue his efforts to reach his higher destination. The disciple will then understand his real tendency, will feel his heart actuated by it, and although the idea only at times darts into his mind like the ray of a distant star, it is still his support in his road to development. For this end Masonry wisely hands us over to communion with mankind, and tells its workmen that the foundation of their strength will be this brotherly love.

Lastly we arrive at the crowning point of Masonry, the third method which it employs to work out its important design of first instructing us in the right principles, and then placing us in a position to become true Masons.

It has been stated how slow is the progress of the human mind, and what little advance has been made after thousands of years, and there is consequently little to encourage us in our aspirations; but still we continue striving, as if impressed with a sense of our higher destination. There must, therefore, be something of doubt in the human soul, of our having yet achieved the limit of our perceptions, and that is the real presence of the Divinity, together with the idea of our immortality. All experience obtained through ourselves and others, leads us to the truth of His existence, and man's soul then ascends to God whilst grovelling in the same position, with good intentions, but no resolution, leaves him without the means of his own development. This consideration will lead to a desire of becoming more perfect, which feeling subdues the earthly propensity and raises him upwards, and this point of perfection, he looks to his God within his everlasting and better world. It is by education that man is brought thus forward, and encouraged to nourish within him those innate ideas of his own perfection. How hard would it be to walk in this direction, except these ideas were first impressed upon us? Without some presentiment of their truth, how few would be inclined to believe in the Divinity and immortality, as this doctrine is not positively demonstrated; whereas with such a feeling in the human heart, every one, in whatever religion he may be imbued, sees that idea openly expressed, of which he had only a mere notion beforehand.

It is true that the mysteries of faith are only a part of the Freemason's instructions, but they are the root and foundation of all his legislation. After thus conferring this sacred knowledge upon us, what else is done by education? We are baptized and taught to believe in the faith of our forefathers, and by that means save our souls; but my attachments, which were born with me, my brother man takes from me and hands them over to perdition, because the faith of his forefathers is different from mine, and hence arises the reverse of brotherly love. The faith of our forefathers is a high sounding word, which rivets the mind; oh, that it were not a war-cry and a banner too often stained with the blood of mankind! Would not the scope of our education be better confined to teach us to believe in One Almighty Father of all mankind, so that we might look upon each other as brethren? The faith in this Almighty Father of all is the contemplation of Himself in his Omnipotence, and whose love to men was manifested by His Son being made the mediator between Himself and mankind, so that all and every one might as lost children, be again restored to their Heavenly Father. This faith is that of Freemasonry, so little followed in the outer world. It allows the innate experience of God's presence to be gradually developed and strengthens man's faith in that direction; whilst on the other hand it teaches him how little he can do of himself, and that all his hope must rest above, seeing that the highest grade of wisdom he can arrive at on earth is the experience of his own ignorance.

To bring about such a result is the object of the consecration of the Master Mason, whose design is to create worthy disciples of Freemasonry. The more he is humbled the more he will venerate the high mission of the Master, who, whilst he teaches the folly of worldly ambition, opens to him here on earth a prospect of heaven to strengthen his faith and aspirations for that eternity of bliss towards which he is progressing. This faith is the grand result of our whole existence here, and the fruit of our earthly and gradual development. The Master teaches this as the faith, from which nothing must be taken away, neither must anything be added to it, being truth in itself. The Mediator, Christ, whilst he lived and felt as man, could proclaim to us no other doctrine than that of man's regeneration and acceptance by his Almighty Father. It is thus said, and with truth, that he came to save that which was lost. This faith is no other than that of true Freemasonry, which leads man through his earthly career in the right direction, till he arrives at the full enjoyment of his idea of bliss in everlasting life.

Let us, therefore, brethren, who are only at the beginning of the road, and have many difficulties to meet with on our journey,

take care to hold fast the principles of Masonry, which will lead us as it were by the hand on our pilgrimage, over rugged ways to smooth paths, from conflicts to victories, from toil to recompense, and from "Dark to Light."

#### ART KNOWLEDGE FORMED ON THE STUDY OF NATURE.

BY EDWARD SHELL, ESQ.

NATURE'S glorious forms, could they be copied literally, are far too perfect and lovely in themselves to be used as secondary things to any work of man. The humblest flower, as the wild geranium, that grows on every bank, would far outshine, for grace, elegance, and marvellous detail, the richest tracery that ever encrusted a Gothic ceiling. Hence, man, though he must go to nature for his forms and colours, must adopt a wisdom taught by experience, and be content with only a few of her beauties. The ornamentist is forced to select just as much as may give beauty to his works, and not put them to shame; but, whatever he takes he must hold sacred, and not trifle with; so that, as far as he goes, all who have studied nature may recognize its truth. This I believe to be the true origin of that treatment of natural forms which is styled conventional, and which is a fundamental principle of all good design, and characterizes beautiful ornaments of all ages; conventional treatment meaning an arrangement of natural forms, selected and drawn according to certain arbitrary laws. Thus, the cover of the book, which lost its proper character by decorating it with delicately painted flowers, might have been rendered beautiful in its usefulness by the addition of a few simple lines, leaf like in their curves, but geometric and unobtrusive. I say geometric, because reducing lines to follow certain laws is merely bringing them within the province of geometry, which establishes such laws with accuracy and truth. This conventional treatment of natural forms has been accounted for in many ways; some derive it from the example of the ancients, others from a horror in the artist of degrading nature by applying her forms unchanged to mean and inferior offices. But I fear it is a less noble motive which forces us to strip nature of some of her glories, and fetter her with geometric forms. I fear it arises more from our secret vanity, which is deeply wounded when we see the hardest work of our hands and brains obscured by the wealth of beauty in any of nature's works. Now, it might be asserted with seeming truth, that the copying of any natural form, by man's handicraft, must necessarily be so imperfect as to require no conventional means of degrading it; but admitting that the representation, however perfect, is far inferior to nature, yet, because it is man's greatest effort assisted by nature, it must still be far more perfect than man's work unassisted by nature, and therefore unfit to occupy the place of decoration. Having proved, then, the necessity for conventional treatment, and been convinced that the broad field of heaven's work is the great emporium from whence we must draw our knowledge, it is clear that the first step to acquire skill in designing fitly and grandly must be to acquire as intimate and accurate a knowledge of natural forms as our powers permit; and if this is true of all such forms, it applies with greater force to that form which the universal voice of mankind has proclaimed the noblest and most beautiful of all, namely, the human form. The changes that take place from youth to age in a leaf or branch, or even in one of the lower animals, produce no great difference in our ideas of them through all the periods of their existence; but in the human form, how distinct are our ideas of childhood, manhood, and old age? Innocence and youth, strength and experience, wisdom and infirmity, pass, one by one, across the lines of the face, which become arched, straight, crooked, or all three combined—as each age and passion think, fit to impress them. A line in this case is more than a line, it is a short biographical history. It is a mere truism to say, that the perfect human form is the highest manifestation of God's power upon earth; and as this form is but the external covering of an infinitely complex structure of bones and muscles, which change with every affection of the mind, it is almost impossible by any study thoroughly to understand it. Hence, to draw the human figure well is at once the triumph and the test of the artist's skill. All great schools have founded their knowledge on it.

History proves that it was thus the greatest ornamentists aimed at excellence. The ages which have been most illustrious in great artists were also those that heralded or commenced the best ages of ornamental art—as the ages of Phidias, Paul Veronese, and Raphael. Hence the proof of my second and third propositions—namely, that art knowledge should be acquired by all classes, and

not be confined to one. That this art knowledge must be formed on the study of nature alone, and particularly on the human figure. The best practical illustration of the truth of these conclusions consists in the fact, that the schools of design, which were founded on principles contrary to them, failed in realizing the objects for which they were instituted; till at last, under the masterly guidance of the present head of the department, the whole system has been remodelled, to suit all the wants of the nation, and now embraces amongst its students every class in the community, manufacturers, general art students and designers; whilst its system of instruction offers almost equal encouragement and honours to every branch of art, decorative or pictorial.

#### THE CONNEXION BETWEEN THE STUDY OF ARCHITECTURE AND GEOLOGY.

[From a paper read by Mr. JAMES PARKER, before the Oxford Architectural Society.]

THE sad state of the buildings in the various parts of the country, arises from error in the choice of stones. In early times it was part of the duty of the master of the works not only to decide upon the stone that was to be used, but even to arrange for its conveyance to the spot where it was wanted. Canterbury Cathedral is an example of this in the twelfth century, where stone was sent from Normandy, the district only yielding chalk and flint, of which materials the numerous churches are built in the neighbourhood. In the Fen districts the fine churches were owing to the facility with which the stone was brought down the rivers from the west. We were perhaps apt to look too much upon the choice of stone by the mediæval architects as a matter of chance; but it might be shown that far more study was given to the nature of the stone they used than we generally suppose, and that though, as a general rule, the material nearest the spot, or most easily accessible, was used, it was not always so, and that they had rules known to the craft by which they could judge of the value of the stones which they found. In the true spirit of the Gothic style, the plan and design of the building was adapted to the materials of which it was constructed; and the marked difference between the buildings before the Conquest and those of subsequent date was not so well described as that between the work of the carpenter and the work of the masons. It would be more to the purpose to say that the latter work was that of men who knew how to quarry, and the early work that of men dependent upon the chance surface stones; and in this way many of the features of a Saxon design seemed to be the result of the use of these small slabs of stone.

An exact investigation of the various kinds of stones used, and the way in which they have severally withstood the effects of time, would not only be very interesting, but also profitable. There were some points of coincidence in the study of the two sciences of architecture and geology. The principles of construction which Dr. Buckland pointed out in the ammonite are identical with those adopted in Gothic architecture. The Gothic style affords illustrations of the mechanism of some of the extinct species of animals. As in the geological specimens it had been shown that the features which might at first sight be regarded simply as ornamental, and for the purpose of beauty, did in reality contain deep and true principles, which rendered them most applicable to the purpose for which they were intended, so in Gothic architecture, many of the features which we are to regard only from an architectural point of view, such as the arch and vault, were in reality the natural results of the true application of nature's first principles to obtain a certain given result. And it is from Gothic architecture in these her principles, and not only in her forms, approaching so much more nearly to nature than other styles, that arose the charm, which to the eyes of so many hangs round a true Gothic edifice. These was a connection in the very grammars of the two sciences. The primary, secondary, and tertiary, preceded by the igneous, must be compared to the first, second, and third pointed, preceded by the Norman, on which the others rested, if indeed it could not be said from which they were developed. In the stone of the quarry marked by the impressions of living things, if we will read faithfully and carefully, we can trace the history of the earth; so in the stone of the building, marked by the chisel, if we will but care to open the book rightly, we can read the history of our country. English architecture does not present a series of men's fancies, any more than the strata of the earth presents, as was thought some years back, a series of "lusus nature." And so we should study architecture as an historical truth, not as a mere matter of art. We should bring to bear upon it the same research and the same labour as is bestowed on geology, and adopt the same care in arriving at con-

clusions. Nor do I think we should despise the former, simply because its pages but lay before us the history of scarcely a thousand years, while the latter science opens to our view millions! Both histories deserve study, and both, I think, may advantageously be studied together.

#### ARCHÆOLOGY.

##### BRITISH ARCHÆOLOGICAL ASSOCIATION.

At the meeting of this society, on the 25th of January, the chair was occupied by N. Gould, Esq., one of the vice presidents. Messrs. W. Burr, W. H. Bayley, G. Maw, M. J. Adams, W. Mount, J. Corbould, C. White, W. Freudenthal, M.D., and R. Scaife, were elected associates. Dr. Palmer exhibited a bronze spear head, found with remains of the Caledonian ox at Newbury. Dr. Palmer also communicated a short notice of the examination of ground belonging to Mr. Banbury, at Marlstone, Berks, in which were found various portions of pottery, Roman flue and pavement tiles, tesserae, &c.; together with bones of several animals, but no human remains. Mr. Syer Cuming made some remarks upon Memorials of Charles the First, sent for exhibition by Mr. Corner, Mr. Fitch, Mr. Forman, Mr. Pratt, and from his own collection. Mr. Dollman exhibited an extensive series of drawings illustrative of buildings in Scotland, and remarked upon their several peculiarities. They consisted of views and details of the Old Tolbooth at Edinburgh, Hagg's Castle, Glasgow, an Ancient House at Elgin, Newark Castle on the Clyde, Maybole Castle, Dirleton Castle, Roslyn Castle, Dunfermline Castle, Borthwick Castle, Crichton Castle, Stirling Castle, Clackmannan Tower, &c., exhibiting features not to be met with in English architecture, and presenting details of much beauty and interest.

#### MASONIC NOTES AND QUERIES.

##### CUSTOM OF LODGES.

[Our correspondent, who sends an inquiry with this heading, should know that we do not answer such questions. Our department is confined to the history, literature, biography, and kindred subjects connected with Freemasonry. We have nothing to do with ritual observances, much less to recommend "books shewing the various ways of working the Ceremonies and Lectures" (if there are any such), and we are inclined to propose a query of our own in reply, *i.e.*, "If persons asking such questions can be Masons?"]

##### MASONRY DURING THE INTERREGNUM.

"T. Jones" is referred to *Anderson's Book of the Constitutions*, 1738, where, from page 98 to 101, he may perhaps find the answer he requires.—J. P. ASHLEY, Bath.

##### ST. DUNSTAN, GRAND MASTER.

In some Masonic works St. Dunstan, of the red hot tongs notoriety, is said to have been Grand Master from about A.D., 941. On what authority does such a tradition rest?—ALEX.

##### THE GRAND SECRETARY'S JEWEL.

In the year 1728, so says Bro. Anderson, Lord Kingston was appointed M.W.G.M., and he evinced his zeal for the Craft by several costly presents, amongst which was a new jewel, set in gold, for the use of the Grand Secretary. Is this jewel worn now, or, even in existence?—A. TEMPLE.

##### PROVINCIAL GRAND MASTERS FIRST APPOINTED.

When were Provincial Grand Masters first appointed?—A PROVINCIAL BROTHER. [On the 10th of May, 1727, Bro. Hugh Warburton being appointed for North Wales, and Sir Edward Mansel, Bart., for South Wales, on the 24th of June, following.]

##### THE CHANGES OF LIFE.

Can any one give me the words and music of a Masonic song bearing the above title, or tell me the author's or composer's name?—MUSICUS.

##### FOREIGN MASONIC PERIODICALS.

Wanted the exact titles of all Masonic periodicals published abroad at the present time. Any brother knowing of such works will confer a favour by transmitting, through the "Masonic Notes and Queries," any single, or numerous, title, or titles, to LITERATO.

##### REFORMED RITE OF MEMPHIS.

Since the communication respecting the above illegal society of Masons was read, by order of the Board of General Purposes in

our Lodge, I have made inquiries of several reputed wise Masons to know what is meant by the Reformed Rite of Memphis, but without avail. Being a country Mason, in a rather isolated neighbourhood, perhaps some one having access to a larger circle of well informed brethren will kindly resolve my doubt. The question is not put as a sympathising one, but merely to be informed as to the origin of a spurious Lodge; for the rulers of the Craft having decided it to be illegal, is quite conclusive with me that it is so.—[44].—[The Rite of Memphis is a modified offshoot from the Rite of Misraim or Egyptian Rite, the history of the Rite of Misraim may be thus briefly given. It was established in 1805 by a few Masons, at Milan, who had been refused admission into the supreme council of the Scotch Rite, which latter had been formed at the time and place before mentioned. In 1814 it was carried into France, and the Lodge of Arc-en-ciel constituted in Paris. From France its members sought to propagate it in Belgium, Sweden, and Switzerland, but ineffectually, as it only found a few supporters in the former kingdom. In 1820 it was introduced into Ireland, and, it is said, languishes there still. It consists of ninety degrees, divided into four series, and subdivided into seventeen classes. It is unrecognized by any of the Grand Lodges of Europe. The Reformed Rite of Memphis was founded upon this by two brethren, J. A. Marconis, and E. N. Monttett, in Paris in 1839, and Lodges under it have appeared at Marseilles and in Belgium. It lays claim to having jurisdiction over ninety-one degrees, but is considered spurious throughout the world; and is not only spurious, but a positively illegal assembly in the British dominions.]

BRO. BENJAMIN GREEN.

Wanted private, as well as Masonic, information respecting Bro. Benjamin Green, who delivered an Oration before the Philanthropic Lodge on June 24th, 1797.—ANOTHER GREEN.

MASONIC SONG.

I send the accompanying extract which I have cut out of the newspaper called the *Builder*; can any one give us the original entire?—QUIZ.

“THE LADS WITH THEIR APRONS ON.

“A reverend correspondent sends us a version of this ‘Mason’s Song,’ differing somewhat from that we printed. We can find room only for the last verse:—

“Now you Masons bright, take great delight,  
In what is called sound masonry:  
Make plain your signs, with squares and lines,  
And well maintain your mystery.  
But mind, though you may tramp and shift,  
And seek for jobs both here and there,  
No scamping work should e’er be done  
By the lads who build with their aprons on.”—*The Builder*.

CRAFTED.

What is the meaning of Bro. — having been crafted? I heard the term used in reference to a brother with whom I was unacquainted.—T. D.—[Crafted is frequently used in America to denote a brother being passed. The term speaks for itself, and is akin to the old English in which we find, when speaking of a deacon being admitted to priest’s orders that he was said to be “priested” on a certain day. So also in Trinity College, Dublin, when a fellow has been elected, served his probation, and is inducted to the full enjoyment of his fellowship, he is said to be “coopted,” i. e., he is invested with a cope; hence the corruption “coopted”].

ELECTED COHENS.

What are Elected Cohens?—L. A. COURTENAY.—[We believe there are no Elected Cohens now. The rite of Elected Cohens, or Priests, was a French invention of one Martinez Paschalis, who introduced it into the Lodges of Marseilles, Toulouse, Bourdeaux, and Paris, the latter about 1767. It was divided into two classes, and consisted of nine degrees, arranged thus:—1. Apprentice.—2. Fellow Craft.—3. Master.—4. Grand Elect.—5. Apprentice Cohens.—6. Fellow Craft Cohens.—7. Master Cohens.—8. Grand Architect.—9. Knight Commander. Many of the French authors of the eighteenth century were among the Elected Cohens.]

BARON BIELEFIELD.

Who was Baron Bielefeld, who made that splendid exordium when initiating his own son?—ALEXANDER.—[The first Grand Master of the Grand Lodge at Berlin, founded by Frederick the Great, in 1740. His majesty having been previously initiated, when prince royal, on the 15th August, 1738.]

MODEL OF SOLOMON’S TEMPLE.

I, for one, am much pleased with the Masonic Notes and Queries in the *Freemasons’ Magazine*, and think we should all

contribute such information as we have; accordingly I send you a very curious advertisement from the *Daily Advertiser* of Aug. 16th, 1731, which, although not strictly Masonic, yet must have some interest for the Craft considering the place described, and the builder:

“To be seen at the Royal Exchange, every day, the Model of the Temple of Solomon, with all its porches, walls, gates, chambers, and holy vessels; the Great Altar of the Burnt Offering; the Moulten Sea; the Lavers; the *Sanctum Sanctorum*; with the Ark of the Covenant, the Mercy Seat and Golden Cherubims; the Altar of Incense; the Candlesticks; Tables of Show Bread, with the two famous Pillars called Joachim and Boaz. Within the model are two thousand chambers and windows, and pillars seven thousand. The model is thirteen foot high, and eighty foot round. Likewise the Model of the Tabernacle of Moses, with the Ark of the Covenant; wherein is the Law of Moses, the Pot of Manna, and the Rod of Aaron; the Urim and Thummim, with all the other vessels. The printed description of it, with twelve fine cuts, is to be had at the same place at 5s. a book.

“The publick is desir’d to take notice that the *Sanctum Sanctorum*, with all the holy vessels, are new gilt, and appear much finer and richer than before.

“N.B.—It is surprizing to consider that a piece of this nature should want encouragement, in the compiling of which, notwithstanding a most constant application, fifteen whole years have been spent. A model of the greatest pieces of architecture since the creation, and itself no less than its original. If any reason can be given why a work so perfect should want admirers, it must needs be on account, and cannot be otherwise, but that so vast a scene of beauty is wrapt up in so narrow a compass, which it seems is too full for the imagination to frame an idea of, is thrown by and neglected, whilst others of larger capacities are delighted. It being, then, matter of admiration only to the curious, it shall for the future be shewn for their entertainment, however, that every body may have his fill.

“Notice is hereby given that the Model of the said Temple shall be shewn from ten in the morning till seven a clock at night, at the back side of the Royal Exchange; as you go upstairs, the first door on the right hand over against the East India Company’s Tea Warehouse, at the ordinary price of one shilling till Michaelmas next, and thenceforth for half a guinea each person.”

—MATTHEW JENOUR.—[We are much obliged to our correspondent for his good opinion, and also for the extract sent, which is so very interesting that it may be safely admitted among our curiosities of Masonic literature, biography, and art, in these columns].

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

LORD BROUGHAM is said to be engaged upon a history of the British Constitution, and Lord St. Leonard’s to be at his farm in Surrey, hard at work on another handy book of law.

The articles contributed by Lord Macaulay to the *Encyclopaedia Britannica* are to be republished in a separate form, with, it is said, a preface by Mr. Adam Black, explaining the circumstances under which they were contributed.

Messrs. Blackwood, of Edinburgh, have in the press a work on the Conquest and Colonization of North Africa, by Mr. Wingrove Cooke, the able and graphic correspondent of the *Times* in China.

Mr. Anthony Trollope’s Work on the West Indies is looked upon as dangerous in the Free States of the United States. The American correspondent of the *Publishers’ Circular* says—“Notwithstanding the great popularity of ‘The Bertrams’ and ‘Doctor Thorne’ in the United States, no American publisher has yet printed the same author’s late work on the West Indies, although the Harpers, I know, paid for the early sheets. The subject is interesting to us, and the book is eminently instructive and readable; but it takes a view of slavery that would make it objectionable to many in the present state of the public mind in this country, and for that reason, I presume, it has been passed over. The same accomplished author has contributed some original papers to *Harper’s Magazine* for February, and is announced by that publication as a regular contributor for the future.”

A gentleman named Fontanes has been delivering lectures at Berlin, on English literature, &c. One of them was devoted to the press and the *Times*. To judge, from the report of the lecture in the Berlin papers, the news of the discovery (made by Mr. Thomas Watts, of the British Museum, many years ago) that the “English Mercury” was a forgery has not yet reached the lecture rooms of Berlin.

“The Stationers’ Company,” says a correspondent of the *City Press*, “have no almshouses. The Court of Assistants lately endeavoured to divert a large sum of money that had accumulated in their hands for benevolent purposes to the erecting of almshouses for the poor members of the company. The Court of Chancery would not sanction such application of the funds, but directed that schools for the sons of free-



men of the company, or, in default of sons of freemen, others that might be properly recommended, should be erected out of the said funds."

Mr. John Camden Hollen writes to a contemporary:—"But few persons are aware, indeed, many of his most intimate friends, I have no doubt, never before heard, that Macaulay composed verses while yet in a pinafore, and at a preparatory school. When ten years of age he wrote poems on every conceivable subject, and before he had entered his twelfth year some verses, entitled "An Epitaph on Martyn" (the celebrated missionary to Persia), were inscribed in his sister's album, and copies were sent off to Bristol and to the Babington family in Leicestershire. Macaulay's idolatry of Milton is well known. His first and famous essay in the *Edinburgh*, and the numerous anecdotes narrated by Sydney Smith and Moore of his fondness for reciting whole books of the "Paradise Lost" have long made his admirers acquainted with the fact, but few know that whilst yet a child he produced in excellent verse "An Address to Milton." When not quite fourteen he wrote "The Vision." Soon after, the memorable defeat of Napoleon engaged his youthful attention, and the family received from his pen a poem, entitled "Waterloo," and another, "An Inscription for the Column of Waterloo" on occasion of the obelisk being erected on the famous battle field. Political subjects appear to have engaged his attention from an early period, for before he went to school at Shelford he indited some "Line to the Memory of Pitt," "A Radical Song," and "A New Ballad." The poem called "A Tory," which has already been published, was written about this time. Macaulay's character is popularly believed to have been stern and his affections cold—perhaps from the fact of his never marrying—but some of his schoolboy pieces betray a sympathy with the tender passions that few of those who knew him in after life would have expected. He wrote a little love song, called "Venus crying after Cupid,"—some "Verses on the Marriage of a Friend,"—others in "Imitation of Lord Byron,"—"Tears of Sensibility,"—a "Translation of a French Song,"—and "Lines written in a Lady's Album." A much graver subject was treated of in a poem entitled "A Sermon written in a Churchyard." These particulars of Lord Macaulay's youthful compositions have been gleaned from an old album recently discovered, which contains, besides Macaulay's pieces, some verses by Coleridge, and other poems by gentlemen and ladies not known to the literary world.

Dr. Todd, F.R.S., the eminent physician, died suddenly on Monday last. He was born and educated in Ireland. He was a Fellow of the Royal College of Surgeons of Dublin, and a graduate in medicine of the University of Oxford. Dr. Todd was a Fellow of the Royal College of Physicians in London, and enjoyed for many years a very extensive practice. In conjunction with Mr. Bowman, who was for many years joint Professor of Physiology with him in King's College, he published the "Physiological Anatomy and Physiology of Man." He has besides published many works, which have given him a wide reputation as a practical physician.

Earl De Grey and Ripon, as President of the Royal Geographical Society, will receive the Fellows on the evenings of Wednesday, Feb. 8th, 15th, and 29th, at his mansion, No. 11, Carlton House Terrace, at half-past nine o'clock.

Sir Thomas Phillips presided at the last meeting of the Society of Arts, on which occasion the paper read was "On the Arts and Manufactures of Japan," by Dr. McGowan. The author said it might perhaps seem more natural that China, in which he had resided so many years, should be his theme rather than Japan, which he had merely visited. But the Land of the Rising Sun, being the *terra incognita*, presented features of such striking interest, and was now attracting so much attention from every class of thinking men, that he had been induced to afford to the society such information as he possessed in reference to it. Viewed from any standpoint, it was a remarkable country. The geologist found it a focus of volcanic action, there being more volcanoes in active operation there than in any other part of the earth's surface of the same area, and nowhere would be found such a variety of metalliferous wealth. It afforded to the botanist a wide field of discovery, some of the forest trees being, in his opinion, quite new. The zoologist also would find in the lower scale of animal existence not a little that was novel and interesting. So also the politician, the statistician, and the philanthropist, would each find matter of peculiar interest in the study of this singular empire. The specimens of their manufactures which he had before him spoke for themselves, proclaiming in unmistakable language the high civilization of the Japanese race. They would seem to say to the manufacturer and to the merchant, these people have no wants; they would even seem to afford arguments in favour of tariffs and a restricted policy, as, in consequence of the long seclusion of the Japanese, their ingenuity

and industry had been stimulated so as to make them almost wholly independent of the rest of the world. He thought, however, that, as regarded the prospect of a market for some products of Western industry, their advance in civilization and the arts was a better augury than if we had found them in a semi-savage state—the best customers being probably those people who are themselves farthest advanced in the industrial arts. Dr. McGowan's paper was illustrated by a large and interesting collection of the products of Japan, consisting of arms and other works in metal, ceramic ware, silk and other woven fabrics, as well as specimens of raw products of various kinds.

At the meeting of the Geological Society on the 18th ult., Sir Charles Lyall was in the chair. J. P. McDonald, Esq., W. Purdon, Esq., and J. Winter, M.D., were elected Fellows. The following communications were read:—"Notice of some Sections of the Strata near Oxford," by J. Phillips. From the Yorkshire coast to that of Dorset, evidence of unconformity between the Oolitic and the Cretaceous strata is readily observed, the latter resting on several different members of the former along this tract. This is especially seen in the neighbourhood of Oxford, where it is difficult to trace out correctly the limits of the Lower Cretaceous beds. The Oolitic rocks having been deposited whilst the relative position of the land and sea was being changed, many of the deposits are subject to local limitation; thus, the Coralline, Oolitic, and the Calc-grit, die out rapidly, and the Kimmeridge Clay comes to rest on the Oxford Clay. It is on the surface formed by these irregular beds, and that surface considerably denuded, owing to elevations before the Oolitic period was ended, that the Lower Cretaceous beds have been laid down. From their close propinquity, the sandbeds of different ages, when without fossils, are scarcely to be defined as Oolitic or Cretaceous, and where one clay lies upon a similar clay, the occurrence of fossils only can secure their distinction. The Farningdon sands, the sands of Shotover Hill, and those near Aylesbury, are still open to research,—their Lower Greensand character: not having been clearly established. At Culham, a few miles south of Oxford, a clay pit is worked, which presents, at the top, three feet of gravel; next about twenty feet of Gault with its peculiar fossils; then nine feet of greenish sand, with a few fossils; and lastly, twenty-three feet of Kimmeridge Clay, with its peculiar Ammonites and other fossils. In winter the clay pit, being wet, offers little evidence of any distinction between the upper and the lower parts of the clay; but in summer the Gault and its fossils are more easily recognized. The intervening sand contains *Pecten orbicularis* (a Cretaceous fossil), *Thracia depressa*, *Cardium striatum*, and an Ammonite resembling one found in the Kimmeridge Clay. Although this sand at first sight resembles the Lower Greensand, and yields a fossil found also in the Lower Greensand, yet it is probably more closely related to the Kimmeridge Clay. Puzzling as this sand is in the pit, another enigma is offered by the railway section at Culham, where the Kimmeridge Clay is overlaid by a sand equivalent to that of Shotover Hill, not that of the clay pit; whilst the Gault, which lies on it unconformably, can be connected with that of the clay pit. At Toot Baldon also, though Lower Greensand probably caps the hill, yet an Oolitic Ammonite was found on the eastward slope of the hill, in a ferruginous sand, lying conformably on the Kimmeridge Clay. From these and other instances the difficulty of mapping the country geologically may be shown to be very great—the sands of any one bed differing in colour from green to red, according to the amount of oxidation produced by exposure and other causes; and if fossils are absent, the Portland Sand and the Lower Greensand, lying against each other, may never be defined. From the great and irregular denudation, too, of the rocks, and the unequal deposition of many of the beds, it will prove a difficult problem to trace the several sands and define their age—a problem to be solved only by close perseverance and strict search for organic remains. "On the Association of the Lower Members of the Old Red Sandstone and the Metamorphic Rocks on the Southern Margin of the Grampians," by Prof. R. Harkness. "On the Old Red Sandstone of the South of Scotland," by A. Geikie, Esq.

The *Athenæum* has the following remarks:—"Mr. H. O'Neil and Mr. W. C. T. Dobson are the happy elected Associates of the Royal Academy. We do not see how the Forty could have made a wiser choice. The competitors who might have seriously interfered with the claims of either gentleman to a place in the Associateship were not on the list of candidates. The two gentlemen came in at a canter. Mr. O'Neil had an overwhelming majority over Mr. Dobson at the first 'scratching.' Mr. Dobson had an unusually large majority for the second vote. The Academy has done well, and may be congratulated on the accession of strength."

## Poetry.

GERALDINE.

Most stately was the splendid Geraldine,  
A picture perfect as she lay asleep;  
A brow where glorious intellect was seen,  
Where artist might new thoughts of beauty reap.  
Arms white as marble and so sweetly round,  
Bare on the silken coverlet were laid;  
Like image of snow wreaths in lakelet drowned,  
And lushed in dreams her lips like rose leaves played.

The faintest pink dwelt on each rounded cheek,  
And to the pillow gave a rosy hue  
Like morning's blush on lilies; eyes might seek  
Its sign in crimson tulip tipped with dew!  
A band of blushing velvet bound each arm,  
With diamonds sprinkled raining sparks of light;  
Each violet coloured vein ran like a charm,  
Till all were lost 'mong curls dark as the night.

Her bosom wave like ever rose and fell,—  
The coverlet revealed its ample mould;  
The moon ne'er looked so white seen from a dell,  
Nor image fairer could these eyes behold.  
And when the morning through her charmer blushed,  
It seemed to borrow beauty as it strayed  
To where she lay in silver visions hushed,  
Still as a goddess in a robe arrayed.

And when she rose she laved her beauteous form,  
Then in the water plunged while ripples prest  
In hurried crowds to dally and to warm,  
To clasp and lie about her heaving breast!  
She rises from the bath; in silken dress  
Made loose and lustrous soon her form appears;  
Then in a sable mass each glossy tress,  
Holds in its fragrant coil pearls pale as tears.

With peerless majesty she walks the floor,  
In hurried accents warbles some sweet strain  
By olden poet, rich in golden lore,  
With lucent fancies lit like drops of rain!  
A full midwight of splendour gleams her eye,  
Where the attracted sunlight swarms and wades;  
And every zephyr, ere it flutters by,  
Her silken bodice lovingly invades.

Then to her bower she walks with gilded book,  
Whose leaves are perfumed, and whose thoughts are rare;  
E'en there stray sunbeams through the vine leaves look,  
As though they strove to find an angel there.  
More wealth of beauty never graced the earth,  
Such languaged eyes before were never seen;  
No eloquence could ever paint the worth  
Of the affluent hearted Geraldine.

QUALLOX.

WHAT MASONRY REQUIRES.—The M. W. John Frizzell, Grand Master of Tennessee, at the last annual communication of the Grand Lodge, in October, closes his annual address with the following beautiful passages:—"Masonry requires from its very tenure that its subjects be not only obedient to the moral law, but also sincere believers in the existence of the true and living God. No true Mason can be a 'stupid atheist, or an irreligious libertine.' The silver chain of brotherly love binds the whole Craft—a chain whose links should not become worn or broken by time, but which every wave of adversity should but strengthen. A Mason's heart should never be permitted to become careless or indifferent to the wants of suffering humanity; but far down within its inmost recesses there should spring a fountain, pure and bright, plentiful and free, for every brother afflicted by adversity's cruel fires. A Mason should be ever clad in the bright armour of truth. Hypocrisy and deceit, Masonry rejects from its fold. Sincerity and plain dealing guard well the threshold. His body should be kept free from all intemperance, in order that his mind be clear to comprehend its beautiful truths, and that he may more perfectly understand his duty. Masonry requires of its votaries not only that they know, but that they do their duty. Drones should not be permitted to disturb the workers in the hive. A Mason should bear upon his escutcheon, bright and untarnished, the motto of justice—rendering to every man his just due, whatever be his position. Fortitude should encompass him all around, enabling him to endure with patience every affliction with which he may be visited. Seeing, then, my brethren, that these things are required of each of us, let us examine well our hearts, and ascertain whether we have all the armour on. Let us look closely and see whether we are rough stonemasonry cemented with untempered mortar—unsteady and shaken by every passing breeze, and of no use in the great temple but to deface—or whether we are as the bright and polished marble, not only beautifying and adorning the structure, but strengthening her fortress, and boldly combating with misfortunes, cruel frowns, or threatening blasts."

## CORRESPONDENCE.

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

## THE LODGE OF INDUSTRY.

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

SIR,—I have seen the brother alluded in the letters in your last Saturday's *Magazine*, signed "Suaviter" (obviously a misnomer), and "One of the Board of Installed Masters." The brother there referred to considers that both letters have been written with such an acrimonious and unmasonic feeling, and that the statements therein are so grossly untrue, that he will not, he says, condescend to reply; and I for one, who have known him for upwards of a quarter of a century, believe him to be utterly incapable of what he is there charged with, or of attempting to mar what is said "would otherwise have been a most delightful evening." If the statements contained in those letters were true, the writers ought I think to have laid the case before the Board of General Purposes, who would have investigated the matter, and given a decision upon it. You, Mr. Editor, have no authority whatever, I consider, in the way you have done to lay down the law on questions of either Masonic etiquette or jurisprudence—the sanction, as I understand, of the Most Worshipful Grand Master as to your *Magazine* only extends to that part of it as contains the report of the Grand Lodge proceedings, and that even that must be before publication by you be submitted, and the report approved by the Grand Registrar.

If I were to go into it, I could point out errors in your laying down of Masonic law beyond those in your last number; and having had some five and thirty years of Masonic experience, with much intercourse with Masons and Lodges of all classes; having been for a great number of years till lately a member of the Board of General Purposes; having paid much attention to it, and having visited upwards of a hundred Lodges in England, I may venture to say that, in my opinion, you are decidedly wrong in the opinion you have given in answer to both the letters. In my opinion a Grand Officer of the Grand Lodge of England has a right to be placed according to his Masonic rank, on the immediate right of the Master of the Lodge, either in Lodge or at the banquet, without the intervention of any body; and a Grand Officer, you must be aware, even displaces the Senior Deacon of a Lodge. I have, in Lodges which I have visited seen, on many occasions, the noviciate placed below the Grand Officers at the banquet, and on occasion of the recent celebration of the Centenary of the London Lodge, that was done. Upon that occasion the Lodge was favoured with a visit from the present Grand Registrar, both the present Grand Deacons, two past Grand Deacons, (one being the President of the Board of General Purposes), the present Grand Superintendent of Works, and the present Assistant Grand Secretary; and in addition to the above Grand Officers, there was present the Deputy Provincial Grand Master for the Isle of Wight, the Assistant Grand Director of the Ceremonies for East Lancashire, and a Past Assistant Grand Director of Ceremonies for Essex, all active men in Masonry; but not one of them said a word, or even hinted that the newly initiated was wrongly placed, which would surely have been done had it been so, and they were all fully aware of the initiation, for all I think were in the Lodge during the ceremony—the arrangement of the guests (it being a special occasion) was under my direction, and I may be allowed to say that I have had some experience in Masonic matters. I received my Craft knowledge direct from Peter Gilkes, who took much pains in giving me knowledge, and having been the Worshipful Master of six London Lodges, and at the request of many Hertfordshire brethren, took upon myself the first Mastership of one in Hertfordshire on its constitution, and I have also been W.M. of an old Lodge in Kent.

I have been thus full in my observations on the subject, you having so broadly laid down that the Past Junior Grand Deacon in question had no right to what he claimed, and having accompanied your opinion with such discourteous and very unmasonic observations.—Yours,

A PAST GRAND OFFICER.

[Had the brother sending the above not favoured us with his name, we should have declined publishing it; but knowing the worth of the writer, after the attack he has chosen (most unwarrantably) as we think, to make upon our law and our impartiality, we have thought it best to lay it before our readers *verbatim*—not being answerable for its various offences committed against

Lindley Murray and Cobbett. We at once deny that slight differences of opinion between brethren should be brought before the Board of General Purposes, and we claim the right—a right we shall always exercise whilst we conduct the *Magazine*—of standing between the brethren and that Board; so that, where our voice can be heard, we may as far as possible diminish the number of complaints for the Board to adjudicate upon. We never asked—nor does the law require us to ask—the sanction of the M.W.G.M. “to lay down the law on questions of either Masonic etiquette or jurisprudence,” for were we to do so we should at once abrogate our rights as public journalists; rather than do which we would close our publication at once and retire from Masonry. Our brother says, “The sanction, as I understand, of the M.W. Grand Master, as to your Magazine, only extends to that part of it as contains the report of the Grand Lodge proceedings; and that even that must, before publication by you, be submitted and the report approved by the Grand Registrar.” Now we distinctly assert that if this is all our brother understands, he can scarcely have read the letter of the Grand Secretary authorizing publication; as it is therein stated, with regard to the publication of “certain Lodges and Chapters,” the M.W. Grand Master “has been pleased to consent to such publication, provided the Grand Registrar, on examination of the transcript, saw no objection,” and “I am requested by the Grand Registrar to inform you that, on examination, he finds nothing in the transcript unfit, in his opinion, for publication; and that he sees no objection to such publication, assuming that the statements are substantially correct, and that no Lodge or Chapter whose proceedings are noticed, objects to the publication thereof. *On those points the responsibility rests with you*.” Our correspondent will here see that taking the responsibility of the correctness of the reports upon ourselves—for which we are prepared any day to answer to the Grand Master or Grand Lodge—we are at liberty to publish the reports of private Lodges and Chapters. We freely admit, that as regards the publication of Grand Lodge reports, it was at first laid down that they should be subject to the approval of the Grand Registrar, so far as seeing that nothing opposed to our secrets was published; but this was never acted upon, for within the same month permission, in consequence of the distance of his printing office from town, was given to a contemporary, published at Bath, to publish the proceedings of Grand Lodge, “on the responsibility of the publisher”—and the same privilege was therefore at once accorded to us. We never submit our reports to Grand Lodge, well knowing that a departure from impartiality would call down upon our heads the withdrawal of the privilege of the publishing of reports—which we should obey by at once closing the *Magazine*, leaving it to the brethren themselves to determine how long they would be left without an organ in the press to represent their opinions. We deny that any Grand Officer has any right to claim any position at the banquet table of a Lodge other than that which the members choose to give him; though by custom, he has in the Lodge, where he is always placed immediately to the right of the Master—but even for this there is no authority that we can find in the Book of Constitutions. We are aware that in many Lodges, even at the banquet table, Grand Officers are placed next to the W.M., while in others the initiates are so seated; and it was an axiom when we entered the Craft, upwards of twenty years since, that Masons always occupied the seats of honour, *i.e.*, next to the Master once in the course of their lives—the day of their initiation. Be that as it may, we must be allowed still to hold that it is a want of taste on the part of a visitor, however exalted his rank, to quarrel with the arrangements of a Lodge of which he is, as all known Masons are sure to be, an honoured guest. We have little more to observe than that no brother can more deeply appreciate the honourable, straightforward and truly Masonic character of the brother whose zeal for the honour of the Craft—and we know it was nothing else—has led to the correspondence upon which we are now commenting. Nothing could be further from our wish than to give so worthy a

brother the slightest pain; and in recommending him, in future, when he sees anything of which he does not approve (as he necessarily often will) to call attention to it after the ceremony is closed, rather than interrupt its performance—we feel assured he will think none the worse of us because we have dared to speak openly and freely of one whom we believe we have the honour of reckoning amongst our dearest friends. At the same time we assure him and “A Past Grand Officer” that no consideration will allow us to abdicate our right of answering the questions which may be put before us by correspondents, the more especially when they come from such admirable Masons as we know the authors of the two letters we published last week to be. With regard to the assertion that “A Past Grand Officer” can “point out errors in” our “laying down of Masonic law, beyond those in” our “last number,” we shall be content to wait until he does so before we attempt to justify our opinions, assuring him that no exertion is ever wanting on our part to obtain the opinions of the most distinguished members of the Craft, on any point upon which we feel the slightest difficulty, before we attempt to “lay down the law,” and if we have sometimes differed with constituted authorities it is no fault of ours. We shall now leave the subject, not to be reopened unless it be in our own justification, or the brother against whom the letters are said to have been directed should himself wish to offer any explanation. We have given each side of the question as laid before us, and need only again express our conviction that, however indiscreetly the Past Grand Deacon may have acted, he was only guided by an earnest desire of serving the best interests of Masonry and promoting the welfare of the Craft; whilst on the other hand, the brethren who took exception to his objections being equally zealous Masons, though not of such long standing, naturally felt jealous at their arrangements being interfered with by a visitor to their Lodge. Both parties acted with the best intentions, and we are sure that both will be ready to agree with us that no good can come of prolonging a discussion which, if persevered in, must result in personalities; at all events it shall not do so in the pages of the *Freemasons' Magazine*.—ED.]

#### THE GRAND LODGE OF IRELAND.

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

DEAR SIR AND BROTHER,—In your last issue (Feb. 4th), I noticed with inexpressible pain and surprise a letter from my much respected and intelligent brother, John H. Goddard, Representative from the Prov. Grand Lodge of Portugal at the Grand Lodge of Ireland, relative to a partial report I made of the proceedings of the Grand Lodge of Ireland, in December, 1859. I do not think the columns of any public journal a fitting place for brother Masons to discuss their personal differences, and shall therefore confine myself to a brief explanation. I frankly acknowledge the three errors set forth in Bro. Goddard's communication; but they were errors of the hand and head and not of the heart. First: I arrived in Dublin but twenty-four hours prior to the Grand Lodge meeting. I wrote a hurried report, as has been my custom during my entire tour through this country, before I was aware of the existing Grand Lodge law; but subsequently went to the Deputy Grand Master and apologized for the oversight, which apology the Deputy Grand Master was kind enough to admit in justice to myself at the inauguration of the Dublin Lodge of Instruction on the second Thursday in January, 1860. Secondly: Being desirous of rendering honour where honour is due, I mentioned the names of those brethren who were distinguished by a seat on the dais, including my worthy Bro. Goddard, at the same time acknowledging the very handsome manner in which it had pleased the Deputy Grand Master to present me to his brethren. In this I unfortunately made myself misunderstood, and the sentence, as Bro. Goddard says, reads as if he and I were presented together. Thirdly: Writing, as I did, in great haste, it is quite likely I did not make my letters distinct when spelling Bro. Deering's name. The compositor supposed the *ee* to be a *u*, accordingly the name reads “During”—evidently a typographical error, and Bro. Goddard might as well be arraigned for the omission of the letter *i*, in our respected Bro. Walmisley's name. I was among the first to notice the errors, but did not deem them of sufficient importance to require correction, although, had any brother sug-

gested that it ought to be done, I should most willingly have conformed with the request. This is all, and the last I shall have to say in print upon this subject, and in resigning my cause to that sense of justice and Masonic principle which teacheth us to render to every man his just due, I most respectfully beg that my brethren will give a charitable consideration to the many weaknesses to which poor humanity is subject. With the best wishes for all my brethren, and a desire to wound the feelings of none of them,

I am, dear Sir, with much respect, yours fraternally,  
Feb. 6th. 1866. ELSHA D. COOKE, K.T., 32°.

#### A BROTHER IN DISTRESS.

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

DEAR SIR AND BROTHER,—As I am convinced you feel a great interest in me, I write to inform you of the total failure, in a pecuniary sense, of my concert at Exeter Hall, and now I am left in a far worse position than before. I beg most sincerely to thank you for your very great and kind endeavours to induce my Masonic brethren to render me some assistance; but, I can assure you, the only response I have had from the Worshipful Masters of nearly five hundred Lodges (to whom I appealed by circular, and the whole of the London Lodges twice), is from the W.M. of Lodge, No. 199, Weymouth, enclosing a Post Office Order for 10s. 6d. for a reserved seat ticket. I am, unfortunately, in a false position before the world, it being generally supposed I have a large income out of the brass instrument business belonging to my son Henry; in fact, the public consider it is "Distin and Sons," but such is not the case. With the exception of a weekly allowance of one pound, I have nothing to depend on—having no provision from Government, though I have served twenty-seven years under the Crown. My only reason for attempting the concert was to liquidate the debts of my concert at the Crystal Palace in 1858, amounting to nearly £80; also with the hope of obtaining a little for the future; and not from any ostentatious feeling, as many might be led to suppose, as I am now totally incapacitated from exerting myself any longer in my profession through bodily infirmity and the loss of my front teeth.

The hall was paid for through a donation received from that inestimable lady Miss Burdett Coutts, for which she has my most heartfelt gratitude; and having written to the King of Hanover, his majesty (remembering me in the private band of King George the Fourth, of which I was a member for nine years), with his well known benevolence, immediately commanded that his name should be added to the list of subscribers (patrons), with a subscription of £10. These two donations and some borrowed money enabled me to meet a great part of the preliminary expenses. There were upwards of three hundred free tickets, including about one hundred and twenty (editors' tickets) complimentary, principally to the reserved and *ds.* seats. The whole sum in the hall was about £40; so that I shall lose nearly as much as I did at the Crystal Palace. Without my Masonic brethren, or the public generally assist me, I must go to prison. I have always been ready to give my gratuitous services, by concerts or otherwise, on charitable occasions, in several towns in England, Scotland, and Ireland, at some of which large sums were realized. I do not boast of this, but merely allude to it to show that I am not imbued with any feelings of avarice, as the public may imagine me to be, from the false position in which I am placed before it.

Trusting the Masonic body and the public will believe what I have stated here are facts—which I can vouch for upon oath if required—and that they will, after this, respond to my appeal, painful though it be to me in proclaiming it to the world; and that you will excuse the great trouble I am giving you,

I remain, dear Sir and Brother, with my most grateful thanks for your very great kindness to me, yours fraternally,  
2, Chapter Terrace, Newington, S. J. DISTIN, SEN.

#### WEST LANCASHIRE.

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

DEAR SIR AND BROTHER.—At a meeting of St. John's Lodge, No. 971, held at the Caledonian Hotel, Duke-street, on the fourth ult., and reported in your *Magazine* of the twenty-first, the following motion was submitted by Bro. Horbury, "That the Lodge be removed to the Masonic Temple, Hope-street;" whereupon an amendment was moved by Bro. Ellam, "That the Lodge remain at its present place of meeting;" and Bro. McKnight, who

supported the amendment, is reported to have said "That those Lodges which had gone to the Temple had decreased, and fewer initiations took place."

Had Bro. McKnight made himself acquainted with the real facts, he would not, I feel satisfied, have made the above statement, the publication of which, if allowed to go uncontradicted, may have a discouraging effect on those desirous of joining the Order, but who have a strong objection to meeting at hotels; as well as on those zealous and progressive brethren who have so ably and successfully exerted themselves in obtaining a Masonic hall totally unconnected with hotel or tavern, and which, so far from proving detrimental to those Lodges now meeting there, has not only conduced to increase the number of their members and initiations, but has aided materially in removing those unfavourable impressions formerly entertained towards the Order by non-Masons, who were too ready to consider Lodge meetings as an excuse for friendly "tavern reunions."

The Masonic Temple having been open for business about sixteen months only, I append the number of members of, and initiations in, those Lodges regularly meeting there, for the year 1859, together with the numbers for the previous year, during which period their meetings were held at hotels:—

Lodge, No.	1858, at Hotels.		1859, at Masonic Temple.	
	Members.	Initiations.	Members.	Initiations.
245...	104	22	77	25
" " 294...	87	25	111	32
" " 310...	145	39	140	31
" " 368...	66	15	77	18
	402	102	405	106

showing an aggregate gain in favour of 1859, of three members and four initiations.

I also append the number of members of, and initiations in, those Lodges still meeting at hotels for same period:—

Lodge, No.	1858.		1859.	
	Members.	Initiations.	Members.	Initiations.
35...	29	4	30	4
" " 263...	41	12	30	5
" " 864...	69	18	86	22
" " 971...	96	65	107	37
	235	99	253	68

showing an aggregate gain for 1859 of eighteen members, but a loss of thirty-one initiations.

These particulars, which have been extracted from the Grand Lodge returns will, I trust, be an ample refutation of Bro. McKnight's statement, and show that the aggregate number of initiations in those Lodges still clinging with such tenacity to hotel Lodge rooms have fallen off very much during the past year, and none more so than in No. 971; whilst the Lodges meeting at the Temple have, in the aggregate, increased both in members and initiations since their removal; and amongst the initiates are many who would never have joined the Order, had the meetings continued to be held at hotels.

I am, dear Sir and Brother, yours fraternally,  
Liverpool, 4th February, 1860. J.M.

SCIENCE IN ANCIENT EGYPT.—Professor Mitchell, in his lectures on astronomy, related a very remarkable fact. He said that he had not long since met, in the city of St. Louis, Missouri, a man of great scientific attainments, who for forty years had been engaged in Egypt deciphering the hieroglyphics of the ancients. This gentleman had stated to him that he had lately unravelled the inscriptions upon the coffin of a mummy, now in the British Museum, and that by the aid of previous observations, he had discovered the key to all the astronomical knowledge of the Egyptians. The zodiac, with the exact positions of the planets, was delineated on the coffin, and the date to which they pointed was the autumnal equinox in the year 1722, before Christ, or nearly thirty-six hundred years ago. Professor Mitchell employed his assistants to ascertain the exact position of the heavenly bodies belonging to our solar system on the equinox of that year (1722 B.C.), and sent him a correct diagram of them, without having communicated his object in doing so. In compliance with this the calculations were made, and to his astonishment, on comparing the result with the statement of his scientific friend already referred to, it was found that, on the 7th of October, 1722 B.C. the moon and planets had occupied the exact position in the heavens marked upon the coffin in the British Museum.

## THE MASONIC MIRROR.

### MASONIC MEMS.

In another part of our paper will be found the first announcement of Stewards, about thirty in number, for the approaching festival of the Boys' School, which takes place in March—which number we hope will be increased before the close of the month by the names of some of the influential country brethren. At the approaching election, in April, three boys will be admitted out of ten candidates.

In consequence of printer's errors last week, we repeat the following memorandum:—A warrant for a new Lodge, to be called the "Homer," and to be held in Smyrna, has been applied for; Bro. Hyde Clarke being nominated as the first Master, and Bro. Aznavour (P.M. of the ORIENTAL Lodge, Constantinople) Senior Warden.

### METROPOLITAN.

EGYPTIAN LODGE (No. 29).—Thursday, the 2nd instant, being the usual meeting of the above venerable Lodge, was marked as the first assemblage of the brethren this year by its being the night of installation of the W.M. and appointment of officers. The chair was taken by Bro. John Savage, S.G.D., an honorary member, who commenced the business by opening the Lodge, and passing Bro. Clark to the second degree; after which the W.M. elect was presented by Bro. Buss, P.M., and Secretary, for installation. A board of installed Masters having been formed, having the remarkable and complimentary fact of three Grand Officers present filling the respective principal officers' chairs, viz.: Bro. John Savage, as W.M.; Bro. Farnfield, Asst. G. Sec., as S.W.; and Bro. Joseph Smith, G. Purst, as J.W.; the duties of each office being performed in that excellent manner which all who know the brethren in question cannot fail to attribute to them. When the brethren below the rank of W.M. were re-admitted to the Lodge, Bro. Chidzey had been duly installed W.M. for the ensuing year, and proceeded to appoint and invest the officers as follows:—Bros. W. D. Eves, S.W.; C. B. Payne, G. Tyler, J.W.; B. P. Todd, and H. G. Buss, P.M.s., re-invested as Treas. and Sec. (for what number of years it would be hazardous to state); Henry Hoare, S.D.; Matthew Cooke, J.D.; D. H. Jacobs, I.G.; and the veteran Bro. Wm. Rice, Tyler. Bro. John Savage then by unanimous request, closed the Lodge, and we cannot forbear to pay him that just tribute of admiration, which is his due, for the perfect, clear, and gentlemanlike way in which he had conducted the business before the Lodge. Upon adjourning to the banquet, (which was served in Bro. Haynes's best style, and eulogized by all present,) the visitors doing honour to the Egyptian Lodge by their presence, were found to be Bros. John Savage, S.G.D.; Farnfield, Asst. G. Sec.; Joseph Smith, G. Purst; John Rennall, P. Prov. S.G.W. of Worcestershire; W. T. Sadler, No. 110, Norwich; W. G. Jennings, St. John's, 196; W. Underwood, 201; R. J. Cheeswright; W. T. Halton, Adam J. Berry, and T. H. Boydon, of 955; J. B. Osborne, S.W.; Geo. F. Fry, J.W.; and Chas. T. Sutton, S.D., of No. 1082. The cloth being cleared, the toast of "The Queen and the Craft," was given and loyally responded to. "The health of our M.W.G.M., the Earl of Zetland," followed, and was received with all the honours that Mason's ever accord as his due. "The health of the D.G.M., and the rest of the Grand Officers," coupled with the name of Bro. John Savage, came next, and was rapturously received. Bro. SAVAGE in reply, stated that it was a very pleasing task to respond on behalf of the R.W.D.G.M., who was a most excellent officer, a distinguished nobleman, and a zealous Freemason. The throne was never better filled, in the absence of the M.W.G.M., than it was when occupied by so good a man, so zealous a brother, and so able a worker, as the D.G.M. He, Bro. Savage, felt proud of the D.G.M., and was gratified on this occasion to be called on to return thanks in his name and that of the other Grand Officers, who he believed were each in their relative spheres zealous and anxious to promote the good of Freemasonry, and he hoped that their conduct would ever be the same. He also thanked the brethren for the honourable mention of Bros. Farnfield and Joseph Smith, with himself, assuring them that it was a pleasure to meet the brethren of the Egyptian Lodge; and he, for his own part, looked forward to many happy meetings in years to come, and begged that the brethren would accept the thanks he had so imperfectly attempted to return on behalf of the D.G.M. and the other Grand Officers, whose endeavour would always be to deserve the kind feelings testified to them in that as well as all the other Lodges of the Craft. The next toast given from the chair was that of "The Visitors," which was coupled with the name of Bro. Joseph Smith, G. Pursuivant. Bro. JOSEPH SMITH said he wished it had fallen to the lot of Bro. Farnfield to respond to this toast, because that worthy brother was always on his guard, and well weighed every word he uttered, whilst he (Bro. Smith) had not that control over himself, but spoke as the feelings came warmly, and sometimes hastily, from his heart. Still he hoped the members of the Egyptian Lodge would take him as he was, and he could assure them, in the name of the visitors, that he cordially thanked them for the handsome reception they had met with; and that if the Lodge was pleased with its visitors, the visitors were no less gratified

and pleased to appear there in that character. Looking upon Bro. Savage as a member of the Lodge, perhaps he might be permitted to say that it was an especial pleasure and delight to hear him work the ceremonies in his pleasing and gentlemanlike manner, and he could say, for himself and the other visitors, that he and they would always be proud and happy to meet any W.M. or brother of the Egyptian Lodge—who were so united among themselves—and in return he would, in the name of the brethren visiting and his own, wish Lodge No. 29 the greatest amount of prosperity that they could desire for themselves. The immediate P.M., Bro. Govan, then proposed the health of the W.M. in a neat and effective speech, to which the W.M. replied. The W.M. then proposed the health of Bro. Savage, who had for the last fifteen years installed every W.M. of that Lodge even at peculiar inconvenience to himself. Bro. SAVAGE said that he was somewhat taken unexpectedly by being called upon to rise a second time, and did not suppose after having previously responded to a toast, to have had the distinguished honour of having again to address them, but as they had chosen to single him out, he could do no less than express to the Lodge the very warm interest he took, and always should take, in the Egyptian Lodge. The W.M. had been pleased to allude to his attendance there for some, fifteen years, and he made it a rule always to attend, at least once a year on their installation, well remembering the time when in bygone years he had attended at their various meetings to perform the ceremony of initiation for them, but he was happy to say their progress was such that his services could be dispensed with. For many years he had received pleasure in No. 29. In that Lodge he worked his way step by step, and he should never forget, that as the J.W. of the Egyptian Lodge, he first took his seat in the Grand Lodge of England. Latterly it had been his good fortune to have a high distinction in the Grand Lodge conferred upon him, and he could do no less than look back to the days of his early connection with No. 29. He hoped the members would accept with gratification that mark of distinction which he had obtained as being in some part a testimony of the worth of the Egyptian Lodge, of which he hoped to be many years a member, and to be spared to meet them annually, at least for a long series of years to come. The W.M. being obliged to leave, was succeeded in the chair by Bro. Buss, P.M. and Sec., who jokingly said, that having got the reins in his own hands, he should propose the health of the P.M.s. of the Egyptian Lodge, which was tantamount to wishing them to drink his health, but in order to obviate that inference, he should couple with the toast the name of their respected Treasurer, Bro. Todd, who had but one object at heart—that of being a good Mason—and as he succeeded in that object to admiration, it would be useless to say that they had a good and respected Treasurer. Bro. Todd regretted the absence of the immediate P.M., but they all knew he was obliged to leave early. Still, as No. 29 never boasted many P.M.s., he supposed he must do duty and return thanks on their behalf. For himself, the character Bro. Buss had given him was a little over-drawn, for he only endeavoured to act as a Treasurer should, and it was his firm determination to keep the Lodge from any expenses that it could not meet, and he hoped that when it went into debt, however trifling the amount might be, that they would then relieve him of his office, greatly as he prized their confidence.—Bro. Buss, W.M. *pro tem.*, then rose for the purpose of proposing a toast that was well known to the members of that Lodge—"The Masonic Charities"—a toast which they always drank, but one which, if possible, they would respond to on that occasion with greater *clat* than ordinary, as they were honoured by the presence of Bro. Farnfield. He was happy to be able to say, that at the recent festival the largest sum ever collected was realized; and that the Craft were awakening to the importance of a provision for aged Masons and their widows, an object of primary import, for the children were better able to combat with the world after they had obtained a start in life, while every additional year, he might say month, reduced those whose energies were failing and their provision uncertain; but now, under the improved circumstances, he hoped for better times, and desired to see the brethren rally round their old and poor brothers and sisters, and place the Benevolent Institution where it should always have been placed—as the first and greatest of the Masonic charities, which was the next toast for their reception, and in conjunction with that toast he begged to associate the name of Bro. Farnfield. Bro. FARNFIELD said that from the able manner in which Bro. Buss had brought the subject of Masonic charities before them, there was but little left him to say; but closely connected as he was with one of them, he felt he could not allow them to be wanting in thanks for the kind manner in which they had been proposed and responded to. It was, he confessed, a source of infinite satisfaction to him to be enabled to say that the aged Masons and their widows were receiving more attention than they had hitherto done, and that a few such exertions as were made at the recent festival would place them in a degree of comparative affluence. In furtherance of the good work, he was happy to say that he had already received the names of twelve brethren to act as stewards for the next occasion, and amongst them was Lord De Tabley, and he would also say that he should be happy to find a steward in the Egyptian Lodge, for 1861, to supply the place of Brother Todd, who had just served. On the occasion of the festival of last month, the precise amount collected was £2,096 19s. 6d., since which he had received twenty or thirty pounds in addition, a sum which would be found the largest ever yet attained in behalf of any Masonic charity. Such having been the liberality of the fraternity, he should not be doing his duty if he did not entreat the brethren to rally round the whole of the charities

for he was not an advocate of making one institution the envy of the others. He greatly feared the Boys School was in want of strenuous support, as he knew the committee had lately purchased a property, and were building to render it equal to the demand made upon it. He looked at the Boys School as being an establishment founded on one of the very best principles of Freemasonry—it provided for the children of all creeds, and it was an honour to the committee that the sons of poorer brethren of the Hebrew faith was as tenderly considered as those of our own. There were now upwards of sixty boys in the school, and the expenses must trench heavily on their receipts, and for these reasons he believed the Boys School to be more in want of immediate assistance than any other of the charities. The Girls School was in a flourishing condition, its stewards were found with much more ease than for any other of the charities, and it always had a large list of such able supporters. He believed the wives of Masons, both old and young, took a great interest in the Girls School, but contrasting the list of stewards of the schools they stood as sixty for the girls and twenty-eight for the boys, and the latter number was, in his opinion, totally inadequate to meet the requirements of the institution. For the warm reception the Lodge had given to the Masonic Charities, and its steady interest in their behalf, he gratefully tendered them his very best thanks. The W.M. then proposed "The healths of the Officers," which was ably responded to by Bro. Eves and others. The Worshipful Master next said it gave him great pleasure to see a very distinguished brother present, he alluded to Bro. Warren, the editor of the *Freemasons' Magazine and Masonic Mirror*—a publication that was most ably conducted, and which had been one of the most strenuous supporters of the charities. Bro. Warren always took especial care to bring them forcibly before the Craft, and during the time he had been manager of the *Magazine*, the charities had increased immensely, which he believed to be greatly owing to Bro. Warren's advocacy in his periodical. He, therefore, felt it was due to Bro. Warren, and those associated with him in the production of that journal, that the good feeling with which his endeavours were regarded in the Egyptian Lodge should be publicly acknowledged on such an occasion as the present, so he would propose "Bro. Warren's good health, and a steady increase of success to *The Freemasons' Magazine*." Bro. WARREN rose to assure the brethren of his heartiest thanks for the manner in which Bro. Buss had alluded to him, and the very cheering welcome accorded to him by the brethren of the Egyptian Lodge. Unfortunately his other avocations had prevented his being present earlier in the evening, but from their kind reception he argued that they well understood it was business alone that had detained him. Bro. Buss had kindly mentioned his name as a consistent advocate of the Masonic charities, and he was gratified to find his labours approved of; still he, and they, must admit the impossibility of any brother to carry out all he could desire to see achieved in their behalf. It was a source of great pleasure to himself to be able to say that he felt that, in conjunction with Bro. Joseph Smith, and others, they had the credit of having done more for the aged Masons and their widows than any others had done for the same institutions. He had been a zealous supporter of an annual, in place of a triennial, festival, for he felt sure the oftener Masons are reminded that some of their brethren were in want, the oftener they would be succoured. All that was required was a constant appeal, which if made, would produce a more bountiful and increasing response each time it was made; and he believed the day to be not far distant when every Mason would subscribe to rescue their aged, infirm, and unfortunate brethren and widows from a life of penury and want. (Hear, hear.) Towards this end he appealed to every one present to give his support to this charity, which he regarded as much more valuable than the Fund of Benevolence, because as a Mason descended the hill of life, twenty-five or thirty pounds a-year was to him a matter of great importance; it was a little certainty which might be reckoned on as coming on at a particular day, and could be applied, from its regularity, to those stated periodical payments which must take place, such for instance as his rent, and thereby keeping that dearest of all blessings to an Englishman, a home, over his head. He begged he might not be misunderstood nor supposed to depreciate the other charities, they were equally worthy of support; but he thought it to be no more than strict justice that those who had borne the heat and burthen of the day in their prosperity should, if misfortune or other circumstances compelled them to seek it, receive the first consideration, and that the aid so given should be liberal, prompt, and certain. He was sorry to say that the Boys School was in need of active sympathy, and it was also in want of being entirely remodelled before it would be in that efficient state in which it should be. The Girls School was in a very different position; it had been, and he trusted it ever would be, whilst so admirably managed as it was, popular in the highest degree. With respect to the *Freemasons' Magazine*, whatever had been his losses by that periodical, he felt that should circumstances ever require their aid, the Masons would never leave his family to want; and he must acknowledge that he had been kindly and warmly supported through much difficulty. After the allusion to those who were connected with him in the production of the *Magazine*, he could not refrain, in his own Lodge, from acknowledging the very valuable aid of Bro. Matthew Cooke, who had special departments of it under his control, and had worked up some of them to be very important features, which had been accomplished to the satisfaction of the majority of the readers. Fortunately for him, though not so for Bro. Cooke, the latter had a good deal of unoccupied time on his hands, and so he brought to bear an amount of research and learning which Bro. Warren could not do for

himself, as his other business required daily stated labour. In conclusion he would say that the *Magazine* was never before conducted with more interest for the general body, totally irrespective of party, and for the best interests of Masonry, which, although there might be differences of opinion, should always tend to the most fraternal love of one another. Thanking the brethren for the honour they had done him, he resumed his seat amid considerable applause. Bro. Joseph SMITH begged, as a visitor, to be allowed to propose a toast, which he would be brief in naming, because he was unable to add a syllable in praise of the brother who every Mason respects, and no one more so than himself, therefore he should name, indeed he hardly knew if it was necessary to name him as all present had turned their eyes to the Worshipful Master *pro tem.*, but he would give them "The health of that honest, good Mason, Bro. Buss, P.M. and Sec. of the Egyptian Lodge." Bro. Buss, who on rising was greeted with every mark of approbation, said—"He assured them it was with pride and gratification that he saw Lodge No. 29 prospering in respectability and free from debt. It was true that they required some slight increase in numbers as well as in working Masons, but in the latter department he was happy to say the Lodge was increasing towards perfection at every meeting. Bro. Todd and himself had lost no opportunity to promote the benefits of the Lodge, and its welfare was very dear to each of them. In Bro. Todd, their Treasurer, they had one who was invaluable to the Lodge; he was no niggard of their funds, but he was, as was Bro. Buss, totally opposed to any profession that might involve them in debt. He might say that the meetings of the Egyptian Lodge were, to him, great sources of happiness, for there was always that strong bond of union, unanimity, and good feeling among the brethren such as no Lodge could exceed, and very few equal. He should conclude by thanking them from his heart for that renewed expression of their kindness towards himself." The last toast having been given, the evening was brought to a pleasant termination, among it the most uninterrupted flow of true fellowship and good feeling, which was enhanced by the capital songs of Bros. Cheeswright, Jacobs, Eves, Sadler, Matthew Cooke, Berry and Todd.

LODGE OF UNITY (No. 82).—A meeting of this Lodge was held at the London Tavern, on Monday last, Feb. 6th, when Bro. Slight, G.W., initiated two gentlemen into the Order, and afterwards most impressively installed Bro. Sawbridge as the W.M. for the ensuing year. Bro. Sawbridge having appointed his officers, and the other business being transacted, the Lodge was closed, and the brethren adjourned to dinner, after which they spent a very pleasant evening. Amongst the visitors were Bros. Myers, W.M., No. 1017; R. Townend, F. Bigg, Packwood, and H. Muggerridge.

TOXIC LODGE (No. 275).—The monthly meeting of this Lodge was held at the Ship and Turtle, Leadenhall-street, on Thursday, February 2nd, Bro. H. Empson presiding for the first time since his installation, when he initiated a gentleman into the Order, passed two brothers, and raised another, to their respective degrees, the whole of the ceremonies being performed with great accuracy and impressiveness. At the close of the business the brethren adjourned to a very elegant dinner, which was succeeded by the usual toasts. Bro. Heintzmann, P.M., proposed "The Health of the W.M.," and congratulated the Lodge on their being presided over by a brother who so well understood, not only the ceremonies but the spirit of Masonry, and one who was so generally beloved by all who knew him. He was sure the Lodge had never been presided over by a better Mason, or one who was more anxious to contribute to the comfort and welfare of the brethren; while he was also well known for the truly Masonic charity which distinguished him in private life. Bro. Empson, the W.M., briefly replied and assured the brethren that he was deeply indebted to Bro. Heintzmann and the other P.Ms. who were always ready to afford instruction to the brethren. Bro. H. G. Warren, P.G. Steward, acknowledged the toast of "The Visitors," amongst whom were Bros. Nutt, P.G. Steward; George Barren, Fenn, Whatman, &c., and expressed their gratification at observing the admirable working of the Lodge, and the good feeling which evidently prevailed amongst all its members in their desire to contribute to each other's happiness. The toasts were relieved by some excellent singing by Bros. Donald King, and other brethren, and a most agreeable evening passed, Bro. J. A. L. Barnard, P.M., being most assiduous in his attention to the comfort of the visitors and brethren.

## PROVINCIAL.

### LEICESTERSHIRE.

#### PROVINCIAL GRAND LODGE AT LEICESTER.

A QUARTERLY communication of the Grand Lodge of this province was held in the Freemasons' Hall, Leicester, on Tuesday, the 31st ult., Bro. Kelly, R.W.D. Prov. G.M., in the chair. The following brethren, among others, were present:—R. Crawford, P. Prov. S.G.W., as D. Prov. G.M.; F. Goodyer, Prov. S.G.W.; Hardy, P. Prov. S.G.W., as J.G.W.; Morris, Prov. G. Sec.; Underwood, Prov. G. Treas.; Paul, Prov. S.G.D.; Brewin, Prov. G. Dir. of Cers.; Cummings, Prov. Asst. Dir. of Cers.; Willey, Prov. G. Puns.; Harris, P. Prov. G. Asst. Dir. of Cers.; Bithrey, Prov. G. Org.; Gill, P. Prov. G. Org.; Nodham, Sloane, M.D., Sheppard, Prov. G. Stewards; Lieut. Barber, Marris, Harran, &c., &c. The Dep. Prov. Grand Master having been duly saluted, and the Prov. Grand Lodge opened in due form, the minutes of the last Grand Lodge, holden at Ashby de la Zouch, on the 6th October, 1859, were read and confirmed.

The following letter, which had been circulated amongst the members of the Order in the province, was then read:—

*Humberstone Road, Leicester, Jan. 21st, 1860.*

"DEAR SIR AND BROTHER,—A desire has long been felt by many members of the Order, that the brethren of the province should procure at the earliest period practicable, a portrait, painted by a good artist, of Bro. the Right Hon. Earl Howe, G.C.H., which, whilst it would be the means of paying a well deserved tribute of respect to a nobleman who, for upwards of thirty years, has ever evinced the greatest zeal and liberality in promoting the cause of Freemasonry in this, his native county, should also be creditable to the fraternity as a work of art.

"This desire was especially evinced three years ago, on his lordship's installation in the important office of Prov. Grand Master; but the design was prevented being then entertained by an obstacle which existed, in the fact that, there was no edifice common to all the brethren of the province in which to deposit such a picture.

"The erection of the Freemasons' Hall in this town, a building dedicated solely to Masonic purposes, has now, however, removed that obstacle, whilst the munificent support which the Prov. Grand Master has given towards the erection and decoration of that edifice, in contributing not less than £150, has created still stronger claims on the gratitude of the Craft.

"Feeling assured that every Mason in the province will be proud of an opportunity of doing honour to one so universally respected as our beloved Chief, and that thus, by a moderate subscription individually, a sufficient sum may readily be raised for satisfactorily carrying out the design, I beg to inform you that it is my intention at the meeting of the Prov. Grand Lodge, on the 31st instant, to propose that a subscription be now entered into for this purpose.

"Should you be unable to attend, I shall feel obliged by your informing me whether you approve of the scheme, and are willing to subscribe to the fund.

"I am, dear Sir and Brother, yours fraternally,

"WILLIAM KELLY, D. PROV. G.M."

The suggestion made by the Deputy Prov. Grand Master, and the best means of carrying it into effect, having been fully discussed, and several letters having been read from brethren who were unavoidably absent, cordially approving of the scheme, and intimating their readiness to contribute subscriptions,

It was proposed by Bro. Kelly, D. Prov. G.M., seconded by Bro. Goudyer, Prov. S.G.W., supported by Bro. Hardy, P. Prov. S.G.W., and carried unanimously:—

"That, in the opinion of this Prov. Grand Lodge, the gratitude of the Craft is, in the highest degree, due to Bro. the Right Hon. the Earl Howe, G.C.H., for the zeal which, during a period of nearly forty years, he has ever evinced in promoting the cause of Freemasonry in this his native county, and for his liberal contributions in aid of the erection and decoration of the Leicestershire Freemasons' Hall; that as a slight testimony of the affectionate regard and the high esteem in which he is held by the fraternity, his lordship is requested to sit for his portrait as Prov. Grand Master, to be placed in the Freemasons' Hall; and that a subscription be now opened amongst the brethren to defray the necessary expenses."

It was also proposed by the Deputy Prov. Grand Master, seconded by Bro. Crawford, P. Prov. S.G.W., and carried unanimously:—

"That a committee be appointed to carry out the necessary arrangements, consisting of the Deputy Prov. Grand Master, the Grand Wardens (Bros. Goudyer and Mannatt), the Grand Treasurer and Grand Secretary (Bros. Underwood and Morris), together with the Worshipful Master and Senior Warden of each of the private Lodges in the province; and that the Secretaries of the Lodges be requested to collect subscriptions and pay them to the Prov. Grand Treasurer, who is hereby requested to act as treasurer to the committee."

It was further proposed by Bro. Hardy, P. Prov. S.G.W., seconded by Bro. Underwood, Prov. G. Trea., and carried unanimously:—

"That the committee, on ascertaining the amount at their disposal, be requested to consider who would be the best artist to be employed, and report their opinion to a future meeting of the Prov. Grand Lodge."

It having been arranged that the committee should complete their labours with all possible despatch, the Prov. Grand Lodge was then closed in form, and with solemn prayer.

LEICESTER.—*St. John's Lodge* (No. 348).—A monthly meeting of this Lodge was held at the Freemasons' Hall on Wednesday, the 1st instant, when Bro. Alfred Cummings, the newly installed Worshipful Master, presided for the first time. The following brethren were present:—Kelly, D. Prov. G.M.; Windram, P.M.; Underwood, P.M.; Morris, P.M.; Gill, P.M. and Sec.; Nedham, S.W.; Dr. Sloane, J.W.; Denton, S.D.; Marris, J.D.; Jackson, I.G.; and Bros. Brewin, S.W., and Bethrey, of the John of Gaunt Lodge, No. 766. The Lodge having been opened in the first degree, the minutes of the last Lodge were read and confirmed, after which the Lodge was opened to the third and closed down to the first degree, the candidate for passing not being in attendance. Bros. Denton, Marris, and Jackson were appointed to act in conjunction with three brethren nominated by the John of Gaunt Lodge, as the Library Committee. It was arranged that the second Masonic Ball of the season

should take place in the Hall on Tuesday, the 14th instant. The Lodge having been closed, the brethren adjourned to refreshment.

#### MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 536).—The members of this Lodge met on Wednesday, January 11th, at the King's Arms Hotel, for the installation of the W.M. elect, and other business. The Lodge was opened by Bro. Wright, W.M., who resigned the chair to Bro. Henry Muggeridge, P.M., No. 227, and Bro. Alfred Pratt was presented and duly installed, and saluted and proclaimed in the accustomed manner. The W.M. then appointed and invested as his officers, Bros. James B. Newall, S.W.; William Smith, J.W.; Weedon, P.M., Sec.

#### NORFOLK.

NORWICH.—*Lodge of Perseverance* (No. 258).—The members of this Lodge entertained their late Worshipful Master, Bro. Jas. Dawbarn, last Thursday, February 2, at a banquet at the Rampant Horse Hotel. It was attended by thirty brethren, including visitors from other Lodges in the city, Nos. 60 and 110. The chair, in the absence (through illness) of the present Worshipful Master, Bro. E. Hyams, was filled by Bro. Wicks, P.M., who, after the usual masonic toasts had been drunk, proposed "The Health of Bro. Dawbarn," and eulogised the exemplary way in which he had discharged his duties as W.M. during the past year, and his zealous exertions for the prosperity of the Lodge. Bro. Wicks then presented Bro. Dawbarn, in behalf of the present W.M., and the officers and members of the Lodge, with a handsome Past Master's jewel, as a token of the great regard and respect entertained for him by the brethren. The toast was drunk with the greatest cordiality, and honoured in ancient masonic form. Bro. Dawbarn thanked the brethren for the compliment paid to him in giving him a banquet at the close of his year of office, and for the additional and unexpected honour in presenting him with a permanent mark of their regard in the shape of the jewel which Bro. Wicks had pinned upon his breast, and which he (Bro. Dawbarn) should always wear with a proud and grateful recollection of his brethren of No. 258. Bro. Dawbarn then proposed "Better health to our W.M. Bro. E. Hyams," and expressed the general regret felt by the brethren at Bro. Hyams's involuntary absence, and the unfortunate cause of it. Bro. Hyams's health was received in the most cordial manner, and with the usual honours. Among the other toasts were "The Provincial Grand Master, Bro. Cabbell," which was acknowledged by Bro. Barwell, Prov. G. Treasurer; "The Brethren of Lodge No. 60," responded to by Bro. E. S. Bignold, S.W.; and "The Brethren of Lodge No. 110," to which Bro. Ellis, J.W., replied. The dinner was provided by Mrs. Louth, and the evening was spent in a very pleasant and thoroughly masonic manner.

#### NORTHAMPTONSHIRE.

NORTHAMPTON.—*Pomfret Lodge* (No. 463).—This Lodge assembled on Thursday last, the 2nd instant, at the George Hotel, under the presidency of Bro. M. Easton Jones, the newly installed W.M. The business of the evening being somewhat curtailed in consequence of the absence of a gentleman who was about to be initiated. Bro. Levey, P.M., of the Lodge of Antiquity, delivered, in a very able manner, a lecture on the tracing board. After the lecture was concluded, Mr. Lewis Robert Poole and Mr. John Boddington were proposed as fit and proper persons to be initiated into the mysteries of the Craft.

#### SOMERSETSHIRE.

HIGHBRIDGE.—*Rural Philanthropic Lodge* (No. 367).—A Lodge of emergency was held at the Railway Hotel, Highbridge, on Friday, the 3rd inst., in accordance with a requisition signed by Bros. J. Burnett, and J. E. Poole, for the purpose of balloting for and initiating William John Evered Poole, Esq., lieutenant in Her Majesty's 60th Royal Rifles, Bro. Henry Bridges, P.M., and Sec., presiding in the absence of the W.M., Bro. W. Harwood, who is still indisposed. The ballot being taken and approved, W. J. E. Poole, Esq., was initiated into the Order. Bro. J. Doel was passed to the degree of Fellow Craft; and Bro. J. D. Jarman was raised to the sublime degree of a Master Mason. One candidate was proposed for initiation at the next Lodge meeting. The Lodge was then closed in form, and the brethren, numbering twenty-seven, adjourned to refreshment; the evening was spent in a very agreeable manner, and the brethren separated at an early hour.

#### CANADA.

##### ST. JOHN'S DAY AT HASTINGS, CANADA (WEST).

THE Grand Master of Canada was received on the evening of the 26th December, by a large concourse of the leading Masons of Belleville, who escorted him, accompanied by R.W. Bro. Thomas B. Harris, of Hamilton, Grand Secretary, and V.W. Bro. Stedman B. Campbell, of Toronto, Senior Grand Deacon, to the residence of the D.D. Grand Master, who entertained these gentlemen during their stay.

On the morning of the 27th, the brethren, one hundred and fifty members in number, proceeded in procession to St. Thomas's church, kindly granted for their use by the Rev. John Grier, A.M., who read the beautiful and sublime service of the church of England, assisted by the Rev. G. A. Anderson, and followed by a sermon from the District Grand

Chaplain, the Rev. James A. Preston—a sermon which for tact, beauty, energy, and Masonic illustrations, could not be surpassed. Their devotions being ended, the brethren returned to their Lodge room at high noon, and worked for two hours with tyled doors until two o'clock in the afternoon, when the fraternity again emerged from the Masonic hall, preceded by the Cobourg Band, in uniform, and marched through the principal streets of the town to the Athenæum, where luncheon was served.

The D.D. Grand Master presided, supported on his right by the M.W. Grand Master, the V.W. Senior Grand Deacon, the Rev. the District Grand Chaplain, and the Rev. Bro. Bleasdel, of Trenton; on his left by the R.W. the Grand Secretary, and a number of Past Masters.

The vice chair was occupied by the District Grand Secretary, supported on his right and left by officers of Lodges in the district. The cloth being removed, the chairman and vice chairman gave, with appropriate prefaces, the following toasts:—"The Queen and the Craft." "Prince Albert and the Royal Family." "Her Majesty's Representative in this Province, the Governor General."

The Chairman introduced the next toast by remarking "that as a loyal subject loves and honours the Queen, so does a loyal Mason love and honour his Grand Master. We are attached to our Queen for her many domestic virtues; we are attached to our Grand Master for his Masonic fidelity. Were I to enumerate the many benefits and kindnesses bestowed by him upon the Craft in Canada, time would fail us to further carry out the festivities of the day. Let his last kindness suffice for the present, to the brethren now assembled—I allude to the honour this day bestowed upon them. I give you "The M.W. Grand Master of Canada."

The cheering which followed this toast was tremendous, and lasted for full ten minutes. The Grand Master replied in an appropriate speech, and closed by introducing in very flattering terms the toast of "The District Deputy Grand Master," which having been enthusiastically received, this faithful officer responded in his usual happy style. The Vice Chairman followed, and introduced in a most eulogistic speech the R.W. Grand Secretary; the V.W. Senior Grand Deacon; the Officers of, and the Grand Lodge of Canada. He ably descanted on the merits of Bro. Harris, and described with much spirit the benefits the Craft had derived from that noble officer, Bro. Campbell. The Grand Secretary ably responded, and begged leave to volunteer the toast of "The District Grand Secretary and the District Grand Chaplain," which toast met with appropriate acknowledgment. The Senior Grand Deacon next returned thanks, and closed by giving "Masons' Wives and Masons' Bains." After which the chairman proceeded with "Our Sister Grand Lodges and all worthy Masons, wherever distributed on the face of the globe;" and the Junior Warden closed the proceedings by giving "Happy to meet, sorry to part, and happy to meet again."

The brethren reassembled at nine o'clock in the evening to a ball, at the music hall, which was beautifully decorated for the occasion.

## INDIA.

### BOMBAY.

The 30th of November last, being the anniversary of the festival of St. Andrew, the patron saint of Scotch Masonry, was celebrated by a ball, given by the Masons of Bombay, under the auspices of Lodge Perseverance, No. 351 on the roll of the Grand Lodge of Scotland. The ball took place at the house of Mr. Nourojic Ardasir Dawur, a wealthy and liberal Parsee, who kindly lent it for the occasion. As the pen of a poet only could do justice to the numerous beauties that burst upon the astonished gaze of the visitor, both in the garden through which he reached the house and in the ball room, we will content ourselves by saying that the fairy-like splendour of the first could have been rivalled only by the dazzling loveliness of the last. The guests and hosts numbered about four hundred, and the dancing commenced at nine o'clock, p.m., and was kept up in a spirited manner until midnight, when the party adjourned to a sumptuous supper. To the Mason it was indeed delightful to see so large a concourse of brethren, all with happy faces, endeavouring to make others as happy as themselves, in which they were eminently successful, if the smiles of the fair and the broad grins of the coarser sex are any criterion. After supper, W. Bro. W. H. S. CRAWFORD, the W.M. of Lodge Perseverance, being in the chair, proposed the universal Masonic toast among British Masons, of "The Queen and the Craft," which, as usual, was drunk with enthusiasm. Most Excellent Companion G. S. JUDGE, the Grand Superintendent of Royal Arch Masonry in Western India, and Provincial Grand Commander of the Templars, then rose, and said:—"Ladies, gentlemen, and brethren, I have the honour and the pleasure to propose the health of a highly distinguished Mason, R.W. Bro. Cartwright, the Provincial Grand Master of Blue Masonry in Western India. To the ladies I need not say much in recommendation of the object of my toast, because with that intuitive knowledge of good for which they are so celebrated, they have already discovered his many excellent qualities: to the gentlemen, who have the misfortune not to be Masons, I will merely say, that though they are already aware how good a citizen R.W. Bro. Cartwright is; yet it is necessary for them to become Masons if they would appreciate him as he deserves; but to the Masons I need say nothing, for, by his high attainments in Masonry, his unwearied zeal for the welfare of the Craft, and his uniform kindness of heart, he has gained our admiration, our respect, and our esteem. I could dilate far more largely upon this subject did

time permit, but as I know that the many twinkling feet beneath our festive board are anxious to return where music waits them, and mingle in the poetic mazes of the dance, I will not detain their fair possessors with a longer speech, but will at once conclude by calling upon you all to join with me in drinking the health of R.W. Bro. Cartwright, the Prov. Grand Master of Western India." This toast having been drunk with enthusiastic cheers, R.W. Bro. CARTWRIGHT rose, and said:—"I feel, ladies, gentlemen, and brethren, that it will be most difficult for me to return thanks in appropriate terms for the honour you have done me, and especially to R.W. Bro. Judge, for the kind manner in which he has spoken of me. If I had done only half as much as he has attributed to me, I should only have done my duty; and if I had done twice as much, still I should have done no more. Your kind appreciation of my services will, however, incite me to double my exertions for the good of the Craft. In doing what I have done, I have been most ably assisted by Lodge Perseverance, and of all the Lodges in this province, none more truly and more completely deserves my praise than that Lodge, on account of its excellent work and truly Masonic feeling. During the period I presided over it, as its Worshipful Master, I was most ably assisted by its officers, for whom I always entertained the highest esteem and respect; and I am happy to find that their successors are in every way as deserving of it. I therefore propose 'The health of the Worshipful Master and Officers of Lodge Perseverance, and prosperity to the Lodge.'" This toast having been drunk with many cheers, the W.M., Bro. W. H. S. CRAWFORD, returned thanks, as follows:—"It must be a source of pride and gratification to the officers and members of Lodge Perseverance to be spoken of in such high terms of eulogium by the Provincial Grand Master of their province; but it must be a still greater source of pride and gratification to have deserved such praises; and we thank most heartily R.W. Bro. Cartwright, for the kind manner in which he proposed, and you all for the flattering way in which you drunk our health. Before I sit down, I have the honour to propose to you the health of a Mason, who is second to none in India in Masonic rank, in Masonic knowledge, or in Masonic zeal. I allude to R.W. Bro. G. S. JUDGE, the Grand Superintendent of Royal Arch Masonry in this province, and the Provincial Grand Commander of the Templars. It would be presumptuous for me to attempt to speak the praises of one so far superior to myself in Masonic rank and attainments; nor indeed is there any need for me to do so, for his excellence and merits as a man and a Mason are well known to you all. I therefore call upon you to join with me in drinking 'The health of R.W. Bro. Judge.'" The toast having been drunk with loud and enthusiastic cheers, R.W. Bro. G. S. JUDGE, in a few appropriate words, returned thanks for the honour conferred upon him. R.W. Bro. H. D. CARTWRIGHT then proposed the health of "The Ladies, who had graced our festivities with their presence, and gladdened our hearts with their bright eyes and bewitching smiles." This toast having been drunk with all the enthusiasm it deserved, Bro. CAREY returned thanks on behalf of the ladies, and proposed the health of "The Stewards of the Ball," and the toast having been drunk, Bro. JAMISON returned thanks. Bro. GREGOR GRANT then proposed the health of "Mr. Nourojic Ardasir Dawur," who had so kindly lent us his splendid mansion, in an eloquent speech, in which he spoke of our host in the eulogistic manner he deserved. Bro. CRAIG then proposed "The memory of St. Andrew;" and Bro. James Jamison, "All Poor and Distressed Masons." The party then returned to the ball room, and dancing was recommenced and kept up till Aurora with her rosy fingers opened the portals of the East, and the last of the guests departed, wishing Aurora had either been asked to the ball, or had overslept herself.

POONA.—On the 29th December last, the Masons of Poona, under the auspices of Lodge "St. Andrew's in the East," gave a splendid ball in their handsome Masonic hall. It would be impossible accurately to describe the fairy scene that met the eye on entering the ball room. There upon the lofty pillars hung the shields and banners of the Templars, of the Red Masons, and of the Blue, relieved by festoons of flowers and green leaves, but above all, the galaxy of beauty that dazzled the sight was beyond all description; suffice it to say, that it appeared as if Terpsichore had invited Venus, the Graces, and all the lovely goddesses to a dance. The Masonic costumes, too, were as various as the banners, for there were Knights Templar, Knights of the Sword, Knights of the East, and Knights of the East and West, Ark Mariners, Royal Arch Masons, Excellent Masters, Mark Masters, Master Masons, Fellow Crafts, and Apprentices. The dancing commenced at nine, p.m., and was kept up with great spirit till half-past twelve, when the party adjourned to an elegant and sumptuous supper. After supper, W. Bro. HUNT, the W.M. of Lodge "St. Andrew's in the East" gave "The Queen and the Craft" and then "The Prov. G. Master and the Prov. G. Lodge of Western India," for whom Bro. Willis returned thanks. W. Bro. HUNT then proposed "The health of the R.W. Bro. Judge," the Grand Superintendent of Royal Arch Masonry in the province and the Provincial Grand Commander of the Templars, whose zeal for Masonry, W. Bro. Hunt, among other things, said was known all over India, whose exertions in her cause were indefatigable, and who had, at great expense left his comfortable home in Bombay, and had come upwards of a hundred miles to be present at our festivities. This toast having been drunk most enthusiastically, R.W. Bro. G. S. JUDGE, in returning thanks, said, "The honour you have conferred upon me is so unexpected that I fear I shall not be able to find words to express my gratitude. This will doubtless be your gain and my loss. Your gain in being saved from the



infliction of a prosy speech, and my loss in being deprived of the pleasure of thanking you in words adequate to the occasion. To the Masons I am deeply grateful, not for this mark of their kindness only, but for many others; to the gentlemen who have not the good fortune to belong to our fraternity I am also very thankful, and in return I hope soon to see them all even as I am, not excepting these bonds, for the bonds of Masonry are freedom—a paradox I shall be happy to explain to them in Lodge. But last, though not least, how shall I thank the ladies for their kindness!—the pleasure of doing so I have reserved till now, as we sometimes keep a little delicacy till the last, and not because I prize the honour conferred by them upon me least, but because I prize it most; indeed, I should be no true Mason if it were otherwise, for in the words of the old Masonic song,

“No mortal can more the ladies adore,  
Than a Free and Accepted Mason.”

W. Bro. Hunt has alluded to the expense at which I have come to Poona to be present at these festivities. It is true that I have come here this evening at very considerable expense, but not in the sense in which W. Bro. Hunt used the words do I use them; my meaning is far different—for I allude to the havoc wrought in my heart by the brilliant and distracting charms by which I am surrounded; but if we linger longer here I fear Terpsichore will become impatient. I will therefore at once conclude by thanking you with all my heart, or as much of it as is left, for the honour you have done me. Bro. Capt. Dawson, of H.M.'s 6th Inniskillen Dragoons, then proposed “The Ladies—God bless them,” which was drunk with the most enthusiastic cheers, and Bro. CHARMAX, of the same gallant corps, returned thanks, saying, Gentlemen and Brethren,—I have been requested to return thanks for the ladies, but I do not think that any thanks are due to you from them; on the contrary, the privilege of being allowed to drink their health is so great that you ought to thank them for being permitted to do so. I shall therefore content myself with congratulating you upon the honour and the pleasure you have enjoyed in performing so delightful a duty, and I hope you may have many, many opportunities of performing it again. “The health of W. Bro. J. Hunt” was then proposed and drunk with great enthusiasm, and very richly indeed did he deserve it, for his ability and talents as a Mason, and his indefatigable exertions in the good cause. The party then returned to the ballroom, where Terpsichore reigned supreme till daylight, so

“We danced all night, till the broad daylight,  
And went home with the girls in the morning;”

the ladies all declaring that there must be something good in Masonry after all.

POONA.—Lodge Orion in the West (No. 598).—This once flourishing Lodge, formerly attached to the regiment of Bombay Artillery, after a lengthened period of abeyance, has happily resumed its Masonic functions under the presidency of a former initiate and Worshipful Master, Bro. Lieut. Col. Henry Forster, Bombay Horse Artillery, Orion in the West, from 1823, to 1833, worked under a dispensation from the Prov. Grand Lodge of Coromandel (at present in existence under the appellation of the District Grand Lodge of Madras), being then attached to the Bombay Artillery. In 1832 it was discovered that Poona being without the limits of jurisdiction assigned to the Provincial Grand Lodge, from whom the dispensation emanated, Orion in the West was consequently unrecognized by the parent body, the Grand Lodge of England; a memorial to H.R.H. the Duke of Sussex, was immediately despatched, detailing the cause of the unintentional error, and praying for a warrant of constitution, which was accorded in 1833; from which time, until the Cabool disturbances of 1838, Orion in the West enjoyed the well deserved reputation of being a flourishing and properly conducted Lodge, but its members, consisting principally of military men, their involuntary secession in that year, a large number being ordered in active service with their regiments, completely paralysed the efforts of the remainder. Occasional meetings have since been held at distant intervals, but not until the present year (1859) has it been in direct communication with the supreme authority. On the 21st December, Bro. Lieut. Col. Forster, at a meeting specially convened for the occasion, announced that satisfactory relations with the Grand Lodge of England had been re-established; a candidate for initiation, Mr. Clement Vandersloot, a resident of Cochin, having been regularly proposed and approved, was admitted into the Order. By-laws for the future governance of the Lodge were read and agreed to, it being resolved that an amended copy, after due confirmation at the next meeting, should be sent to Bro. Spencer, Masonic publisher, London, in order that two hundred impressions, for the use of members, might be struck off. The following brethren were present: R. F. Gould, W.M. No. 1045; D. Hepworth, W.M. No. 1059; J. Hunt, W.M. No. 313 (S.C.); F. Scrivener, P.M. No. 313 (S.C.); Giles, Giraud, Bythell, and Yates. The Lodge was closed at an early hour, and the brethren adjourned to refreshment, when the customary toasts met with loyal and Masonic response.

#### KNIGHTS' TEMPLAR.

The Provincial Grand Conclave of Bombay was held in January last, when Sir Knt. Gustavus Septimus Judge, Prov. Grand Commander, appointed the following Prov. Grand Officers:—Sir Knts. R. F. Gould, D. Prov. G. Commander; J. Hunt, Prov. G. Prior; Hon. E. R. Burke, Prov. G. Prelate; I. K. Mountain, First Prov. G. Captain; C. T. Boddam,

Second Prov. G. Captain; A. Jordan, Prov. G. Chancellor and Treasurer; C. Denton, Prov. G. Vice Chancellor; E. Freeborn, Prov. G. Registrar; S. Paterson, Prov. G. Chamberlain; W. W. Wells, Prov. G. Hospitaller; J. Jamieson, First Prov. G. Expert; G. A. Summers, Second Prov. G. Expert; C. Mathews, First Prov. G. Standard Bearer; S. Gordon, Second Prov. G. Standard Bearer; J. B. Randall, Prov. G. Almoner; F. C. Sherrar, Prov. G. Director of Ceremonies; J. H. Clabby, First Prov. G. Aide-de-Camp; J. Bannister, Second Prov. G. Aide-de-Camp; G. J. Mignon, Third Prov. G. Aide-de-Camp; J. H. Irvine, First Prov. G. Capt. of the Lines; F. Carpenter, Second Prov. G. Capt. of the Lines; J. Dracup, Prov. G. Sword Bearer; Ponohoe, First Prov. G. Herald; W. E. Waite, Second Prov. G. Herald; S. King, Prov. G. Banner Bearer; J. H. Clarke, Prov. G. Equerry.

## WEST INDIES.

### ANTIGUA.

ST. JOHN'S LODGE.—The members of this Lodge, with other unattached brethren, met at the St. John's Lodge room, on the 27th Dec., when a procession was formed, and headed by the musicians of the rifles, proceeded up High-street to the kirk (which had been kindly allowed to be used on the occasion by the gentlemen who are trustees of the building), where an address was delivered to an open audience by Bro. Joseph Shervington, P.M., on subjects with reference to the Craft, and the inculcation of one of its principles, charity; at the close of which a collection was made. The procession then returned to the Lodge down Redcliffe-street, and the installation of the new Master for the next year, Bro. Henry Bourne, took place.

On retiring from the chair, the late Master, Bro. Charles Alexander, delivered the following address:—

“Brethren—Before vacating the chair this day, I feel it an imperative duty to tender you my most sincere thanks for the able manner in which you have supported me in the government of this my parent Lodge during the present year. The unvarying amount of courtesy, and the unmistakable evidences of your esteem, command from me the expression of my warmest gratitude, which I beg you to accept in sincerity of spirit. I deem it superfluous on the present occasion to eulogize our worthy Master elect, Bro. Henry Bourne, who is so well known and justly appreciated by every member of this Lodge; he has already held the reins of government for the space of two years with marked benefit to the Craft, which reflected the highest degree of credit on his judicious administration; permit me to solicit for my successor, our most respected brother, that degree of support so essentially necessary to ensure the successful working of a Lodge, and consequent extension of Masonry. Finally, brethren, although I shall cease to be your Master, I beg you to believe that my heart shall ever be in the work, and my most strenuous efforts shall also be directed towards the prosperity of St. John's Lodge, No. 723.”

The new Master after his installation addressed the brethren as follows:—Brother Officers and Brethren of the Lodge,—At our last stated meeting, I tendered you my best thanks for having again elected me to preside as Master over your Lodge for the ensuing year, and although I feel grateful for the compliment, yet you must allow me to differ with you as to the appropriateness of your selection, seeing officers around me with the immediate Past Master, all of whom have filled the chair with so much credit to themselves and satisfaction to the Lodge; also several brethren whose attainments in Masonry far surpass my own, and who would, I have no doubt, have done greater credit to your selection than I can hope for. I however promise to do my best, and with your kind assistance feel assured that our Lodge will continue in a prosperous and satisfactory condition. It is customary after installation, for the Master to say something by way of address to the brethren, but having this morning heard so able and beautiful an exposition on the subject of Masonry delivered by the Worshipful Past Master, Bro. Joseph Shervington, I shall offer but a very few remarks on the nature, principles, and usefulness of our excellent and time honoured institution. The noble system of Freemasonry proclaims that its object is to enlighten man and to teach the knowledge of himself; it pronounces as its decision that he is responsible for his own actions, that he must search and see how best he can fulfil the several duties which devolve upon him as a free agent, and while all meet upon the level they yet part upon the square, and that its sole end and object, whilst it cultivates the arts and sciences and refines society, is to promote peace and good will through every portion of the habitable globe. It labours only how it may make men to be what all should be, “One universal brotherhood.” Our societies are found scattered throughout the universe; wherever intelligence, art, and science are to be met with, there the members of the fraternity recognize each other, and our glorious institution sheds its benign influence, endeavouring to subdue the worst passions of the human race, and to cultivate the divine command, “love one another.” That our Order is founded on sound, correct, and good-moral principles, the length of time it has stood against the prejudices of the world, is a sufficient proof; and the general good conduct of Masons has shown that the science is founded on religion, virtue and loyalty. Our institution is built upon and venerates the sacred volume. A firm belief in the existence of the eternal God, and a cheerful obedience to his laws, are the grand and leading requirements of the fraternity; its principles are “benevolence and love;” its religion,

"purity and truth;" its intentions, "peace on earth;" and its disposition, "good will towards men;"—such are the important principles of Freemasonry, and are the ground work of our noble institution. It behoves us to adhere strictly to its rules and regulations, and by so doing we may assuredly rely that the blessing of the Great Architect of the universe will support and guide us in all our undertakings, and when our labours here below are ended, we may confidently hope, that our memories will be celebrated by love, on the durable monuments of eternity, and our reward in the silent calm joy of heaven, secure from the hand of God, the Grand Master of us all.

## TURKEY.

### CONSTANTINOPLE.

ORIENTAL LODGE (No. 988).—The festival of St. John was held on Tuesday, the 27th December, at Baltzer's Hotel, Pera. The brethren met at four o'clock, p.m., the business of the evening being the installation of Bro. G. Laurie as W.M. for the succeeding year, and the initiation of two members. The ceremony of installation having taken place, the W.M., Bro. G. Laurie, proceeded to choose his Officers and Wardens as follows, viz., Bros. W. W. Evans, S.W.; H. Pulman, J.W.; Junor, S.D.; J. Tonkins, J.D.; E. C. Silley, P.M., Treasurer; H. M. Wills, Secretary; R. A. Allan, I.G.; A. Mountain, Steward; and Bro. T. Cipriotti, Tyler. The initiations having been gone through in a most forcible and lucid manner by the worthy Worshipful Master, the Lodge closed in perfect harmony, and adjourned to the banquet table. Amongst the brethren present were his excellency Sir Henry Bulwer, K.C.B.; J. P. Brown, Esq., American Consul, Alah Oloo Mirza Khan it Kheni, Persian Secretary (a newly initiated brother); four brethren of the French Lodge *L'Etoile du Bosphore*, and about forty brethren of the Oriental Lodge. After the usual loyal toasts had been drunk and duly responded to, the WORSHIPFUL MASTER rose and said, "Brethren, I rise to propose the health of a brother whose illustrious name is well known to all of us, and of whom we feel an honour to have associated among us: I need not say—for I already know by your looks you anticipate my words—our worthy Bro. Sir Henry Bulwer. (Cheers). Brethren, I need not repeat to you, for you well know his kindness of heart to us all, and to every one who calls himself an Englishman; but we, as Masons, ought, and I am firmly convinced do, feel honoured when we say Sir H. Bulwer is our brother. (Cheers). Perhaps I may be permitted to repeat a portion of a conversation his excellency and myself had together some short time since. To be brief and not to detain you, it was this:—'We have often felt the want of a Masonic temple of our own.' (Loud cheering). His excellency, our brother, favoured me with his views, and said he should like to see us assemble in a temple of our own, for he had Masonry at heart, and all that he could do—and brethren, we know what his excellency can do—he should be most happy. (Cheers). Brethren, I trust the time is not far distant when we shall have a temple of our own, and our illustrious brother the Provincial Grand Master. (Cheers). Not to detain you longer, I beg you to drink 'To the continued health and long life to our illustrious Bro. Sir Henry Bulwer.' The toast was drunk with truly Masonic honours, followed by the song—"Our Noble Craft." His excellency, Sir HENRY BULWER, on rising, said—"Gentlemen and brothers, you can scarcely imagine my feelings standing before you as her Britannic Majesty's representative, and your brother, when listening to the tokens of regard and brotherly feeling evinced towards me, as exemplified by the speech of our Worshipful Master, and so cordially responded to by yourselves. Gentlemen, I wish I could say that I was as far advanced in Masonry as yourselves, but what with my diplomatic duties and other calls, I find that I cannot devote that time that I should wish. With regard to what our Worshipful Master has just told you, I may here repeat that I have the greatest wish to see erected in this eastern clime a temple of our own. (Cheers). Brethren, you are fully aware of the fact, as I am, that we do not feel so well pleased in entering a confectioner's shop on our way to our Lodge as we should in entering a temple of our own (cheers), consequently I say, if we can only raise a Masonic temple in Turkey, we shall not only be doing a duty to ourselves, but to the Craft of Masonry in general. Gentlemen, I am willing to do all I can; if you will help yourselves I will help you. (Cheers). With regard to the high honour our worthy Worshipful Master expresses a wish I should fulfil (which I suppose meets with your approval), I can only say I shall be most happy to assist in any way you may think proper to call on me. (Cheers). Gentlemen, at all times let me impress this upon you, whether brothers or non-brothers, you will find that I am ever ready to listen to your wants; and, before I sit down, allow me to propose a toast, which is 'The health of my respected friend and brother, J. P. Brown, who I am happy to say I have known for many years. May the stars and stripes and the flag of old England ever be united.'" His excellency resumed his seat amidst great cheering. Bro. J. P. BROWN, on rising, said—"I feel extremely grateful for the flattering manner in which my health has been proposed, and for the evidence of the kindly feeling with which it was spoken of by his excellency Sir Henry Bulwer, and responded to by the brethren present. I cannot too warmly express the pleasure and satisfaction which I derive from being one of the Masonic Order which has brought together, to-night, representatives from so many parts of the works of the Great Architect of the universe. If I sought for sources of recommendation for the mystic tie, to which we all have taken vows of fidelity, I certainly could find them in the

varied nationalities surrounding me. Masonry has here brought together (and united in one band of fraternity) the Ottoman and the Persian; the Briton and the American; the Frenchman and the Italian; the German and the Swede. The native of the east—the land where the sun rises—meets as a brother the native of the west, where the sun sets; and I might be allowed to say that the two poles—the two frigid zones—are here joined in one band of warm fraternity. So must it ever be where the true principles of Masonry are carried out and Masons meet together as brothers national, so the prejudices are forgotten, and Masons meet as the children of one common parent—the Great Architect of the universe. I have the impression that, many years ago, there was a French Lodge in Pera, or Galata, which, from causes unknown to me, have long ceased to exist. The present Oriental Lodge, warranted by the Grand Lodge of England, only dates back some three years, and yet already contains some seventy members. There is also a French Lodge in Pera, recently established, warranted by the Grand Orient of France, called the *L'Etoile du Bosphore*, represented here this evening by some worthy brethren, and contains about fifty members; and a German Lodge is in contemplation. It is believed that the fraternity in Smyrna, numbering, I am told, several hundreds, will be favoured with a warrant from the Grand Lodge of England; and beyond these I am not aware that there exists any other Masonic association in Turkey. "Freemason" is used as a word of reproach here, on account, of course, of a total ignorance amongst Mussulmen, of its real signification. I remember some years ago, when in Trebizond, having been told that the worst epithets which the people there gave to foreigners, were, Protestant, Moscov, Freemason, and Consols. I believe I have named them conformably with their several degrees of iniquity, and I firmly think that the same is even now in vogue in the vocabulary of many of the inhabitants of this capital. It would be very desirable that the real objects and principles of Freemasonry were better known in this country. Their liberality towards all those who are not pagans; their nonexclusiveness towards all sects, Christians and Mussulmen, and the fraternal goodwill and friendship which they inculcate, could not but impress Mahomedans with a favourable conviction. Masonry is being introduced into Persia under the very favourable auspices of H. E. Ferukh Khan, and others of great distinction, and I regard the Lodges in this capital of the Mussulman world as a strong means of allaying those religious prejudices which so unfortunately separate the east from the west, and as a means of spreading that Masonic light of love and goodwill among them which shone forth equally from the east. In common with several others of the brethren present, I have indulged in the impression that Masonry existed amongst the Mussulmen, especially in Constantinople, and have made diligent research for some trace of it, but, I regret to add, without any success. I even have heard that there were Lodges in Stamboul, Scutari, Salonica, and Adrianople, and that even the Grand Lodge existed in Seant, in the lake of Siberia, where it had been taken during some of the disasters which befel the holy city of David, and the destruction of the temple of Solomon. There are, it is true, a few Masons amongst the employes of the Ottoman government, some of them high in rank; but they have all become such in Europe. If I am not detaining you too long, I would add that I have been led to make a particular study of the principles of some of the various Dervish sects existing in the east, in the hope of finding an affinity to Freemasonry. These differ but little from each other, except in the forms of their worship; and I have not found any trace whatever of that benevolence and charity to others which characterizes and ornaments our fraternal Order. I believe, from all I have learned, that all the Dervish sects are strictly Mussulmen, with no other object in view than the observance of some particular form of worship, under the direction of a *Sheick*, or Master; and that their principles are in all cases Islam, either *chegec* or *sunnee* (mostly the former); and that, as I have just said, benevolence to others forms no part of their creed. One, perhaps the purest of their sect, is the *Hamsavecs*, named from its founder; and if their principles are not of a benevolent and charitable character, they certainly teach a pure, correct, and upright conduct, which will command the respect of any Masonic body. Let us, brethren, ever be animated by that characteristic feeling of the most ancient Order of Freemasonry—charity towards each other's faults and weaknesses; benevolence towards the unhappy, the poor, the miserable, and the wretched—without asking or caring to know the cause of their sorrows, or whether they be Protestant or Catholic, Mahomedan or Greek, Armenian or Israelite, but simply because they are all the children of one common parent, the G.A.O.T.U." (Cheers). After several other toasts had been given and cordially responded to, the brethren, after having spent a very intellectual evening, separated at a late hour in the morning, with the toast, "Happy have we met, happy have we been, and happy meet again."

We have the pleasure to notice that a recent meeting of the Lodge, a handsome gold snuff box was presented to Bro. W. W. Evans, J.W., as a mark of approbation in the manner in which he had discharged the duties of the office of Secretary. Bro. AZNAVOUR, the then W.M., in presenting the testimonial, said—"Bro. Evans, it affords me a great pleasure to be the means of expressing to you the extreme satisfaction the brother members of the Oriental Lodge felt in your indefatigable services rendered to the Oriental Lodge from the very first day of its origin, in assisting V.P.M. Silly, who was the first Master and the father of this Lodge, in his honourably acquitted services; I beg, therefore, to present you, on behalf of my brethren, this mark of their

esteem and acknowledgment of those services, though it is a very small one in comparison to what you deserve." The JUNIOR WARDEN returned his thanks in a short but very expressive manner, promising to use his best endeavours in order to render himself more worthy of their esteem. Bro. G. LAWRIE, S.W., and now W.M., was presented with a charity jewel, when Bro. AZNAVOUR said—"Bro. Senior Warden, your charitable services and assistance have been known in many instances; more particularly on the occasion when we held the first Masonic ball in the first part of this year (1859). For the success of that ball we are indebted to you; for, by guaranteeing its expenses, not only have you been the means of distributing a large amount in charity to several institutions, but also those of the credit and honour which has been reflected upon our Order, and by renown in this country.

### THE WEEK.

**THE COURT.**—The Queen and her family continue in good health, at Windsor, and take their daily rides and walks in the Home Park. On Monday, the Duchess of Kent gave a children's party, at Frogmore, at which the Queen and the Prince Consort were present, accompanied by Princess Alice, Prince Arthur, Prince Leopold, Princess Helena, Princess Louise, and Princess Beatrice. A large party of children were invited, including many boys from Eton College. The Duchess of Kent, with Princess Leiningen, received her Majesty, at nine o'clock, shortly after which dancing commenced. This week Mrs. Hodson, widow of Captain Hodson, has had the honour of presenting to her Majesty in person, two awards, one taken by her late husband from the King of Delhi, and the other surrendered by the king on the 21st of September, 1857, the former of which belonged to Jehan Geer, A.D. 1605, and the latter to Nadir Shah. Among the visitors at the Castle this week have been the Duke of Bedford, the Duke and Duchess of Marlborough, the Marquis and Marchioness of Abercorn, with Lady Georgiana Hamilton and Lieut.-Colonel Norman, C.B., of the Indian army.

**IMPERIAL PARLIAMENT.**—In the HOUSE OF LORDS on Monday the Lord Chancellor introduced a bill for the regulation and winding-up of Joint-stock Companies, and Lord Brougham called attention to the action of County Courts. His object was to advocate an extension of their powers. In reply to a question from Lord Vivian, Lord de Grey and Ripon said that it was not the intention of the Government to supply clothing to the volunteer corps. The present force amounts to between 60,000 and 70,000 men, and it is daily increasing, but the Government have no intention of paying the men for their drill. With reference to drill sergeants, Lord Ripon said that it would be very expensive to appoint them to every corps, but that arrangements are in progress by which the supply of sergeants will be rapidly increased, though the expenses will be borne by the volunteers themselves. Lord Normanby stated the terms of his motion with respect to the annexation of Savoy and Nice to France. On Tuesday night a conversation took place between Lord Lyndhurst and the Lord Chancellor on the subject of the bills lately introduced by the latter noble lord for the consolidation of the criminal law. Lord Campbell declined to enter into the subject, but observed that the object of the bills was to assimilate the law of England and Ireland. Lord Derby called attention to the disgraceful riots in the parish church of St. George's-in-the-East. He expressly disclaimed any sympathy with persons who introduced into the simple services of the Church of England practices distasteful to the majority of the worshippers, and which might have the effect of driving persons into dissenting chapels, or of preventing their going to any place of worship at all. But this could not be pleaded in excuse of the conduct which had made the church of St. George's-in-the-East notorious. He wished, therefore, to ask the Government whether they had examined the law on the subject, in order to ascertain how far they were able to check it. Lord Granville appeared to throw the blame on the churchwardens, "who told the police that the congregation was quiet, and that there was no necessity for them to enter." Lord Brougham thought the most efficacious plan would be to shut up the church altogether. The Bishop of London said the plan had been already tried, but that if all the parties concerned would put the matter in his hands he hoped to be able to adjust their differences satisfactorily. Lord Normanby then rose to move for a humble address to her Majesty, to the effect that the House of Lords had heard with satisfaction of the objection entertained by the British government to the annexation of Savoy and the country of Nice to France, "and to pray that her Majesty will be graciously pleased to direct her government to use their best endeavours to avert the transfer of these territories to the French empire." Lord Granville, on behalf of the government, said that the annexation of Savoy to France was a contingency which he would view with considerable alarm, as calculated to disturb the balance of power. At the same time, her Majesty's government could only employ friendly remonstrances.—In the HOUSE OF COMMONS on Monday Mr. Kinglake gave notice that he should in a fortnight's time move for a copy of the correspondence which has taken place between the Governments of France and England and the King of Sardinia, with reference to the annexation of Savoy and Nice. In answer to Mr. Byng, Sir G. C. Lewis, said that the scandalous scenes which had taken place in St. George's-in-the-East did not amount to positive outrages, inasmuch as they involved no actual breach of the peace. The law, he said, did not arm the police with any power in such a case; and he regretted that the rector should perform the

service in such a manner as to be productive of so much difficulty. In reply to Mr. Horsfall, Lord C. Paget said that the government did not intend, at present, to place twelve school ships at the principal commercial ports. The Home Secretary will introduce, during the present session, a bill to alter the law as regards the payment of coroners' fees. The newspapers bill was read a third time and passed, and the house adjourned at the early hour of half-past five o'clock. On Tuesday Lord John Russell replied to Mr. S. Fitzgerald that the details of the commercial treaty published in the *Indépendance Belge* were substantially correct, but he did not think the treaty could be fully understood until it was laid, as a whole, before the house. Lord Claude Hamilton then asked whether Lord Cowley had been instructed to lay before the French government a proposal for a definite arrangement of the Italian question, and whether the details of that project could be communicated to the house. Lord John Russell, in replying to this question, entered into some account of what had taken place. After the postponement of the Congress the British Cabinet made certain propositions to the two governments of France and Austria. These propositions were embodied in a dispatch to Lord Cowley, dated the 14th of last month. It was proposed that Austria and France should not interfere in Italian questions without the consent of the five great powers; that the governments of Europe should not interfere in the internal government of Venetia; and that Sardinia should send no troops into Central Italy until means had been taken to ascertain the wishes of the populations. No answer had been received from Russia, Austria, or Prussia, and Lord John Russell concluded by refusing, at present, to place the papers on the table. Lord J. Manners moved for leave to bring in a bill to enable the Court of Divorce to sit with closed doors. Mr. Edwin James moved the "previous question," on the ground that the respectable portion of the press abstained from publishing the more indecent reports. Mr. Roebuck and Sir G. C. Lewis opposed the motion; and, on a division, the bill was negatived by a majority of 268 to 83. The house, after some other business, which requires no special notice, adjourned.—On Wednesday the first important contest of the session was determined. The house met to consider Sir John Trelawny's bill for the Abolition of Church Rates, the same as that which was carried last session by the large majority of 74. Sir John Trelawny quoted the opinion of Sir John Coleridge, that church rates are a fixed permanent fund, and should not be surrendered for anything precarious. He denied the correctness of this opinion, and quoted episcopal testimony to the effect that the rate is oppressive and unjust. The motion having been seconded by Sir C. Douglas, Lord R. Montagu moved as an amendment that the bill be read that day six months. The noble lord referred to the evidence taken before the Lords' committee last session, and urged the rejection of the bill on the ground that the movement was political rather than religious, and that the object was the annihilation of the Established Church. Sir G. C. Lewis said that he never had taken extreme views on this question; but that, having lost all faith in the possibility of a compromise, he reluctantly found himself compelled to vote for the total abolition of church rates. Mr. Disraeli called the attention of the house to the fact that 80 per cent. of the parishes in England had declared that they did not wish to be interfered with. It was true that their previous efforts to arrive at a satisfactory arrangement had been unsuccessful; but that was no reason why they should adopt a proposition which was, in fact, a mere speculative theory. The real question at issue was a separation of Church from State, and the first step was an attempt to revolutionize the parochial constitution of the country. Mr. Disraeli concluded by stating that he would oppose the second reading of the bill. Mr. Packer and Mr. Hubbard also opposed the bill, and a division then took place; the numbers being 263 in favour of the second reading, and 234 against it.

**GENERAL HOME NEWS.**—Mr. Gladstone was prevented, by severe indisposition, from making his financial statement on Monday. It was intended that the commercial treaty should be published in the *Monitor* on the morning of the day on which the Chancellor of the Exchequer brought forward his budget.—Lord Palmerston has received a deputation from several provincial Chambers of Commerce, asking him to use his influence to obtain the exemption of private property from capture at sea in time of war. Lord Palmerston did not agree with the deputation. He considered that the existence of this country depended on its possessing the command of the seas, and that it was necessary to retain the power of seizing the ships, and especially the seamen navigating the ships, of foreign powers.—This day a meeting will take place at the Thatched House Tavern for the purpose of advocating the policy of military training at our public schools. This movement is deserving of every encouragement, and we are gratified to learn that the authorities of Eton have already resolved upon introducing this new and important element into the instruction of the youth of England.—The *Press* of Saturday contains some revelations with respect to the French cabal in the cabinet. We are told that dissensions have arisen "which menace with great peril the highest interests of the country." The cause of dispute was the proposition of the Emperor Napoleon, with which our readers are already acquainted, that England and France should combine to settle the Italian question without reference to the views of the rest of Europe. Our contemporary adds that when votes were taken in the cabinet, the numbers were four in favour of the proposition and ten against it. The four French ministers in Coalition Cabinet are said to be Lord Palmerston, Lord John Russell, Mr. Gladstone, and Mr. Milner Gibson.—The *Shipping Gazette* calls attention

to the opportunity afforded by the postponement of the budget for the shipowners to hold public meetings, and to insist that the provisions of the commercial treaty shall be made dependent on placing British shipping in French ports on an equal footing with French shipping.—It may be useful to remind gentlemen connected with the civil service of a rumour that Mr. Gladstone intends proposing that retirement, under the superannuation bill, shall be made compulsory at sixty-five.—On Monday and Tuesday Lord Chief Justice Cockburn was engaged in trying the case of Welzenstein and wife against Stohwasser. The plaintiff claimed damages for an assault committed by the defendant by kissing plaintiff's wife, and also made a demand for money for goods delivered to defendant. The jury without any hesitation gave a verdict for the defendant, believing him the victim of a conspiracy.—On Tuesday at Coventry were committed a horrible murder and suicide. A butcher by name Henry Fawson, fourteen or fifteen years ago married the woman whom he has now deprived of life. Shortly after their marriage it appears they separated, certain circumstances having come to the husband's knowledge which caused him to suspect his wife's chastity previous to their union. About five months ago his wife came to live with him again, and since then has been under his roof. At ten o'clock on Tuesday morning, the house still remaining closed, it was resolved to force an entrance. The bed-room presented a terrible spectacle. The bed, the ceiling, and the floor were all bespattered with blood. The wretched man, Fawson, lay "doubled up" at the foot of the bed, his throat cut, stabbed in the breast, and his brains blown out. A knife and a gun lay near at hand. On the bed lay the unfortunate woman with her throat cut. Both were quite dead.

FOREIGN NEWS.—It was formally announced in the *Moniteur* of Saturday, that, in conformity with the intentions of the Emperor, Marshal Randon, the Minister of War, will submit a project to the Legislative Body, reducing the contingent of the class 1859 from 140,000 to 100,000 men. We may observe that the announcement, though it may be hailed with satisfaction by Frenchmen liable to the conscription, does not imply any resolution to pursue a pacific policy.—A few days ago the *Univers* was suppressed in consequence of the publication in its columns of an "encyclical letter" from the Pope, which commented in strong terms, on the recent policy of the Emperor Napoleon with reference to the Romagna. Shortly after, the same letter was published in every newspaper in Paris; and this document, which caused the confiscation of M. Veuillot's property, was read in all the Paris churches, on Sunday last, in obedience to the orders of the archbishop. Cardinal Morlot may find occasion to regret, before long, the peaceful days he passed at Lyons, and the moment when his activity in dragging struggling wretches from a watery grave during the inundations of 1857, first brought him under the notice of the Emperor. The archbishop is said to have lately had an interview with his Majesty, in order to point out the difficulty of his position as a spiritual subject of Pío Nono. With respect to the annexation of Savoy to France, the *Constitutionnel* observes that the language of the French journals is "but the result of a presentiment of public opinion." M. Grandguillot seems to profess the greatest surprise that any one should raise an objection to so natural a proceeding. Why should Savoy be refused a right which is conceded to provinces on the other side of the Alps? Sardinia is about to receive a great accession of territory, and why should France not be allowed to receive, for all she has done, a "geographical frontier?" We learn by a telegram from Paris, that Lord Cowley had, a few days ago, communicated to M. Thouvenel a project of the English Cabinet for the definitive settlement of the Italian question. Five distinct conditions are laid down in this project. 1. The doctrine of non intervention is to be interpreted in an absolute sense; 2. Venetia is to continue under Austrian rule; 3. The Italian provinces are once more to act on their own constitution, and if they persevere in their resolution to be annexed to Sardinia, no opposition is to be made to the accomplishment of their wishes; 4. Sardinia should not interfere; 5. and France should withdraw her troops from Rome and other parts of Italy. M. Thouvenel is said to have replied that before giving a definitive answer the French government desired to be acquainted with the views of Austria, and some days must elapse before the courier who has been despatched to Vienna can return.—The text of Count Cavour's circular addressed to the Sardinian diplomatic agents at foreign courts has been published in full by the *Persévérance* of Milan. The Sardinian premier briefly calls attention to the circumstances under which he has resumed the direction of affairs. He observes that the government of Victor Emmanuel "had invoked a congress to arrest the dangers of the moment," and that it had been accepted with confidence by the populations of Italy. The Italians had hoped that a congress would meet with the intention of affirming the annexation to Sardinia, and that meanwhile they occupied themselves in increasing and disciplining their forces in order to be ready to meet events. The count concludes by saying that "the king's government have no longer the power of averting the natural and inevitable course of events." It is by no means certain that the relations between the governments of France and Sardinia are of the most friendly character. The great difficulty is the question of the annexation of Savoy to France.—We hope it is true that the Emperor of Austria has received the Hungarian deputation, and has promised, "in a legal way, all their legitimate wishes shall be complied with." Meanwhile we learn that the Austrians are constructing new forts round Peschiera, where a large hospital has been established. The English government in making to Austria, with the consent of France, the proposal for the settlement of

the Italian question announced in yesterday's message, stated that in exchange for the points to be agreed to by Austria, it would be understood that Sardinia will respect the Austrian dominion in Venetia. Austria replied that she herself will know how to protect Venetia.

BRO. J. DISTRIN'S CONCERT.—Bro. Distin, once the famed trumpeter of the London concerts, &c., gave his farewell concert on Wednesday, the 1st inst. His programme was a very attractive one, and when put forth included no less than twenty-nine vocal pieces, and, in addition, solos for the violin, flute, and concertina. Amongst the vocalists were Madame Rudersdorff, Catherine Hayes, Miss Eyles, Miss Susanna Cole, Mrs. Theodore Distin, Misses Harrington, Mascall, Stanley, Madame Conyngham, Miss Medora Collins, &c.; Mr. Suchet Champion, Bro. Lawler, Mr. Morgan, Bro. Percy, Bro. George Perren, Mr. Cummins, Bro. Theodore Distin; and, as instrumentalists and accompanists, Mr. Viotti Collins, Master Drew Dean, and Mr. Francisco Berger. The concert was most excellent, but so far as Bro. Distin was concerned, an utter failure, there not being above £40 in the room—not enough to pay preliminary expenses. The Masons should have supported our brother in his hour of need better than this.

## TO CORRESPONDENTS.

"M. M."—We would advise the Lodge to expel the brother at once; and let him appeal to the Board of General Purposes if he dare.

"A CRAFTSMAN IN B.N.A."—We shall be happy to receive the offered communication.

"A YOUNG MASON."—Most emphatically, "No."

"R. A."—The subject is passed, and a discussion cannot be reopened concerning it.

"A RECENT INITIATE."—Apply to the Master of your Lodge—the friend who introduced you—or any intelligent Mason.

THE ART UNION OF GREAT BRITAIN.—A Mr. Samuel H. Dean, of Manchester, has had the impertinence to send us an advertisement of upwards of twenty lines in length, for which he modestly offers us a shilling each insertion, with a commission of 7½ per cent. on any tickets we may be enabled to sell—the price of such tickets being also one shilling. There are to be upwards of six hundred prizes; and at a moderate computation we find it will require, including expenses, not less than one hundred and fifty thousand members or shillings to carry out the scheme. Notwithstanding the scheme is stated to be "under the sanction of her Majesty's Most Honourable Privy Council," we cannot look upon it in any other light than an attempt to catch shillings, upon a par with those adventurers who inform the Jolly Greens of the human species how to make rapid fortunes by the sale of baked potatoes—the manufacture of corn plaster—or other ingenious devices, out of which the gentlemen who are so kind as to give the advice, fail to make fortunes themselves. We should observe that no time is specified for drawing this Art Union, and of course, the longer the requisite number of "flats" are in being brought together, the greater will be the expenses, and the number of the members must be increased to meet the requisite demands on the funds.

"E. A."—A person who has taken the Rose Croix, or 18°, abroad, is not in right thereof admissible to an English Royal Arch Chapter; and consequently cannot be recognized as a petitioner for a new Chapter.

BRO. W. H. WARNER, of Ross, Herefordshire, P.M., 141, and Prov. G. Reg., requests us to state that he was not the author of a letter which appeared in the *Freemasons' Magazine* in the autumn of 1859, signed "An Old P.M. and one in the Province," relative to the appointments made by the Rev. Dr. Bowles, the Prov. G.M. at the last Prov. G. Lodge. Those who attribute the letter to Bro. Warner are evidently on the wrong scent.

"F. W."—There is no law compelling a Chapter attached to a Lodge to be held in the same building as the Lodge. For instance, one Lodge is held at the Freemasons' Tavern, its Chapter at the Thatched House. Lodge No. 49 has not met for many years, and if not resuscitated before next Grand Lodge, will be struck off the roll; Chapter No. 49 flourishes at Anderton's Hotel. Lodge No. 169 meets at the Freemasons' Tavern, and the Chapter at Radley's. Lodge No. 196 at the Holly Bush, Hampstead, its Chapter at Radley's, &c.

"J. H." Norwich.—The portrait of the Earl of Zetland was issued with the number of October 15th.

"G. B's." suggestion shall be attended to.

"R. A."—We do not understand your question.