

LONDON, SATURDAY, MARCH 10, 1860.

GRAND LODGE.

THE most noticeable feature of the proceedings at Grand Lodge, on Wednesday last, was the defeat of the proposition to assist Provincial Lodges, by the loan of money for building or purchasing their own Lodges—the principal objection being that such loans might lead to litigation and disunion amongst the members of the Craft. We have taken so active a part in the building of Masonic Halls, that we cannot but regret the decision at which Grand Lodge has arrived; but the regret is materially lessened by the knowledge that the opposition to the scheme came from an influential section of the provincial brethren themselves, led by one of the sincerest and most talented brethren in Grand Lodge—Bro. Stebbing, who was supported by a large body of the Hampshire brethren. It must be recollected, however, that the scheme did not originate with the Board of General Purposes, but from a provincial Lodge, and we shall be surprised if the decision now arrived at does not call forth strong feelings of dissent from the provinces which took no part in the matter, simply, we believe, because they looked upon the scheme as certain to be carried.

The only other feature of interest was the reelection of the Most Worshipful Grand Master and his speech in acknowledging the confidence of the brethren, in which he referred to the large increase which has taken place in the Order, the prosperity of its charities, and the happy suppression of the spurious Lodges at Smyrna—all of which are matters of gratulation alike to his lordship and the brethren in general.

CLASSICAL THEOLOGY.—XV.

VI.—CERES AND AUGUST.—(CONTINUED.)

FROM the epigrams of Martial and the epistles of Cicero, Seneca, and Pliny, we find that the festival days in honour of Saturn, called *Saturnalia* (in the Greek *κρονια*), were a kind of carnival or general jubilee. The senate did not meet, academicians and artisans alike held holiday; presents of sweetmeats and flowers, love tokens and rich trinkets were sent among friends, and it was in fact a local time of universal license. Servants took the place of their masters, who sat with them at the table, and even waited upon them, to signalize the memory of that happy state of liberty which all enjoyed, through an equality of mind and manners, in the genial time of the golden reign when there was no other servitude than to serve one another; and if ever this millennial state become actually practicable, such may not improbably be the heritage of our Masonic fraternity as based upon the rock of religion and the cardinal virtues. None but patri-cians were allowed to wear the *synthesis*, or purple cloak, excepting at these festivities, when it was customary for domestics to usurp the habit and be invested with the privileges of its distinction. According to Dionysius Halicarnassus, the Saturnalia were instituted by Tullus, king of Rome; but Livy considers them to have been established by the consuls Sempronius and Minutius. At first, until the time of Julius Cæsar, the festivals comprised only one day, the nineteenth of December, but afterwards they were extended to three days, commencing a day earlier; and at length, by order of Caligula, they were increased from four to seven days. As during the Eleusinia, so on these rejoicing occasions, it was not lawful to proclaim war nor to execute any offenders: the sacrifices of Saturn also were suspended.

Like our good old Easter sports—which gave vigour to the physical, moral, and we may even say, mental constitution—mirth, hilarity, rural games and pleasure, were characteristics of these ancient, sage, and sanitary feasts. These festivals and revels were of a religious tendency; established in honour of the gods, to exalt their praise, and to thank them for some common beneficence; or to perpetuate the memory of heroes, and the acts of the deserving dead.

Originally there were but a very few public celebrations, and keeping of times (*farinari*), scarcely more than of the harvest and vintage; but as deities multiplied, especially amongst the Athenians and Romans, the festivals rapidly increased. Of the first there were the *Theseia*, and *Heracleia*, in memorial of Theseus and Hercules. Of the second the *Thesmophoria* (sacred rites) and the *Eleusinia* (or mystical feasts), called the *majora* and *minora*, in honour of Ceres, and commemorative of her laws; and the *Ambarvalia*, a kind of thanksgiving for her instructions for lessening the labours of agriculture.

All the feasts of Ceres were sacrificial and came under the appellation of the *Cerealia*—immolations instituted in honour of the goddess—by which name she was also known: so too, Pausanias says, she was called Eleusinia, because those rites commenced in the city of Eleusis; others derive the root of both words from Eleusius Cereus, the prince of the city and father of Triptolemus, to whom she taught all manner of husbandry, in requital for his courteous entertainment when she visited him, whilst journeying over lands and seas she sought her daughter Proserpine. Hence the story from Servius, and the fifth book of Ovid's *Metamorphoses*, of Ceres bringing up the infant Triptolemus—which may be paralleled in the rearing of an exotic or hothouse plant, by giving it water or letting the rain fall on it in the day, and keeping it warm during the night. She fed him with "celestial and divine milk" in the morning time, and in the evening she covered him over with fire. The child in a few days grew so fast he became a beautiful and full grown youth. This extraordinary force of precocity so much surprised Eleusius and excited his curiosity so much to know how Ceres managed with his son, that he took a stealthy view through a chink of the panels of her apartment—for houses were not then walled up as they are now—when to his horror and amazement he saw Ceres, making as it were magical circles and using strange ceremonies, overlaying Triptolemus with red hot embers. The father, with a cry of affright, rushed into the room to save his son, if possible, or to destroy Ceres. The goddess punished his presumptuous inquisitiveness with instant death. It is more in accordance with Theramenes and Grecian theology, that Ceres transfigured Eleusius, or Cereus, as the words point out, and changed his name to Triptolemus, whom she placed in her chariot called down from the sky, to which

"yoked dragons stand,
Tame and obedient to her gentle hand,
With outstretched wings,"

and sent him throughout the habitable world to teach mankind the mysteries of engrafting, and the flailing, winnowing and grinding of wheat, that men might enjoy the fruits of the earth and eat bread instead of acorns.

Both the Plinys as well as Virgil have made some mention of the rites and feasts of the *Thesmophoria*, instituted by Triptolemus. Women under the vow of perpetual chastity were allowed to be initiated into this order. For some days a preparatory fast was kept; every description of wine was prohibited in the administration of the enshrined altar consecrated to Ceres; whence arose the aphorism, *Cereri nuptias facere*, significant of any feast among the ancients where there was a total absence of wine. Ovid observes—

"Ceres with blood of swine we best atone
Which thus requites the mischief they have done."

Swine were sacrificed to this divinity, because they do much damage to cornfields, and are hurtful to the roots of trees. The elegiac poet, Tibullus, alludes to prevalent offerings in these sacrifices, which were garlands of lovely flowers intertwined with full ears and spikes of yellow corn and barley:—

"To thee, O goddess, beauteous as the morn,
We will plait wreaths and coronals of corn,
Thy temple gate, and statue to adorn."

Still the most rustic part of these ceremonies were more

intimately exhibited in the *Ambarvalia* of the Romans than in their Grecian prototype, the *Thesmophoria*. In this opinion we are confirmed by the support of Pindar (*in Isthm.*), and Pliny (Lib. xxiv); besides what we cull from the third Eclogue of Virgil:—

“Thus in the spring, and summer’s softening time,
Ere yet the sickle strews the harvest prime,
On Ceres call—let old and young be kind,
And with the hallowing wreath their temples bind;
Let them on Ceres call, and Ceres praise,
With sylvan dances and sylvestral lays:
So should each swain adore her sex divine,
And milk and honey mix with rosy wine;
In choral bands, attendant on the show,
And long processions, shouting as they go,
Invoking blessings on their yearly stores,
They invite Ceres to their garner floors.”*

Undoubtedly these rites were instituted to purify the fields, and entreat heaven through some tutelary deity for fruitful and plentiful seasons; and answered to the rogation or asking days appointed by Manertus, Bishop of Vienna, A.D. 469, to avert some particular calamities, the ceremonies and processions of which, as they regard the English church, were abolished at the reformation. They were called *ambarvalia*, or *amburbialia*, from *ambarvale* and *amburbale* (a sacrifice carried or led in procession round fields, particularly of hay and corn, or the bounds of a city, for their lustration). Here the victim was either a she calf or a sow big with young; they brought the calf among the grass, and took the sow into the corn crops, at the commencement of their harvest, three several times, the countrymen all the while leaping and dancing and making the surrounding landscape reecho with their joyful and obstreperous acclamations. Then, meanwhile, one of them bedizenized with a gala crown on his head, sung the *Cereale anthem*, or praises of Ceres, in which they all joined. Then, having offered the oblation of methueglin, composed of the wine mingled with honey and milk, before they began the mowing or the reaping, as the case may be, they sacrificed to the goddess, the calf or the sow.

Ceres is depicted majestic in demeanour, with a countenance beautifully delicate, and with silky yellow hair crowned with a twisted coronet of flowers and ears of corn; her “bosom’s swell” is as white as snow. In her right hand she holds a few scarlet poppies and heads of corn bound together, and in her left hand she bears a lighted *lampada* or classic torch. It has been said she was fairer than Venus in all her charms, though like her, of such surpassing beauty, that the gods themselves were her lovers and admirers. By this symbolised figure of singular loveliness, the earth was intended to be represented in its sunny glory, diversified with the foliage of trees, adorned with fruits and flowers, and enriched and diversified by hills and dales covered with verdure, and ever bountiful in its gifts. Thus Ceres was styled *Mammosa* and *Alma Mater*, the mother, and nurse, as likewise, *Altria Nostra*, the nourisher of the country. So also we shall find, the gods having created something useful for man, as for instance an *arbor jovis* (an oak), or *vacca lactoria* (a milch cow), she is made accountable for their parentage. We are informed that Neptune produced a horse in Attica out of the ground. And from hence comes the story related by Ovid of her giving birth to a horse; and of the version thus told by Pausanias (*in Arcadiis*):—“The altar which was dedicated to Ceres, erected upon the mountain Elæus, in Arcadia, exhibited her in the feminine form of a human body, but with the head of a horse.” It was of marcasite, or some incombustible material, and remained entire and uninjured in the midst of fire. Yet others maintain that this was not the image of Ceres, or of any offspring of hers. They repudiate the whole affair both of the “Sensit equum,” or turning into a horse’s shape, and of the goddess’s secret retirement from the world in sorrow and disgrace until Jupiter sent to her the Fates, to assuage her grief by showing her how all things were predestinated.

With truthful respect to classic theology it must be admitted the metempsychoses were indoctrinated, but the metamorphoses were incongruously spurious. The Arcadians themselves were shocked at the fabulous insinuation referred to, and thought it an abominable iniquity to mention the daughter of their great goddess by any other title than *Δεσποίνα*, “the Lady” (*Proserpina*), and *Magna Dea*, the usual names of her mother Ceres.

When no one had any ground of his own, we learn from the witty Ovid, and we may add Virgil, people did not trouble themselves about fixing landmarks, “aut signare quidem.” Before Ceres’s time the land lay unprofitable and rough—overrun with brambles, noxious weeds, toadstools, and fuzballs; the arts of ploughing, sowing, and planting were lost or unknown; culture and profit were at a standstill; Ceres taught their use and exercise, and the rights of property; for which reason, all things having been left in common to all men, she enacted laws, and was therefore called their founder, and, inclusively, *Terra Mater*.

“Ceres, it was, the ox brought to the plough,
And gave us meal, and sweet fruit on the bough;
Who clothed, and tamed us by her gentle laws,
And from us never her kind hand withdraws.”

It was said of old, as we have before quoted, Ceres, in her aerial car, had Triptolemus conveyed “all over the world.” It is usual in Scotland for women to work in the corn fields, as well as the men. Each man chooses for his helpmate, for the time of the harvest, the maid he likes best, which often ends in her becoming his partner for life. By her side is his station in the field—the maiden makes the reap, and moves on; the man comes up, and adds her cuttings to the sheaf. We have all read of Burns and his Highland Mary. Among the Italians, as among the Romans and Greeks, and with the Scotch, the whole labour of the harvest is lightened and enlivened by good nature, songs of joy, praise, and merriment. When England was merry England, our harvest home was anything but like what it is with us now, particularly about London’s proud environs, where it is merged more sadly than wisely into a mere business affair. It has, however, its pleasant reminiscences, and in many parts of the country it is better kept as a time of thanksgiving. If harvest merrymakings have a classical origin, we suppose we must assign the honour to Triptolemus. Yet let us remember there was a period when Ruth, the sweet daughter of Naomi, “gleaned in the field;” and Boaz said unto her, “Thou shalt keep fast by my young men until they have ended all my harvest. So she kept fast by the maidens of Boaz to glean unto the end of the barley harvest and the wheat harvest.” So, too, as in Esdras, we are to recollect it was a cherished custom in ancient times, to allow something—as in cornfields, so in orchards and vineyards—to remain of the crop for the comers after. “In an orchard of olives, upon every tree there are left three or four olives; as when a vineyard is gathered, there are left some clusters for them that diligently seek through the vineyard.” This it will be seen is a repetition of the Levitical commandment to the same consideration of the poor, in which lies the latent promise of a blessing to the soil (Lev. xviii., 9, 10). “Thou shalt not wholly reap the corners of thy field; neither shalt thou gather the gleanings of thy harvest. Thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord thy God.” The oliveyard appears to have been left out here, but it is mentioned often to the same purpose in the Sacred Volume.

IMITATION.—This is the mesothesis of Likeness and Difference. The difference is as essential to it as the likeness; for without the difference it would be a copy or fac-simile. But, to borrow a term from astronomy, it is a liberating mesothesis; for it may verge to likeness as in painting, or more to difference as in sculpture.—*Cyleridge*.

CURSORY REMARKS ON FREEMASONRY.—II.

We have urged upon our brethren the necessity of a punctual attendance at Lodge; in our following remarks we intend to offer a few brief observations on the manner in which we ought to conduct ourselves when we are assembled together.

Judging from our experience in the Craft, we should say that it is very rarely that anything like positive bad behaviour takes place in any of our Lodges. Our whole ceremonial is so solemn and so admirably arranged, that the man who could be guilty of any gross misbehaviour in a Freemasons' Lodge must be more intractable than a bull in a china shop; for him there is no proper place in the Lodge; his fitting home would be in a lunatic asylum, or in the hulks. When, therefore, we speak of proper behaviour in Lodge, our non-Masonic readers are not to imagine that profane swearing, calling each other foul names, quarrelling, or any other vulgar vice or gross practice takes place even in the worst conducted of our Lodges; for the Worshipful Master who should so far forget his high position as to allow such things to occur, would soon find himself called upon to surrender up the warrant to Grand Lodge; so that the future meetings of such false men and cruel enemies of Masonry would only need to be pointed out to the civil power to be at once suppressed as illegal secret societies, dangerous to the wellbeing of the state. For it must be borne in mind, that Freemasons, on account of their unquestionable loyalty, peaceableness and benevolence are allowed the exclusive privilege of administering oaths to their initiates as a secret society, throughout the whole realm of Britain; an important mark of respect to our venerable institution which the brethren never have, and we trust never will, abuse in any way so as to forfeit the high privilege.

But our conduct may be unmasonic in Lodge though we never use low or vulgar language, nor are guilty of any improprieties which would cause our expulsion from respectable society. For, as Freemasons, we profess to meet on the level and to part on the square; we must therefore not only preserve the appearance of brotherhood, but we must have in our "very heart of hearts" the thing itself. Even Lord Chesterfield (no great moralist) tells us that "good breeding does not consist in low bows and formal ceremony, but in an easy, civil, and respectful behaviour;" and he further adds—"As it is necessary to possess learning, honour, and virtue to gain the esteem and admiration of mankind, so politeness and good breeding are equally necessary to render us agreeable in conversation and common life. Great talents are above the generality of the world, who neither possess them themselves nor are competent judges of them in others; but all are judges of the lesser talents, such as civility, affability, and an agreeable address and manner; because they feel the good effects of them, as making society easy and agreeable."

If courtesy be necessary from man to man in their common dealings with each other, as mere citizens of the world, how much more is it incumbent upon us as Masons, bound in the indissoluble ties of truest brotherhood! It is not merely the words spoken, but the tone of voice, the expression of countenance, and the whole manner of our carriage to each other, which makes the impression on our minds for good or ill. "Hail, ye small courtesies of life!" says Sterne, "for smooth do ye make the road of it; like grace and beauty which beget inclinations to love at first sight; it is ye who open this door, and let the stranger in."

The best of all civility is that which springs from a good heart; and every true member of our Craft is a good man; for a Mason is obliged by his tenure to obey the moral law, and if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh at the heart. Poor frail human creatures that we are, ever stumbling in our journey through life, there is always ample scope and

verge enough for the wisest and best of us daily to make some advancement in Masonic knowledge; and in proportion as we truly make that advancement, in like proportion will we find our behaviour, both in Lodge and out of Lodge, to approach that perfection which we can never altogether reach until we are summoned from this sublunary abode to the Grand Lodge above, where the world's Great Architect lives and reigns for ever.

We have been led into these remarks because we have sometimes been pained to hear brethren when expressing a difference of opinion in Lodge, speak with an acerbity which is neither necessary to earnestness nor to independence of thought, and which is highly injurious to that freedom of speech which the humblest brothers of the Craft possess equally with the richest and most powerful princes who have not thought it derogatory to their dignity to forsake the sceptre for the trowel, to patronize our mysteries and join our assemblies.

Our antient charges instruct us that we "are not to hold private committees or separate conversation without leave from the Master; nor to talk of anything impertinently or unseemly; nor interrupt the Master or Wardens, or any brother speaking to the Master; nor behave ourselves ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to our Master, Wardens, and Fellows, and put them to worship;" and we must do our brethren the justice to say that we believe, on the whole, this injunction upon them is not shirked; for the true Mason ever earnestly strives to learn what his duty is, and then does it with all his might, not doubting that the Most High will bless his labours.

A noble hearted modern poet (Thomas Hood) has told us that—

"Evil is wrought by want of thought,
As well as by want of good;"

and where we find a brother inattentive or indifferent to Masonic teachings and to Masonic practice, let us charitably conclude that our poor brother's eyes have never yet been opened to the real signification of Freemasonry, and gently lead him, by such steps as he is qualified to take, towards a full appreciation of our important mysteries. It is not every one who is initiated in a Lodge who has strength of mind to grasp our beautiful symbolic teaching; and if at times such brethren cannot see as we see, let us bear with their infirmities, remembering, that as Leigh Hunt expresses it,—

"Power itself has not one half the might
Of gentleness."

A high Masonic authority of old has told us, that "a soft answer turneth away wrath, but grievous words stir up anger." He who would keep alive that fine fraternal feeling which in all ages has been the most distinguished landmark of Freemasonry, must constantly have in mind and act in accordance with this divine precept; else the harmony of the Lodge will probably be disturbed through the weakness of some brother who mistakes pride for independence, and his own overweening conceit of himself for his honour as a man and a Mason. We wish every member of our wide spread fraternity to take part, whenever practicable, in the business of his Lodge; and whilst he boldly and candidly maintains what he conscientiously believes to be for the good of Masonry in general, and of his own Lodge in particular, he must allow every other brother the same liberty of thought and speech which he claims for himself. If a brother propose anything contrary to the Book of Constitutions or to the by-laws of the Lodge, let his error be calmly pointed out to him, and if his mental vision is unfortunately so dim as not to prevent him from attempting something diametrically opposed to the grand principles upon which Freemasonry is founded, then let us firmly but calmly inform him that his wishes cannot be complied with, and

honestly point out to him the reason why. As Jason says to Pelias :—

“But it shall become
Both me and thee, leaving resentment past,
To weave a common web of bliss to come.
* * * * *

The fates abhor, when kindred bosoms burn
With hatred, hiding shame in enmity.”

CARY.

Nor must we, on the other hand, mistake want of decision for kindness, nor vacillation for a Masonic spirit. If we are unfortunate enough to have some doggedly stupid members, who would fain form cliques to rule the Lodges into which they have crept, we must not allow them to succeed in thwarting us in our high object—the elevation of humanity. If any Lodge has “fallen from its high estate,” let the few true brothers who may still belong to it, as quietly as they can (but, nevertheless, at all hazards of stupid members leaving them in the pet), restore such Lodge with all practicable speed, to its true position in the Craft. We must ever avoid all unnecessary cause of offence, even to the weakest of our brethren; but let us never tolerate any member in outraging our laws and regulations, and then lay the flattering unction to our souls that our pusillanimity will promote peace and quietness. As well might the civil magistrate refuse to exercise the authority with which the constitution of his country has invested him, and plead as an excuse the fear of offending the unruly and the malicious hordes with which society is infested.

Happy the brotherhood who, realizing the beautiful description of Milton :—

“Fearing the Deity,
With some regard to what is just and right,
Shall lead their lives, and multiply apace,
Labouring the soil, and reaping plentiful crop,
Corn, wine, and oil; and from the herd or flock,
Oft sacrificing bullock, lamb, or kid,
With large wineofferings poured, and sacred feast,
Shall spend their days in joy unblamed, and dwell
Under paternal rule.”

without a Nimrod arising in their midst—

“Of proud ambitious heart, who not content
With fair equality, fraternal state,
Will arrogate dominion undeserved
Over his brethren, and quite dispossess
Concord and law of nature from the earth.”

The Worshipful Master then who would govern his Lodge creditably, must unite kindness with firmness, neither of which will prove effective without the other. Let him remember that into his hands are committed the government of the Lodge by the suffrages of its members; and if he has been judicious in the choice of his Wardens, Deacons, and Secretary, on himself will principally depend the manner in which the business will be conducted; and whilst it is his duty to conciliate every brother as far as in his power (“because,” as Terence says, “experience shows that there’s nothing like gentleness and good nature”), yet he must never allow one or two headstrong members to disturb the harmony of the rest of the brethren, but, whenever necessary, exercise his lawful authority; and whilst he takes care to do so in a truly fraternal spirit, he will find the brethren generally will cheerfully support him in the faithful discharge of his duty; that the Lodge over which he has been called upon to preside will increase in prosperity; that our ancient and beloved Craft will continue to be respected by the outer world, and more dear than ever to all its members. In the language of that ardent Mason, Robert Burns :—

“May freedom, harmony, and love,
Unite us in the grand design,
Beneath th’ omniscient eye above,
The glorious Architect divine.
That we may keep th’ unerring line,
Still rising by the plummet’s law,
Till order bright completely shine.”

MASTERPIECES OF THE ARCHITECTURE OF DIFFERENT NATIONS.

BY J. G. LEGRAND.

II.—THE ARCHITECTURE OF THE HINDOOS (CONTINUED).

THE pyramids of Egypt are nothing compared to the pagodas of Salsette and Elora. The figures, the bas-reliefs, and the thousands of pillars by which they are ornamented, all chiselled out of the same rock, indicate at least a thousand years of consecutive labour, and lapse of time to about three thousand years. Thick and very lofty walls form, around the most considerable, several square spaces, which have been flanked by bastions.

Small chapels are contrived around, and sometimes in the centre of these spaces, for different deities; the roofs of these edifices are, like the towers, surmounted by images of the *lingam*, the *phallus* of the Romans; the most renowned temples have a sacred pool, consecrated by the Brahmins, to which great virtues are ascribed.

The other square spaces contain peristyles, sometimes of immense size, under which the people and travellers take shelter. There are also small nooks for the portraits or statues of those saints and kings who by their virtues have deserved apotheosis; at the same time they serve as lodgings for the Brahmins.

Patience, in the first place, and, secondly, the idea of a long and painful labour, executed by thousands of arms, during a great number of years, are the characteristics of the ancient architecture of Hindostan, the majority of the monuments of which are fashioned out of the very rock, and hollowed out of the mountains with an admirable skill. When, on the other hand, they are in the pyramidal form, the Hindoos seem to have wished to make them like the exterior of those same mountains, to deck them with all the emblems of their worship, and to convert them to their use by a labour so prodigious, that they appear less as the work of man than of the Creator. Such is the pyramidal tomb at Seringapatam, the capital of the kingdom of Mysore, and of the dominion of the Tippoo Sultans. This tomb, remarkable for the number of its storeys, is built spiring away in an elevated mass, which makes it participate at once of the character of the pyramids of Egypt and the *septiconia* of the Romans, where these storeys were decorated with colonnades in the form of the peristyle.

In this tomb there are counted a dozen of these storeys: the lowest is environed by a wall, which serves as an enclosure to it, and which rises to the height of about two tiers, forming around it a kind of fosse. The topmost storey serves as a pedestal to the sarcophagus (properly called), which crowns the whole edifice, and the form of which is nearly that of the urn of Agrippa reversed. This pedestal seems the summit of a square tower, with a proportion almost similar to that of the tombs of Palmyra. The door for entering this tower is fashioned in the form of a Moorish arch; and in arcades made archwise there are ten openings or windows, situated one above the other, which seem intended to give light to a staircase, or to sepulchral chambers on each storey.

The tomb is of a form very analogous to that of the pagodas of Deogur, and of the great pagoda of Tanjore, which give an idea of the most ancient architecture of the Hindoos, and of that of their best style.

The pagodas of Deogur were the first buildings raised by the Hindoos. They made simple pyramids of them by piling stone on stone, without any other opening for the admission of light beyond a small door, five feet in height. In the centre is a chamber lighted by a lamp, where all their religious ceremonies are celebrated.

The famous pagoda of Tanjore is not better constructed than that of Deogur, though its form and ornaments are better understood.

The imagination can suppose how easy it is to impart to tombs of this description all the richness of architecture and

sculpture; and an idea will be formed of the very great love of splendour of these people from the manner in which it is applied to this kind of monuments, howbeit that they are always almost alike in form.

The city of Agra, the capital of the province of that name, and formerly the metropolis of the whole of Hindostan, was, it is well known, a most superb city; and it still gives indications by the ruins of its palaces what were the princes and nobles who were its inhabitants. Its most magnificent quarter was on the banks of the river Jumna, which flows through it. The magnificent ruins of the fountains and the baths, in marble of different colours, testify to the greatest luxury. Nothing can surpass the manner in which the ornaments and flowers harmonize together by a gentle gradation of hues. The tomb of Taj-Mahal, erected by the Emperor Shah Jehan to the memory of his wife, was called specially the Tijamel; it is in white marble, very beautifully polished. This tomb participates at once of the Egyptian style as well as of that of the Persians and Arabians, while in some of its details it approaches closely to the architecture of the Greeks. Two towers, square and slightly pyramidal, are connected together by a portico or triumphal arch in the Egyptian style, and yet separated by an immense flight of stairs leading to a large flat landing place, on which was placed, in all probability, an open altar for sacrificial offerings. If the fifty-six steps that are ascended to reach it are supposed to be each six inches high, that altar will be thus twenty-eight feet in elevation from the ground, and notwithstanding it is scarcely more than half the height of the monument. Its towers are crowned by a sarcophagus, of the same shape as that placed on the summit of the tomb at Seringapatam. A square foundation receives the base of the pyramidal towers, before which are placed smaller tombs of different forms, resembling very much those which are commonly used nowadays by the Turks.

This monument also had its enclosure, formed by a wall placed at a certain distance from the foundation; and the space between was planted with trees, the forms of which contrasted strangely with the severe masses of that edifice, which, from the details of its mouldings and the character of its profiles, could not have been executed, except in marble, or in some other equally hard mineral. Two small tabernacles, supported by pillars, are decorated with altars and pilasters of the Tuscan order, and with a very heavy entablature; they support themselves, sarcophagi placed on lions situated at the angles.

The whole appearance, and the contrast of all these forms, agreeably opposed to each other, bear much affinity to the Moorish style, and give a great interest to this monument from the novelties which they present in architecture.

There has been discovered in Mexico a very remarkable old Hindoo pagoda or temple. Its mass is a single pyramidal square tower, having a projecting staircase, with only a single flight, right in front, and sustained by a wall perforated with openings at a very great height. In the middle of this flight of steps is a landing place, with a door communicating with the body of the building, in the interior of which is a chamber. At the top of the staircase is a similar door, communicating to the interior and leading to an elevated platform, on which were the altar and the statues, and where, no doubt, they performed their religious ceremonies, in presence of the immense multitudes of people who assembled at the foot of the pyramid, the height of which may be estimated at one hundred and fifty feet, and the base of it is still further raised to the height of seventeen steps. This tower is crowned with a projecting entablature; and on both sides of the altar were placed two colossal statues, which must have produced a very great effect.

(To be continued.)

BRO. JOHN DIXON.—The very hard case of this worthy but unfortunate Mason begins to excite some sympathy. We trust the Craft will not let it drop without a satisfactory result to their aged brother.

THE GRAND DESIGN OF MASONRY.

To the reflecting mind, the wonderful preservation of Masonry, amid the downfall of nations and the changes which time brings upon all things human, is a subject of deep interest. Assuming what we believe to be true, that the institution is one of human conception, there still comes pressing upon us the thought, Why has it been preserved and sustained under trials that have overwhelmed all that men have imagined to be most stable? The pure principles which Masonry teaches, it is true, are eternal. God has never left himself without a witness to his love and justice. Patriarchs, prophets, and apostles have successively been the exemplars of the truths which he revealed in Eden. Men in each age have gathered to themselves sin and evil, as choice treasures; but there ever has been found a remnant of true Israel, to sustain the cause of righteousness. The true religion, its ultimate end and aim, shadowed forth in the "Garden," developed on Mount Sinai, and consummated on Calvary, has been the guide and stay of all who were truly the sons of God. But to say that Masonry and that religion are one, is claiming more than the truth warrants. They both, to a certain extent, teach the same great truths, for these truths are the foundation stones of the whole moral system. But there is a marked difference between the two—the one possessing a saving, sacramental grace, of which the other is wholly destitute. In the diversity of nature, there still is unity. So in the plans of God for man's temporal happiness and eternal welfare, varied as they may appear, there is also a strict unity. Take holy writ, the revealed word of God, and we find the doctrines inculcated, although variously imported, under different dispensations, all lead to the same great end; in fact, all lie on the same groundwork of truth. God's plan of redemption was mediatorial-sacrificial—and such is the essence of the religions which patriarch, priest, prophet, and apostle taught. In all these diverse dispensations there was strict unity designed. God, through them, revealed the path to eternal happiness. Something more essential than a cold morality was required.

The power of life in Masonry rested not then simply on the divinity of the truths she has ever taught. She has not been so wonderfully sustained simply, that through her influences men might be trained for a heaven of bliss. Her very exclusiveness would be a barrier to her extended success. The true church of God upon earth opens wide her doors, and calls upon all to come, without money and without price. Masonry presses *not* her code upon the profane without her gates, but simply offers it to those who seek admission themselves.

For what great end has Masonry been preserved unchanged? What is the grand design of her preservation? For ourselves, we can answer the question clearly and distinctly. We have no misgivings as to the correctness of our belief. She originated in human wisdom, and has been sustained by superhuman power, to prove how blessed it is for men to dwell together in unity; how strong the bond of brotherhood becomes when men can forget, not their creed, but its bitter prejudices; not their nation, but its narrow limits; not their family, but its contracted bounds. Neither in church or nation—neither in sect or people, are to be found that accord of feeling—that abnegation of self, that exists in Masonry. The bond of brotherhood is like the precious oil, that, poured on Aaron's head, ran down to the hem of his garments. And why? Because it unites the highest and the lowest, the richest and the poorest, as the oil touched both the honoured head and the humbler robe. Religion is the golden cord which unites man to God; Masonry the silver thread which runs from man to man.—*New York Masonic Chronicle.*

THE RELIGIOUS ASPECT OF MASONRY.

MASONRY, when properly viewed, when examined with the calm, clear light which revelation throws upon the subject, consists not of mere forms and mere ceremonies. And we claim, and even insist, that no man or class of men have the right to judge of our merits as a society who have never investigated, never viewed from the stand point of the initiated the true secrets, the teachings of our Order. Masonry opens to the mind new fields of thought, new realms of light, through which the mind may soar for life and for eternity in happy dreams of heaven—

"Blest for the beautiful within the dwelling,
Never to fade!—a refuge from distrust,
A spring of purer life still freshly welling,
To clothe the barrenness of earthly rust
With flowers divine."

When Christianity threw her warm rays of light upon the earth, and sent a thrill of joy to the darkened souls of men, she found in Masonry her warmest ally. And ever since, through

the dark and gloomy passages of infidelity, atheism, and distrust, side by side have they stood, twin brothers, battling both for the same great good, each supporting and aiding the other. And now, in this enlightened and God blessed land, where men enjoy all the blessings of freedom, and Christianity holds her truthful sway, Masonry is found approaching perfection, and has attained an exalted situation in the hearts of her brethren.

From the moment a candidate for Masonry enters its portals till "his toils on earth have ceased," and he "has been raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end, and love and joy prevail through eternal ages," God's great and good book is before him; the teachings therein contained form the corner stone of all Masonic ceremonies. Masonry teaches no creeds. Her faith is as boundless as the ocean's power, and she holds all men as brethren, lovers of one common good, children of one common Father. Therefore, though Masonry teaches no dogmas, holds to no creed, exercises no particular faith, still with the Bible as her greatest light, the word of God constantly before her, we can claim that the religious aspect of Masonry is the purest, holiest tie that binds men to Christianity and religion. It opens wide the gate of heaven, and widens the path that leads to immortal life. So we say to those men, and Christians they are too, who oppose Masonry, and class it among the many sins that are laid at the door of that poor fellow, the devil, that they should study Masonry, examine into its teachings, and then you will be the better enabled to decide upon the effects of our Order.—*Rob Morris's Voice of Masonry.*

MASONIC NOTES AND QUERIES.

THE LATE ALDERMAN HUNTER.

Was the late Sir Stephen Claudius Hunter, Alderman of London, a brother of the Craft?—*CIVIS.*—[Yes; and served the Grand Stewardship in 1811.]

GEOMETRICAL LECTURES.

Is there anywhere printed a specimen of the geometrical lectures delivered in our Lodges in the early part of the last century?—*EUCLID.*

THE COMPANY OR CORPORATION OF MASONS.

The author of an interesting work, entitled "The Present State of London," published in 1690, after noticing the twelve chief companies out of which the Lord Mayor is to be annually chosen, gives a list of the other corporations in London, giving a woodcut of the armorial bearings of each of the Masons, he says: "The company of Masons called Freemasons were a loving brotherhood for many ages, yet not regulated into a society till 12 Hen. 4. Their arms sable, on a chevron between three castles, argent, a pair of compasses of the first." What is the relationship between this company or corporation and our Order?—*GEORGE MARKHAM TWEDDELL.*

THE TEMPLAR BANNER.

Casting my eyes over the current number of the little, chatty, and useful cotemporary, "Notes and Queries," I saw the following, which may be worthy of a corner among the "Masonic Notes and Queries" of the *Freemasons' Magazine*, it is headed—"Beauséant," Etymology of. I find in that extraordinary roll of arms given in Leland's "Collectanea" (vol. ii., p. 616), and commonly called "Charles's Roll," the following blazons:—

"Le baucent del temple dargent al chief de sable a un croyz de goulas passant."

"Le baucent del hospitale de goulas a un croyz dargent fourme."

It would appear from this that the *beauséant* was not the *cri de guerre*, as has generally been supposed, but the coat of arms itself. I should suppose also the *croyz passant* was the cross patée, and not as the chief but on the shield.

"Poets' Corner.

A. A."

Believing the above to be sound information, I forward you the same.

—*Encampment.*

Δ.

FREDERICK THE GREAT.—HIS INITIATION.

Perhaps the following two extracts may be found worthy of a place amongst the "Masonic Notes"—they only show how a single event can be presented in a truthful, as well as a bantering style. In the poet Campbell's *Frederick the Great and his Times* he says—

"One day, at table, the conversation turned upon Freemasons, against whom Frederick launched out with great acrimony. The Count of Lippe Bückeburg, himself a member of the fraternity, defended it with such warmth and eloquence, that the prince afterwards privately intimated to the count his wish to join a society which numbered such

staunch champions of truth amongst its members. The count accordingly requested some of the brethren residing at Hamburg and Hanover to meet at Brunswick, for the purpose of the initiation. The celebrated Bro. Bielfeld was of the number. When the preparations were fully made, the prince royal arrived, accompanied by Count Wartensleben, a captain in the king's regiment at Potsdam. The prince introduced him to us as a candidate, whom he very warmly recommended, and begged that he might be admitted immediately after himself. At the same time he desired that he might be treated as any private individual, and that none of the usual ceremonies might be altered on his account. Accordingly he was admitted in the customary form; and I could not sufficiently admire his fearlessness, his composure, and his address. When all was over, the prince returned to the ducal palace as well pleased with us as we were charmed with him."

Now take another version of the same event from Mr. Carlyle's *History of Frederick the Great*, vol. ii., p. 635, he heads his account thus:—

"*Crown Prince becomes a Freemason, and is harangued by Monsieur de Bielfeld.*"

After which comes the following:—

"His Majesty, we said, had three pleasant days at Loo, discoursing, as with friends, on public matters, in a frank unconstrained way. He is not to be called 'majesty' on this occasion; but the fact at Loo, and by the leading mightinesses of the republic who come copiously to compliment him there, is well remembered. Talk there was, with such leading mightinesses, about the Jülich-and-Berg question, aim of this journey, earnest private talk with some of them; but it availed nothing, and would not be worth reporting now to any creature if we even knew it. In fact the journey itself remains mentionable chiefly by one very trifling circumstance, and then by another which followed out of that. The trifling circumstance is—that Frederick, in the course of this journey, became a Freemason; and the unimportant sequel was, that he made acquaintance with one Bielfeld on the occasion, who afterwards wrote a book about him which was once much read, though never much worth reading, and is still citable, with precaution, now and then. (Monsieur le Baron de Bielfeld: *Lettres Familiales et Autres*, 1763; Second Edition, two vols., à Leide, 1767, is the one we use here). Trifling circumstance of Freemasonry, as we read in Bielfeld, and in many books after him, befell in manner following.

"Among the dinner guests at Loo, one of those three days, was a Prince of Lippe Bückeburg, prince of small territory, but of great speculation; whose territory lies on the Weser, leading to Dutch connections, and whose speculations stretch over all the universe in a high fantastic style. He was a dinner guest, and one of the topics that came up was Freemasonry, a phantasmal kind of object which had kindled itself, or rekindled in those years, in England first of all; and was now hovering about a good deal in Germany and other countries, pretending to be a new light of Heaven, and not a bog-meteor of phosphorated hydrogen, conspicuous in the musk of things. Bog-meteor, foolish putrescent will-o'-wisp, his Majesty promptly defined it to be. Tomfoolery and *Kinder-spiel*, what else? Whereupon ingenious Bückeburg, who was himself a Mason, a man of forty by this time, and had high things of him of the Quixotic type, ventured on defence; and was so respectful, eloquent, dexterous, ingenious, he quite captivated, if not his Majesty, at least the Crown Prince, who was more enthusiastic for high things. Crown Prince, after table, took his *Durchlaucht* of Bückeburg aside; talked further on the subject, expressed his admiration, his conviction, his wish to be admitted into such a hero fraternity. Nothing could be welcome to *Durchlaucht*. And so, in all privacy it was made up between them that *Durchlaucht*, summoning as many mystic brothers out of Hamburg as were needful, should be in waiting with them on the Crown Prince's road homeward, say at Brunswick, night before the fair, where we are to be, and there make the Crown Prince a Mason.

"This is Bielfeld's account, repeated ever since; substantially correct, except that the scene was not at Loo at all. Dinner and dialogue, it now appears, took place in *Durchlaucht's* own neighbourhood during the Cieve Review time, probably at Minden, 17th July, and all was settled into fixed programme before Loo came in sight. Bielfeld's report of the subsequent procedure at Brunswick, as he saw it and was himself part of it, is liable to no mistakes, at least of the involuntary kind, and may, for anything we know, be correct in every particular.

"He says (veiling it under discreet asterisks, which are now decipherable enough) The *Durchlaucht* of Lippe-Bückeburg had summoned six brethren of the Hamburg Lodge, of whom we mention only a Graf von Kielnamsegg, a Baron von Oberg, both from Hanover, and Bielfeld himself, a merchant's son of Hamburg; these, with Kielnamsegg's valet to act as Tyler, valet being also a Mason, and the rule equality of mankind,—were to have the honour of initiating the Crown Prince. They arrived at the western gate of Brunswick on the 11th of August, as prearranged; Prussian majesty not yet come, but coming punctually on the morrow. It is fair time; all manner of traders, pedlars, showmen rendezvousing; many neighbouring nobility too, as was still the habit. 'Such a bulk of light luggage?' said the custom house people at the gate; but were pacified by slipping them a ducat. Upon which we drove to 'Korn's Hotel' (if any body now knew it); and there patiently waited. No great things of an hotel, says Bielfeld, but can be put up with; worst feature is, we discover a Hanover acquaintance lodging close by, nothing but a wooden partition between us: how if he should overhear?

"Prussian majesty and suite, under universal cannon salvos, arrived, Sunday 12th; to stay till Wednesday (three days) with his august son-in-law and daughter here. Durchlaucht Lippe presents himself at court, the rest of us not; privately settles with the prince. Tuesday night, eve of his majesty's departure; that shall be the night: at Korn's Hotel, late enough! And there, accordingly, on the appointed night, 14th and 15th August, 1738, the light luggage trunks have yielded their stage properties; and all things are ready; Tiler (Kielmannsegge's valet) watching with drawn sword against the profane. As to our Hanover neighbour, on the other side the partition, says Bielfeld, we waited on him this day after dinner, successively paying our respects; successively pledged him in so many bumpers, he is lying dead drunk hours ago, could not overhear a cannon battery, he. And soon after midnight, the Crown Prince glides in, a Captain Wartensleben accompanying, who is also a candidate; and the mysterious rites are accomplished on both of them, on the Crown Prince first, without accident, and in the usual way.

"Bielfeld could not enough admire the demeanour of this prince, his clearness, sense, quiet brilliancy; and how he was so 'intrepid', and 'possessed himself so gracefully in the most critical instants'. Extremely genial air, and so young, looks younger than his years: handsome to a degree, though short of stature. Physiognomy, features, quite charming; fine auburn hair (*beau brun*), a negligent plenty of it; 'his large blue eyes have something at once severe, sweet, and gracious. Eligible Mason indeed.' Had better make despatch at present, lest Papa be getting on the road before him! Bielfeld delivered a small address, composed beforehand, with which the prince seemed to be content. And so, with Masonic grip, they made their adieus for the present; and the Crown Prince and Wartensleben were back at their posts, ready for the road along with his majesty..

"As for the transaction itself, there is intrinsically no harm in this initiation, we will hope: but it behoves to be kept well hidden from Papa.

"We will add the following stray particulars, more or less illustrative of the Masonic transaction; and so end that trifling affair.

"The Captain Wartensleben, fellow recipient of the mysteries at Brunswick, is youngest son, by a second marriage, of old Feldmarschall Wartensleben, now deceased; and is consequently uncle, half uncle, of poor Lieutenant Kätte, though some years younger than Kätte would now have been. Tender memories hang by Wartensleben, in a silent way! He is captain in the *Potsdam Giants*; somewhat an intimate, and not undeservedly so, of the Crown Prince; succeeds Woldeu as Hofmarschall at Reinsburgh, not many months after this; Woldeu having died of an apoplectic stroke. Of Bielfeld comes a book, slightly citable; from no other of the brethren, or their feat at Korn's comes (we may say) anything whatever. The Crown Prince prosecuted his Masonry, at Reinsberg or elsewhere, occasionally, for a year or two; but was never ardent in it; and very soon after his accession, left off altogether: 'child's play and *ignis fatuus* mainly!' A royal Lodge was established at Berlin of which the new king consented to be patron; but he never once entered the place; and only his portrait (a welcome good one, still to be found there) presided over the mysteries in that establishment. Hamless 'fire,' but too 'fatuous'; mere flame circles out in the air, for infants we know how!

"With Lippe Bieckeburg there ensued some correspondence, high enough on his serenity's side; but it soon languished on the prince's side; and in private poetry, within a two years of this Brunswick scene, we find Lippe used proverbially for a type-specimen of fools.

"*Taciturne, Caton, avec mes bons parents,
Aussi fou que la Lippe avec les jennes gens.
(Œuvres, xi., 80 (Discours sur la Fausseté, written 1740).*

"A windy fantastic individual;—overwhelmed in finance difficulties too? Lippe continued writing; but 'only secretaries now answered him from Berlin.' A son of his, son and successor, something of a Quixote too, but not ablein artillery practice and otherwise, will turn up at a future stage.

"Nor is Bielfeld with his book a thing of much moment to Friedrich or to us. Bielfeld too has a light airy vein of talk; loves Voltaire and the philosophies in a light way;—knows the arts of society, especially the art of flattering, and would fain make himself agreeable to the Crown Prince, being anxious to rise in the world. His father is a Hamburg merchant, Hamburg 'sealing wax manufacturer,' not ill off for money. Son has been at schools, high schools, under tutors, posture masters; swashes about on those terms, with French *esprit* in his mouth, and lace ruffles at his wrists, still under thirty, showy enough, sharp enough; considerably a coxcomb, as it is still evident. He did transiently get about Friedrich, as we shall see, and hoped to have sold his heart to good purpose there;—was, by and by, employed in slight functions; not found fit for grave ones. In the course of some years he got a title of Baron, and sold his heart more advantageously to some rich widow or Fräulein, with whom he retired to Saxony, and there lived on an estate he had purchased, a stranger to Prussia thenceforth.

"His book (*Letters, &c.*, all turning on Friedrich) which came out in 1763, at the height of Friedrich's fame, and was much read, is still freely cited by historians as an authority. But the reading of a few pages sufficiently intimates that these 'letters' never can have gone through a terrestrial post office; that they are an afterthought, composed from vague memory and imagination, in that fine Saxon retreat; a sorrowful

ghost like *Travels of Anacharsis* instead of living words by an eyewitness! Not to be cited freely at all, but sparingly, and under conditions. They abound in small errors, in misdates, mistakes; small fictions even, and impossible pretensions. Foolish mortal to write down his bit of knowledge in that form; for the man, in spite of his lace ruffles and gesticulations, has brisk eyesight of a superficial kind; he could have done us this little service (apparently his one mission in the world for which nature gave him bed and board here); and he, the lace ruffles having gone into his soul, has been tempted into misdoing it. Bielfeld and Bielfeld's book, such as they are, appear to be the one conquest Friedrich got of Freemasonry; no other result now traceable to us of that adventure in Korn's Hotel, crowning event of the journey to Loo."

Whatever may be thought of Mr. Carlyle's eminence as a writer, his style must be condemned equally with his ignorance of Masonic tenets and the sneering way in which he writes of such a man as Baron Bielfeld. But enough. I would only ask one question, Was the poet Campbell, with his large heart and human sympathies, a Mason? I am pretty sure such a cynic as Mr. Carlyle cannot be, or he would have shown some more favourable symptoms than doubt and distrust.—V. DEO.

Literature.

REVIEWS.

Speeches of the Managers and Counsel in the Trial of Warren Hastings. Edited by F. A. BOND, Assistant Keeper of the MSS. in the British Museum. Published by Authority of the Lords Commissioners of Her Majesty's Treasury. Vol. I. London: Longman and Co.

THE interest felt by every well read man and lover of his country's purity of administration, has always been manifested in a desire to be minutely acquainted with the impeachment of the celebrated Warren Hastings, Governor-General of India. This, the greatest of all modern state trials, has ever commanded the first place in English forensic literature, partly on account of the subject itself, but more in reference to the giant minds and unequalled eloquence displayed throughout the course of the trial; and in the above volume we have for the first time—and as yet but an instalment only, a record of the speeches as they were delivered, the majority of which have never before been printed. Of those delivered by Burke there is a copy published in the collected edition of his works, but these have been so altered and amended by himself afterwards, by striking out portions not proved in evidence, and strengthening other parts which he had but touched on or entirely ignored, that it may fairly be said that his speeches on the occasion alluded to were not extant for the general reader, until printed in Mr. Bond's book. Those of Fox, Sheridan, Grey, Adam, and others here appear for the first time, although we have caught glimpses of Sheridan's oration in several works that have professed to be his biography, still, as we before advanced, to Mr. Bond we are indebted for these wonderful words of remarkable men in their fullest integrity.

The volume bears the marks of assiduous labour and care in its preparation for the press, and the editor has bestowed unwearied pains to present to the world correct and accurate versions of these masterpieces of oratory, and they have been mainly collected from the shorthand notes of the late Mr. Gurney, to whom Mr. Bond pays a well merited eulogium for his accuracy and intelligence.

Without entering upon the why or wherefore of the speeches by Burke being ineffective, or attempting to characterize them (as every man of taste must have admired his productions for their style, even if differing from his conclusions) we present our readers with an extract of his declamatory argumentative style:—

"He have arbitrary power! My lords, the East India Company have not arbitrary power to give him; the king has no arbitrary power to give him; your lordships have not; nor the commons; nor the whole legislature. We have no arbitrary power to give, because arbitrary power is a thing which neither any man can hold nor any man can give away. No man can govern himself by his own will, much less can he be governed by the will of others. We are all born in subjection, all born equal, high and low, governors and governed, in subjection to one great, immutable, preexistent law, prior to all our devices, and prior to all our contrivances, paramount to our very being itself, by which we are knit and connected in the eternal frame of the universe, out of which we cannot stir.

"This great law does not arise from our conventions or compacts, on the contrary, it gives to our conventions and compacts all the force and sanction they can have; it does not arise from our vain institutions. Every good gift is of God, all power is of God; and he who has given the power and from whom it alone originates will never suffer the exercise of it to be practised upon any less solid foundation than the power itself. Therefore, will it be imagined, if this be true, that he will suffer this

great gift of government, the greatest, the best, that was ever given by God to mankind, to be the plaything and the sport of the feeble will of a man who, by a blasphemous, absurd, and petulant usurpation, would place his own feeble, contemptible, ridiculous will in the place of the Divine wisdom and justice? No, my lords. It is not to be had by conquest; for by conquest, which is a more immediate designation of the hand of God, the conqueror only succeeds to all the painful duties and subordination to the power of God which belonged to the sovereign that held the country before. He cannot have it by succession; for no man can succeed to fraud, rapine, and violence; neither by compact, covenant, or submission, nor by any other means, can arbitrary power be conveyed to any man. Those who give and those who receive arbitrary power are alike criminal, and there is no man but is bound to resist it to the best of his power, wherever it shall show its face to the world. Nothing but absolute impotence can justify men in not resisting it to the best of their power.

Law and arbitrary power are at eternal enmity. Name me a magistrate, and I will name property; name me power, and I will name protection. It is a contradiction in terms, it is blasphemy in religion, it is wickedness in politics, to say that any man can have arbitrary power. Judges are guided and governed by the eternal laws of justice, to which we are all subject. We may bite our chains if we will, but we shall be made to know ourselves, and be taught that man is born to be governed by law; and he that will substitute will in the place of it is an enemy to God."

Our next illustration shall be his character of the crimes laid to the charge of the ex-governor general. He says:—

"My lords, in the next place I observe, with respect to the crime which we chose, we chose one which we contemplated in its nature, with all its circumstances, with all its extenuations, and with all its aggravations; and, on that review, we are bold to say that the crimes with which we charge the prisoner at the bar are substantial crimes; that they are no errors or mistakes, such as wise and good men might possibly fall into. They are crimes, my lords, truly, and properly, and emphatically, crimes. The commons are too liberal not to allow for the difficulties of a great and arduous public situation. They know too well that domineering necessities will frequently occur in all great affairs. They know that the exigencies of a great occasion, in its precipitate career, do not give time to have recourse to fixed principles, but that they oblige men frequently to decide in a manner that calmer reason would certainly have rejected. We know that, as we are to be served by men, the persons who serve us must be tried as men, and that there is a very large allowance indeed due to human infirmity and human error. This, my lords, we knew and had weighed before we came to your lordships' bar. But the crimes which we charge in these articles are not the lapses and defects and errors of common human nature and frailty, such as we know and feel and can allow for. They are crimes which have their rise in the wicked dispositions of men; they are crimes that have their rise in avarice, rapacity, pride, cruelty, ferocity, malignity of temper, haughtiness, insolence; in short, my lords, in everything that manifests a heart blackened to the very blackest—a heart died deep in blackness—a heart corrupted, vitiated, and gangrened, to the very core. If we do not plant the crimes that we charge [him with in] those vices which the breast of man is made to abhor and its laws to protect against, we desire no longer to be heard on this occasion. Let everything be pleaded that can be pleaded on the score of error and infirmity, we give up the whole. We stand on crimes that were crimes of deliberation. We charge him with nothing that he did not commit upon deliberation, that he did not commit against remonstrance. We charge him with nothing that he did not commit against command. We charge him with nothing that he did not commit contrary to the advice, contrary to the admonition and reprimand, of those who were authorised by the laws to reprove and reprimand him. They were crimes, not against forms, but against those eternal laws of justice which you are assembled here to assert: which forms are made to support and not to supersede in any instance whatever. They were, not in formal and technical language, but in real and absolute effect, high crimes and misdemeanours."

We next turn to Fox, noting the simplicity with which he marshals his facts, his clearness in narrating them, and his vigour in dealing with them, we come to his biting sarcasm on Lord Thurlow's comparison of Hastings to Alexander the Great, which he opens thus:—

"My lords, I state this to show the character of this man; and I here find some little account in my own mind for a parallel which I hear was once made between the prisoner at the bar and the greatest, though not perhaps the most amiable, character of antiquity—I mean Alexander the Great. I have heard that the services of this man have been compared to the important conquests of that extraordinary character who is so well known in every part of the world by the name of Alexander the Great. I am told that that has come from high authority; that it has come from a person of such rank and authority as to dispute in some cases precedency with the princes of the blood in this country. I have heard that from such authority it has been said there might possibly be some resemblance, and that it has been attempted to draw a parallel between Alexander the Great and the prisoner at the bar. I confess there is some resemblance; but it must be in Alexander's case when intoxicated; when he had the vanity to suppose himself

a god and not a man; when, in the heat of a debauch, he set fire to a town to gratify his feelings at the moment; when, in a debauch, at the moment of rage, in fury and corruption, he did those acts which cast a shade upon all his conquests, and made it doubtful whether now he is more to be revered for the great acts he performed, or detested for those disgraceful actions of which in those circumstances he was guilty. In that view I see a resemblance between these two persons. It appears as if the prisoner in his sober moments was something like Alexander when rising from the fumes of a debauch. If in that view the parallel was stated, it was worthy of the great abilities by which, as I have heard, it was drawn.

'All that disgraced my betters met in me'

is a compliment wisely and nobly refused by a great philosopher and poet in this country. If there be any resemblance in this case, it is only that the spot—the speck—the blemish—of that great character resemble the constant habits of the life of the man now before your lordships."

In juxtaposition the following specimen will show how eloquently Fox could deal with the patriotic feelings of the highest court of judicature in the realm when he addresses to the lords such an harangue as this:—

"Let me put this to your lordships' consideration. You are the first court of English justice in this kingdom; it concerns you more nearly, if possible, than the rest of the subjects of this country. Will you suffer this sample of British justice to be exhibited in India and to have the sanction of your approbation? We are come to a period in which it is in vain to dissemble: we must own the consequences of our decision. There was a period, I admit it, when the affairs of India were so little known in this country, when in the labyrinth of long and tedious volumes the whole was so confused and obscured, that even those who were willing to know found it a task too arduous for moderate and common industry—when those who were willing, acting from their feelings rather than their knowledge—when those who were willing rather to express their gratitude to those who had provided for their relations—could at least plead ignorance to their own conscience and lull the feelings which must arise upon their minds from the eventful history of that country, shutting their ears to anything that came from it, except what came in an agreeable and acceptable shape. Such was the case respecting that country, till the indefatigable zeal and industry of one man—or, to express myself more properly, the three distinguishable characters of the English nation—incorruptible virtue, sublime genius, and warm enthusiasm (without which virtue and genius are insufficient and almost useless qualities to mankind)—these great qualities combined in one individual—have torn the veil of ignorance from the eyes of the public. We can no longer pretend not to know what the virtue, the diligence, the zeal, the enthusiasm, and what the genius of that man have brought before the public, whether we would see it or not; what he has forced upon them in spite of discouragement; what he has forced upon them, with an ardour and zeal that rarely accompany the pursuit of men in any case where there is no personal object to be obtained. He has done this; he has done it greatly and nobly; and his name, if this country regains its fame in India, will go down to posterity as having done the greatest service to this country that ever was done by any man in it. That is with respect to him. With respect to us, to your lordships, to the public, one consequence has happened—you can no longer plead ignorance. You hear the maxims, you hear the principles, you hear the system upon which British government has been exercised in India. You hear the ideas upon which British juridical and British criminal justice has been distributed in India. Your lordships cannot pretend not to know. You must now, therefore, come to this alternative—you must be the avengers of or the accomplices in the deeds of Mr. Hastings. You have no other alternative but to punish Mr. Hastings; not with such a punishment as he inflicted upon Choyt Sing, with a punishment disproportionate to his crimes, but apportioned to them—if such power be within the reach of your lordships—or you must declare at once in his favour, and render yourselves accomplices in his guilt by giving your sanction to that iniquitous perversion of justice I have stated.

"All judicial punishments are for example, and so are all judicial acquittals. If your lordships acquit Mr. Hastings upon this charge, you will send this out to India—that your idea of the proportion of crimes and punishments is this: that a short delay in the payment of £50,000, that an offer of five hundred matchlock men, instead of five hundred cavalry, shall be punished with a fine of five hundred thousand pounds, with degradation from dignity, imprisonment of person and expulsion from territory. You must be the accomplices, if you will not take the other glorious character to be the avengers, of those crimes which I have stated to your lordships.

"If it be asked—if that pitiful, miserable, illiberal, and contemptible argument, which I cannot find epithets enough to degrade, and to point out the scorn which I feel upon the subject, should be stated to your lordships—that we are not the wronged, the oppressed—I say, though we are not the oppressed, yet we are the wronged: the British nation is the wronged. Am I to flatter ourselves and the British nation, to tell you that we bear a good character in Europe with respect to our transactions in India? If I did I should indeed most grossly flatter. There was a period when Spain was infamous, as it were, all over Europe with respect to her conduct to her colonies. Why? Because she did not

punish the individuals who were guilty, and thereby let it remain a stain and a reproach upon the national character.

"We stand at issue now before the great tribunal of Europe, and of the world. These are crimes, I contend of an individual; but if you acquit him, they are the crimes of the nation. They stamp the national character in that country, and an Englishman can hold up his head no more with any profession of humanity, of justice, of liberty, or any of those darling virtues which we have been fond to appropriate to ourselves exclusively, in contradistinction to the rest of the world. If there be anything worse than the commission of those crimes . . . I trust there cannot be . . . it must be a tribunal that can sanctify them. For, even in the worst of crimes, there is something imputable to the depravity of a single individual. What is done from passion is more easily to be excused; what is done from determined malignity, bad as it is, you still see the source of it in the human heart, because something of malignity is undoubtedly a quality inherent in a great part of mankind: but, upon cool deliberate reason and examination, to sanctify injustice, to uphold tyranny, and to declare British justice to be far worse than any oppression in any country, is fixing an indelible stain upon the character of your lordships and on the British legislation. They might say, 'These men talk of their own character; they talk of the constitution of their country, of the mildness of their laws, of the fair chance that every innocent man has upon his trial, and the certainty of conviction of every man who is guilty; but, when facts are laid before them, when crimes are presented to them, they have laid down as a principle, destructive to the character of the English name, destructive of the liberty of every man under the English government in this great empire, that crimes and punishments ought to have no proportion to each other.'"

Our space precludes us from extracting any of the minor celebrities' speeches on that occasion, but we must not, even at the risk of being tedious, overlook the world-famed "Begum" speech of Sheridan, and so we offer our readers that frequently misquoted portion, on filial duty, as revised by Mr. Bond, and actually delivered by Sheridan himself. The orator began thus:—

"I know that I am speaking before those who understand what the feelings of fathers are. I trust I am not to learn them: but, my lords, I say this aggravates what I consider as Mr. Middleton's guilt in this business; because it convinces me that his mind was not without circumstances to show him the sacredness of those ties which he was violating; because it shows me that he did not want opportunities of those duties which he was tearing from the bosom of another—that he could look into his child's face and read nothing there to warn him from the deed he was engaged in. Good God! my lords, what a cause is this we are maintaining! What! when I feel it a part of my duty, as it were, when I feel it an instruction in my brief to support the claim of age to reverence, of maternal feebleness to filial protection and support, can I recollect where I stand? can I recollect before whom I am pleading! I look round on this various assembly that surrounds me, seeing in every countenance a breathing testimony to this general principle, and yet for a moment think it necessary to enforce the bitter aggravation which attends the crimes of those who violate this universal duty. Yet, my lords, such is the nature of the charge which we maintain—such the monstrous nature of the guilt which we arraign—and such the more monstrous nature of the defence opposed to that guilt—that when I see in many of these letters the infirmities of age made a subject of mockery and ridicule—when I see the feelings of a son treated by Mr. Middleton as puerile (as he calls them) and contemptible—when I see an order given from Mr. Hastings to harden that son's heart, to choke the struggling nature in his bosom—when I see them pointing to the son's name and to his standard when they march to oppress the mother, as to a banner that gives dignity, that gives a holy sanction and a reverence to their enterprise—when I see and hear these things done—when I hear them brought into three deliberate defences offered in the charges in the commons—my lords, I own I grow puzzled and confounded, and almost doubt whether where such a defence can be offered it may not be tolerated.

"And yet, my lords, how can I support the claim of filial love by argument, much less the affection of a son to a mother, where love loses its awe, and veneration is mixed with tenderness? What can I say upon such a subject? What can I do but repeat the ready truths which with the quick impulse of the mind must spring to the lips of every man on such a theme? Filial love—the morality, the instinct, the sacrament of nature—a duty; or rather let me say it is mis-called a duty, for it flows from the heart without effort—its delight—its indulgence—its enjoyment. It is guided not by the slow dictates of reason; it awaits not encouragement from reflection or from thought; it asks no aid of memory; it is an innate but active consciousness of having been the object of a thousand tender solicitudes, a thousand waking watchful cares, of meek anxiety and patient sacrifices, unremarked and unrequited by the object. It is a gratitude founded upon a conviction of obligations not remembered, but the more binding because not remembered, because conferred before the tender reason could acknowledge or the infant memory record them—a gratitude and affection which no circumstances should subdue and which few can strengthen—a gratitude [in] which even injury from the object, though it may blend regret, should never breed resentment—and affection which can be increased only by the decay of those to whom we owe it—then, most fervent

when the tremulous voice of age, resistless in its feebleness, inquires for the natural protectors of its cold decline."

The conclusion of this remarkable speech was as follows;—

"Do you feel that this is the true image of justice? Is this the character of British justice? Are these her features? Is this her countenance? Is this her gait or her mien? No: I think even now I hear you calling upon me to turn from this vile libel—this base caricature—this Indian pagod (?)—this vile [idol?] hewn from some rock—blasted in some unhallowed grove—formed by the hand of guilty and knavish tyranny to dupe the heart of ignorance—to turn from this deformed idol to the true majesty of justice here. Here, indeed, I see a different form, enthroned by the sovereign hand of Freedom, and adorned by the hand of [Mercy?] awful without severity—commanding without pride—vigilant and active without restlessness and suspicion—searching and inquisitive without meanness and debasement—not arrogantly scorning to stoop when listening to the voice of afflicted innocence—and in its loveliest attitude when bending to uplift its suppliant at its feet."

We must find room for another extract which is, if possible, even finer than the preceding. Sheridan thus concludes;—

"From these short specimens, from these authentic documents before your lordships, with respect to the real causes of the insurrections of Goruckpore, can it be credited that Mr. Hastings himself, who justifies, authorises, and, as it were, suns up and vouches for the truth of the ill conduct of the British officers and other persons concerned with them, in the reasons he gives for removing them from Oude and sweeping them from other parts of the country—that he could have accounted for it in the misconduct of the Begums?"

"If your lordships look over the evidence you will see a country that, even in the time of Suja-ud-Dowla, is represented as populous—desolated. A person looking at this shocking picture of calamity would have been inclined to ask, if he had been a stranger to what had passed in India—if we could suppose a person to have come suddenly into the country, unacquainted with any circumstances that had passed since the days of Suja-ud-Dowla—he would naturally ask, 'What cruel hand has wrought this wide desolation? What barbarian foe has invaded the country, has desolated its fields, depopulated its villages?' He would ask, 'What disputed succession, what civil rage, what mad frenzy of the inhabitants, has induced them to act in hostility to the beneficent works of God and the beauteous works of man?' He would ask, 'What religious zeal or frenzy has added to the mad despair and horrors of war? The ruin is unlike anything that appears recorded in any age. It looks like neither the barbarities of men nor the judgment of vindictive heaven. There is a waste of desolation, as if caused by fell destroyers never meaning to return, and who make but a short period of their rapacity. It looks as if some fabled monster had made its passage through the country, whose pestiferous breath had blasted more than its voracious appetite could devour.'

"If there had been any men in the country who had not their heart and soul so subdued by fear as to refuse to speak the truth at all upon such a subject, they would have told him there had been no war since the time of Suja-ud-Dowla—tyrant indeed as he was, but then deeply regretted by his subjects;—that no hostile blow of any enemy had been struck in that land; that there had been no disputed succession, no civil war, no religious frenzy; but that these were the tokens of British friendship, the marks of the embraces of British alliance—more dreadful than the blows of the bitterest enemy. That they had made a prince a slave, to make himself the principal in the extortion upon his subjects. They would tell him that their rapacity increased in proportion as the means of supplying their avarice diminished. They made the sovereign pay as if they had a right to an increased price, because the labour of extortion and plunder increased. They would tell him it was to these causes these calamities were owing. Need I refer your lordships to this strong testimony of Major Naylor, when he rescued Colonel Hannay from their hands, when you see that this people, born to submission, bred to most abject subjection, yet that they, in whose meek hearts injury had never yet begot resentment nor even despair bred courage—that their hatred, their abhorrence of Colonel Hannay was such that they clung round him by thousands and thousands; that when Major Naylor rescued him they refused life from the hand that could rescue Hannay; that they nourished this desperate consolation that by their death they should at least thin the number of wretches that should suffer by his devastation and extortion? He says, when he crossed the river he found the poor wretches quivering upon the parched banks of the polluted river, encouraging their blood to flow—encouraging the thought that their blood would not sink into the earth, but rise to the common God of humanity, and cry aloud for vengeance on their cursed destroyers.

"This warm description, which is no declamation of mine, but founded in actual fact, is a fair, clear proof before your lordships. I say it speaks powerfully what the cause of these oppressions was, and the justness of those feelings that were occasioned by them. And then I am asked to prove why these people arose in such concert! 'There must have been machinations, and the Begums' machinations, to produce this: there was concert. Why did they rise?' Because they were people in human shape: the poor souls had human feelings. Because patience under the detested tyranny of man is rebellion to the sovereignty of God. Because allegiance to that power that gives us the forms of men commands us to maintain the rights of men. And never yet was this truth dismissed from the human heart—never, in any time, in any age—never in any

clime where rude man ever had any social feeling, or where corrupt refinement had subdued all feeling—never was this one unextinguishable truth destroyed from the heart of man, placed in the core and centre of it by its Maker, that man was not made the property of man; that human power is a trust for human benefit; and that, when it is abused, revenge is justice if not the duty of the injured. These, my lords, were the causes why these people rose.

"But, believe Mr. Hastings's account, and no one of these causes produced this effect; no one cause could produce its natural inevitable consequence. Breach of faith did not create distrust; want of pay did not create mutiny. Famine did not pinch. Drought did not parch. No; it was the machinations of these wonderful women, who sat as it were dealing in incantations within the sacred wall of their zanana, and disturbing the country which would otherwise remain in peace and gratitude to its protectors. No; it is an audacious falsity."

Where all is so good, the difficulty of making extracts is greatly increased; for, copiously as we have selected portions for our readers, yet we could have trebled the quantity, and then had more to spare. Our reason for dealing with Mr. Bond's book in this way is, that it is a necessary to every man who aspires to become a great speaker and to model his style on the perfection of English eloquence. It is also of remarkable value to the historical student, for it presents, in a clear light, an epoch in our administrative Indian empire that has had some parallels in late years. Although the impeachment of Warren Hastings ended in his acquittal, yet it saved the English government from the obloquy which would have arisen if they had rewarded and honoured such a man, and it is of importance, in the annals of the nation, that however brilliant an administration of the powers of a viceroy may be, and with whatever splendour they may be surrounded, yet when they have been brought about by cruelty and oppression, the feelings of Englishmen revolt at injustice and sympathize with the oppressed. We shall anxiously await Mr. Bond's next volume, in which, if the care taken be the same as with the book under notice, we are bound to admit that it will be, as this one is, as near perfection as poor humanity can attain to.

NOTES ON LITERATURE, SCIENCE, AND ART.

ON Monday, February 27th, a meeting of a few friends and admirers of the late Mr. Hallam was held at Mr. Murray's, Albemarle-street, the Marquis of Lansdowne in the chair, when it was resolved, in consideration of Mr. Hallam's eminent services to the Historical Literature of England, to raise a memorial to him. The names of the committee will be announced shortly.

At the Royal Institution on Friday week, Dr. Carpenter delivered a lecture on "The Vital and Physical Forces." The doctrine of the correlation of the physical forces is now generally received, it having been well established that most—if not all—the forces in nature can be resolved into one another. The intimate relation subsisting between light, heat, electricity, magnetism, and mechanical motion has been proved by numerous experiments; and Dr. Carpenter's object was to show that the same relation subsists between those forces and the principle of vitality. After noticing the results of the researches of Professor Faraday and others, which prove the connection between heat, magnetism, and motion more particularly, he proceeded to show the direct action of light and heat in developing vegetation, and how, under their influence, the carbonic acid and ammonia contained in water are decomposed, and the carbon and nitrogen are absorbed by the germinating seed. By the further process of vegetation, the oxygen of the atmosphere and hydrogen of water are abstracted, and are applied to the growth of plants. Every germ, Dr. Carpenter observed, possesses distinct properties, under the guidance of which the inorganic matter assumes its specified form, and becomes part of the organized structure. These changes are effected by the action of the forces of heat and light; and the same amount of force thus derived from the inorganic world by vegetable structures is restored to it, either directly during the process of decay, or indirectly by constituting the food, and becoming part of the structure of living animals. The latter, having obtained their nutriment from vegetable matter, restore to the inorganic world the heat imparted to the vegetables and the heat absorbed from the air in the lungs either by decay, by exhalation, by excretions, or by motion, the act of walking, or any other movement of the body, being, according to this view, excited by heat, which is restored to the inorganic world by the resulting action. There is, therefore, a continuous and equivalent action and reaction between the inorganic world and the vegetable and animal kingdoms. Dr. Carpenter said that the opinion formerly received was, that each germ contains within itself not only the food necessary to support it during germination, but the living principle, or vital force, by the influence of which it becomes developed. According to that notion

it must be supposed that the original germ contained sufficient vital force to animate all the succeeding generations of its kind, the absurdity of which, he said, is apparent on considering the vast accumulation of animal life that would accrue in one season from a single aphid, or plant louse, if none of them were destroyed. It has been estimated, for instance, that an aphid would produce during one season, in ten broods, as much living animal matter as would equal in bulk five hundred millions of stout men; and it would be monstrous to suppose that the vital force necessary for the life of that mass of living insects could have been contained in the original one. Every germ, Dr. Carpenter observed, though containing within itself the power of directing the application of the materials of its growth, so that by a peculiar power the same materials are applied to the formation of all the varieties of vegetable and animal life, yet the force that calls that peculiar property into action is not inherent in the germ, but is derived from the physical forces of the inorganic world.

On Saturday last Sir Benjamin Brodie, as president of the Royal Society, gave his first *soirée* for the season at Burlington House. All the rooms were thrown open, and an unusually large collection of interesting objects in science and art were exhibited. Among these were the extremely beautiful machine for weaving by electricity, invented by Mr. Bonelli; Mr. H. Bradbury's engraving machines, which were exhibited in action; specimens of the newly invented process of photo-zincography, by Colonel James, director of the ordnance survey; models of Mr. Whitworth's guns, and specimens of the actual shot used, explained by Mr. Whitworth; a very interesting series of portraits and relics of Dr. Priestley, including two of his electrical machines, exhibited by Mr. Bastock, the Rev. James Martineau, and Mr. Yates; Trevithick's original locomotive engine, exhibited by Mr. Woodcroft; curiosities from Japan, exhibited by Captain Osborn and Dr. McGowan; model of an iron fortress, exhibited by Mr. Hall; and a very remarkable series of experiments, showing electric discharges *in vacuo* by the voltaic battery, by Mr. Gassiot. Among those present were, His Royal Highness the Prince Consort, the Marquis of Lansdowne, Lord Belper, Lord Wrottesley, Lord Heniker, Lord Teignmouth, Lord Sheffield, Lord Denman, Marquis of Bristol, Lord Cranstoun, Lord Stanley, Sir R. Murchison, Sir J. Clarke, Sir James Ross, Sir Leopold M'Clintock, Sir George Back, Sir C. Hamilton, Sir C. Pasley, Sir J. Liddell, Sir W. Harris, Sir J. Rennie, Sir G. Clark, master of the Mint, Sir H. Holland, Sir E. Ryan, Sir F. Baring, General Sabine, Colonel Hardinge, General Portlock, Sir J. Burgoyne, Admiral Manners, Colonel James, Colonel Owen, Dr. Sharpey, Dr. Carpenter, Professor Stokes, Professor Owen, Captain Wrottesley, Captain Noble, Captain Sinclair, Major Burt, Professor Malden, Mr. Wheatstone, Mr. Weld, Mr. Akermann, Mr. Reeve, the Rev. J. Martineau, the Rev. J. Jephson, Mr. J. Dixon, Mr. Majendle, Mr. Fairbairn, Mr. Whitworth, Mr. Forster, Mr. Gould, Mr. Selater, Mr. Forrest, Mr. Woodcroft, Mr. Godwin, Dr. Major, Mr. Pearce, Mr. H. Cole, Mr. Atkinson, Mr. Brodie, Mr. Fergusson, Dr. Walker, Dr. Gladstone, Dr. Noad, Mr. Locke, Mr. Ashton Yates, Mr. James Yates, Mr. Green, Dr. Grant, Mr. Bradbury, Dr. Roget, Mr. Bigelow, Dr. Arnott, Mr. Penn, Mr. Faraday, Dr. Lankester, Mr. Evans, Dr. Gray, Mr. Beaumont, Mr. Hudson, Mr. Webster, Mr. Skey, &c.

At the last meeting of the Society of Antiquaries, the chair was taken by F. Ouvry, Esq., the treasurer. Mr. Woodward exhibited a rubbing of an incised slab at Saint Cross. Mr. Howard exhibited a silver ring with a merchant's mark, found in Lincolnshire. Mr. Frauka, director, exhibited a tradesman's token issued by a relative of Samuel Pepys. Mr. Hart exhibited a parchment roll of the rental of the Manor of Ketylberston, in the county of Suffolk, in the reign of Edward VI. The Director read Mr. Akerman's remarks "On the Traces of Early Anglo-Saxon Settlements in the Upper Valleys of the Thames; with an attempt to identify the Cealchythe of the Charters."

A movement has been set on foot for the purpose of offering a testimonial to Mr. Wakley, the originator, proprietor, and editor of the *Lancet*; and, considering the great services rendered not only to medical science, but to the public weal, by its fearless exposure of the adulterations practised in this commercial age, the compliment seems thoroughly deserved. The testimonial is to assume the noble and enduring form of a medical scholarship in the London University, called after his name.

Some very interesting additions have been made to the National Portrait Gallery, among which are Garrick studying "Macbeth," by R. E. Pine; Warren Hastings, by Tilly Kettle; John Smeaton, with the Eddystone Lighthouse in the distance; James Watt, contemplating a drawing of the steam engine; Dr. Erasmus Darwin, by Wright, of Derby;

the elder Brunel, with the Thames Tunnel in the background; Archbishop Tillotson, by Mrs. Beale; Huntington, the preacher, "S.S.;" Sir William Herschel, astronomer to King George III.; John Howard, the philanthropist—poor, but authentic; the Right Hon. Thomas Winnington—a beautiful enamel, by Zincke, presented by his descendant, the member for Bewdley; Sir Francis Chantrey—a fine picture, by Phillips, the gift of Lady Chantrey; and James, seventh Earl of Derby, and Mat Prior, the poet, both pictures of importance, presented by Lord Derby. The most important, however, is the well known Fraser Tytler portrait of Mary, Queen of Scots. The picture is thus described:—"It represents the unfortunate Queen in youth and during the happiest period of her life. She appears as Queen of France, with her recollections of Scotland in the back-ground, wherein a distant view of Edinburgh is introduced, whilst her possession of the two Crowns is marked by the quarterings on a shield, which hangs on a tree at her right side. The picture represents her to the knees, standing in a richly jewelled dress of black and white, holding her gloves in her right hand, and with the other raising the end of a long pendant of jewels attached to the girdle, so as to show a badge consisting of a column surmounted with a crown between the letters M. R., and encircled within the legend '*Fors et virtus miscetur in uno.*' This device is recognized as peculiar to Francois II. The minute finish of the chains, brooches, enamels, cameos and pearls would satisfy even the most exacting antiquaries. The trees of the landscape are very tolerably painted, but the city of Edinburgh—which the town and castles most probably represent—is done in a somewhat slovenly manner. The coat-of-arms has been painted in thin colours after the trunk of the tree was finished, and consequently has been to a considerable extent rubbed off. In a good light, however, the three *fleurs de lis* and the Scottish lion are clearly traceable in their respective quarterings. The lion is incorrectly painted yellow upon a red ground, a mistake probably arising from the work having been entrusted to a foreign artist. Mary wears the accustomed ruff round her neck; but in lieu of the bent, curved headdress and veil so generally known, her light brown hair is merely confined in a light caul of net, edged with little puffings of white satin, which extend also down the stiff high, black epaulettes surmounting the sleeves. The only ring visible is on her left thumb. The hands are long and bony, but of a delicate white colour, and painted with great truthfulness. The face is pretty and very pleasing, but with very vacant expression. The eyes large and blue-grey. The eyebrows high arched, the nose long and rather aquiline, the mouth closed and rather pouting,—according altogether very closely with the features of the monument which James erected to his mother in Westminster Abbey. The chin appears small and very narrow, compared with the Abbey monument and the Morton and Blairs portraits; but this is partly caused by the ruff projecting over the surface. The age at which she is represented is very different. The general appearance of the picture is pale and somewhat grey, as if faded, but the condition is excellent. It was originally painted on panel, and has been most skilfully transferred to canvas. The picture formerly belonged to a portrait painter named Stewart, and came into the hands of a London dealer named Gwennap, of whom Mr. Fraser Tytler, so well known by his '*History of Scotland*,' purchased it. The armorial bearings, and the absence either of the dolphins, or of the 'scutcheon of pretence for England, go far to show that this picture was painted during the life of her husband Francis the second, in 1560. Mr. Tytler himself went so far as to consider—and that with great probability on his side—that this is the identical portrait which Mary is described as having sent to Elizabeth, and which, perhaps, by the policy of her ministers was never delivered. No name of painter has been proposed with anything like certainty. It is most probably by a native French artist—a mere hired court-painter, who was not expected to do much more than map the features and to display the rings and trinkets to the greatest advantage. The genuineness of the work is beyond all doubt, and has escaped even the average amount of restoration and repairs. Two joints of the panel may still be traced through the sky, on the right side, and down her face, through the corner of one of her eyes, as low as the festooned chain on her stomach. It has been carefully engraved by Henry Shaw."

Blenheim Palace is again shown to visitors. After the 15th of February, and through the summer months, Blenheim is open to visitors by tickets, which are sold at the entrance gate at the fixed charge of one shilling each person. There is a separate charge of one shilling for the gardens, and all proceeds from these admissions are appropriated to charitable purposes. The pictures have been revised, and correct labels, bearing the name of the artist and subject of the picture, are in contem-

plation. The private rooms and galleries abound in portraits, and these have been placed under the supervision of Mr. George Scharf, the Secretary of the National Portrait Gallery; who has, at the same time, prepared an official catalogue of all the paintings in the public apartments, which will be sold to visitors, and the proceeds of which will likewise be devoted to some charitable institution.

Poetry.

BROTHERHOOD.

BY GERALD MASSEY.

THERE'S no dearth of kindness
In this world of ours:
Only in our blindness
We gather thorns for flowers!
Onwards we are spinning—
Trampling one another,
While we are truly yearning
At the name of "Brother!"

There's no dearth of kindness,
Or love among mankind;
But in darkling loneliness,
Hooded hearts are blind!
Full of kindness tingling,
Soul is shut from soul,
When they might be mingling
In one kindred whole.

There's no dearth of kindness,
Though it be unspoken,
From the heart it builded,
Rainbow smiles in token—
'That there be none so lowly,
But have some angel touch;
Yet, nursing loves unholy,
We live for self too much!

As the wild rose bloometh,
As runs the happy river,
Kindness freely floweth
In the heart, for ever,
But if men will hanker
Ever for golden dust,
Kingliest hearts will canker,
Brightest spirits rust.

There's no dearth of kindness
In this world of ours;
Only in our blindness
We gather thorns for flowers,
O, cherish God's best giving,
Falling from above!
Life were not worth living
Were it not for love.

THE MASONIC TRINITY.

BY BRO. WHITING.

WHEN the clouds of earthly sorrow
Hover o'er our pathway here,
From what sources shall we borrow
Light the darksome way to cheer,
Lo! celestial light is breaking,
While a voice of music saith,
Mortal! from thy sleep awaking,
See the angel form of Faith.

See you tempted, erring brother,
Bow'd by sorrow, sunk in grief,
Strive the siren's voice to smother,
With the words of sweet "relief."
Tell him of that home celestial,
Whose bright doors ere long shall ope—
Point him 'mid the storms terrestrial
To the soul's sure anchor—Hope.

Onward, brethren, 'tis our mission,
Thus to soothe each other's woes;
Till "Our Master" grants "dismission,"
Till our eyes in death shall close,
Brethren, let us fondly cherish
That supremest virtue here,
Charity, which ne'er can perish
While our tenets we revere,

THE MASONIC MIRROR.

METROPOLITAN.

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION.

The quarterly communication of Grand Lodge was held in Freemasons' Hall, on Wednesday, the Right Hon. the Earl of Zetland, M.W. Grand Master, presiding, supported by the R.W. Bro. Sir Lucius Curtis, Bart., Prov. G.M. for Hampshire, as D.G.M.; Bro. Lord De Tabley, S.G.W.; Sir Thomas G. Hesketh, J.G.W.; Tomkins, G. Treas.; Rev. A. R. Ward and Rev. W. H. Bowyer, G. Chaplains; W. Gray Clarke, G. Sec.; J. Savage, S.G.D.; P. Slight, J.G.D.; Albert W. Woods, Asst. G. Dir. of Cers.; G. E. Pocock, G.S.B.; Wm. Farnfield, Asst. G. Sec.; J. Smith, G. Purs.; T. A. Adams, Asst. G. Purs.; H. A. Bowyer, Prov. G.M., Oxfordshire; A. Dobie, Prov. G.M., Sussex, and P.G. Reg.; Pattison, P.G.W.; Havers, President of the Board of General Purposes, and P.G.D.; Hervey, P.G.D.; Nelson, P.G.D.; Hopwood, P.G.D.; Udall, P.G.D.; Phillips, P.G.D.; Philippe, P.G.D.; Potter, P.G.D.; Scott, P.G.D.; White, P.G.D.; S. B. Wilson, P.G.D.; J. N. Tomkins, P.G.D.; Faudel, P.G.D.; Le Veau, P.G.S.B.; Ll. Evan, P.G.S.B.; Spiers, P.G.S.B.; Masson, P.G.S.B.; G. Biggs, P.G.S.B.; Patten, P.G.S.B.; Thory Chapman, P.G. Asst. D. Cers.; Breithing, P.G. Purs., &c., &c.

The Grand Secretary having read the regulations for the government of Grand Lodge during the time of public business,

Bro. MADDEN said he was anxious before the minutes of the last Grand Lodge were read, to remind the Most Worshipful Grand Master and Grand Lodge, that on that occasion they had, at his request, delayed for three months confirming the minutes for the erasure of Lodge No. 49 from the register, to enable him, as a P.M. of it, to search for the warrant and revive it. He had now to say he had been partially successful, and although he had not received the warrant, he had got a clue to it, and under these circumstances he had to request that a further delay of three months should be allowed him.

Bro. W. GRAY CLARKE, G. Sec., was understood to observe that there was a resolution for the non-confirmation of the erasure of Lodge 49.

Bro. HAYERS, as Chairman of the Board of Purposes, had no wish to throw any obstacle in the way of a brother who wished to revive an old Lodge.

The Most Worshipful Grand Master considered the request of Bro. Madden a very proper one.

After some conversation with respect to the accuracy of the minutes, in reference to the Lodge in which Bro. Madden was interested, it was agreed that a farther delay of three months would be granted to him.

The minutes having been altered to meet Bro. Madden's representations of what had taken place,

The Most Worshipful the Grand Master put them as amended, for confirmation.

Bro. STEBBING moved as an amendment, "That such portion of them as had reference to the advancing of money to provincial Lodges, on mortgage, for the building of Masonic halls, be not confirmed." He moved that amendment that he might not lose the last constitutional opportunity he should have to object to a proposition detrimental to the best interests of the Craft—a proposition which would lead to the waste of a considerable sum of money, and by involving Grand Lodge in litigation, tarnish the fair fame of Masonry. (Hear, hear.) If nothing more was intended than that they might lend the money of Grand Lodge on mortgage, the trustees had already that power; but his opposition to the proposal rested on the fact that it went a great deal further, and would involve Grand Lodge in difficulties to which no man could see the end. There was, on the very threshold of their entertaining such a scheme, extreme difficulty arising from the mortmain land, which it was proposed to evade by the fiction of trustees. Here he would observe on a matter of detail, how objectionable was the proposal to get rid of their present trustees, who had so long and with great satisfaction administered the funds of Grand Lodge. They could not have the name of Grand Lodge in the mortgage as trustee of the ground held in fee; but he would pass by that as a minor difficulty, and come to one which was much greater, and that was—that the parties to whom they would lend this money would not be considered as the representatives of the Lodge, but would be merely trustees in whom the estate would rest for the purposes of the mortgage, but there would not be on the face of the deed itself anything to show the terms on which they held their trust. Then again, differences of opinion would arise among brethren in the same town, just as such differences arose in families, in religion, and among the most intimate friends, and shake the foundations of Masonry so that a hall, when built, might cease to be used. At length, however, something might be done, but the building remained an embarrassed property, with no solution of the difficulty but the Court of Chancery, and thus the Craft would, to its injury in public estimation, be dragged into the courts of law. Grand Lodge would then be in this position—it would either have to prosecute the suit or surrender the money which ought to have been spent in charity; for all the funds which were not risked in the manner proposed would ultimately be applied to charitable purposes, as during the last few years they had transferred from the account of General Purposes to that of charity no less a sum than £7,000. Not only was there that difficulty, but every man who had touched bricks

and mortar, or who knew anything of property beset with mortgage, would see how complicated was every step which they took. They ought, therefore, he thought, to be very careful how they acted, and he was sure, if his lordship were to ask the opinion of his own solicitor upon the subject, he would strongly advise him to have nothing to do with it. Again, the ground upon which these proposed halls would be built, would be held by different titles: some would be freehold, others copyhold, others corporation property. Some would be subject to ground rents, some to fines, and others to renewals, so that there would be a constant variation in the terms of the mortgages. Any one who read the *Masonic Mirror* would see the difficulties which would attend the scheme in Berwick-upon-Tweed and in the island of Jersey. Such were some of the difficulties which they incurred by embarking in building speculations. He would go further, and show how these difficulties became heightened. He would suppose the title good, but who was to pay for the renewals if the property did not prove remunerative? who was to lose by it? If Grand Lodge was under such circumstances to sell the hall and compel the Lodge to go back to the tavern or to the licensed house, there would be a great outcry that, for the sake of paltry lucre, they were depriving their brethren of a hall which had been specially dedicated and consecrated to Masonic purposes. He would now give some examples of what would be the case. If twenty years ago Grand Lodge had advanced fifty per cent. of their outlay to the Southampton brethren to build the Masonic hall in that flourishing town, in which there were four Lodges, two Chapters, and another supposed Masonic body, which he could not mention in that hall, what would have been the result? The building cost £1,800, but notwithstanding the numbers of the Craft in the town, that there were beneath the structure large wine vaults, and that it contained a second hall, which they let out for such purposes as public meetings, it never paid them more than one per cent. upon the outlay; so that Grand Lodge would not have received more than two per cent. upon its £900 during the past twenty years. In Cowes, in the Isle of Wight, they had a Masonic hall which cost £650, and which was mortgaged for £250; but as they were unable to pay the interest, the mortgage was foreclosed, and the hall was now used for entirely different purposes. Another instance in the same province was that of the Masonic hall at Ryde, which cost the brethren £600, and was afterwards sold for £400; but in that instance a brother in the Craft bought the building, and so it was reserved for Masonic purposes. He could mention other instances in which the building of Masonic halls went up like a rocket but came down like a stick. The Masonic hall at Lymington was now used as Roman Catholic schools, and the hall at Christchurch was used as a store for straw and hay. (Hear, hear.) Two years ago there had been another building scheme, which, with all its faults, was much more entitled to the support of Grand Lodge than the present one, and he was therefore inclined to ask what would be the next building scheme, and when was there to be an end of such proposals? He believed there could be nothing more dangerous to the Craft than undertakings of that kind. He would now ask Grand Lodge to consider the fact, that upon each proposal for the advancement of money there would be a discussion in Grand Lodge with respect to the amount, and also in regard to the nature of the security, so that their time would be perfectly occupied, and they would have no leisure to attend to anything else. He would also ask them to look to the great increase in their correspondence, which would be sure to be attended with increased expense, and with applications from all their officers for an increase of salary. It would never do that they should consent to advance money for the building of a hall in a town where there was only one Lodge; and in towns where there was a greater number it would be extremely difficult to get the brethren to consent to the erection of a common hall. He would mention the instance of the Portsmouth brethren. In that town there were three Lodges, all of which held their meetings in private rooms, but the brethren never could bring themselves although the cost to each Lodge would be less than under the present system) to build a hall in which they all might meet. He would therefore implore Grand Lodge not to risk the property of the Craft and incur the danger of litigation or sacrifice the time of Grand Lodge in the discussion of each particular proposal.

Bro. HORWOOD, P.G.S.D., seconded the amendment. His opinion was that the proposed scheme would involve the Craft in difficulties such as they had never before experienced. If Grand Lodge had to appear in the Court of Chancery, it would produce great discord among the brethren, and he saw no valid reason why they should place themselves in that position which would lead to a great deal of unbrotherly feeling. It might be said that they would have in the mortgage deed some clause by which they might effect a sale of the property mortgaged to them, but such a proceeding would, he thought, be in the highest degree unpopular; for what, he would ask, would be the feeling of the uninitiated if they saw Masons selling out their brethren? He gave full credit to the Board of General Purposes for the goodness of their intentions, but it seemed to him that they could not be carried out conveniently, for if under their power to sell they effected a sale, the odium would still remain of Grand Lodge selling up their brethren. On the whole the proposal appeared to him one replete with difficulty, leading to all kinds of ill feeling, and not likely to lead to a favourable result. He did not, in fact, wish to see Grand Lodge become a mere building society.

Bro. GREGORY was not going for one moment to dispute the constitutional right of Bros. Stebbing and Hopwood to move the non-confirmation of minutes of a resolution which was enthusiastically and almost

unanimously passed at the last meeting (No, no); but he thought that right ought to be exercised with caution. He was not going to discuss the scheme as laid down for advancing these moneys. It might be good or bad, but it was not yet before them, and the time to consider it would come hereafter; but what they now had to consider was the resolution adopted at the last meeting, "That it would be a legitimate and judicious application of the funds of General Purposes to advance money on loan to Provincial Lodges to assist them in erecting Masonic halls or Lodge rooms, provided that proper security be given for the repayment of the principal, with interest, within a reasonable period." That was what they had now to consider—not whether the securities were good and sufficient, but whether the principle propounded was just and upright. The greater part of the speech of Bro. Stebbing was not in opposition to the principle, but to the details under which the principle was to be carried out. Nobody denied the justice of the plan, but the arguments were only against the machinery for carrying it out. Bros. Stebbing and Hopwood dealt with the question as though they had to deal with a pack of rogues determined to cheat Grand Lodge. (No, no). All their arguments bore that tendency, for they dwelt upon the necessity there would be of going to law, and the bugbear of the Court of Chancery was held before their eyes to frighten them. He believed there would never be any such necessity, and that they would have even a stronger security than any legal security for the money, in the obligations which would be entered into under Masonic penalties. He approved the scheme, because it would tend to withdraw Lodges from taverns and those temptations to enjoyment held out by such places, and the consequent economising of their funds for charitable and other purposes. He abjured them not to let their scheme fall through from any idea that there would be any difficulty with regard to the securities, as it would be the duty of the Board of General Purposes to see that the security was good and proper. They were told that the securities were not good, and that they would not be able to recover their money without legal proceedings. He was not a lawyer, but he had always looked upon a mortgage upon real property as a good security, in which they had the right to foreclose and thereby realize their property. Figures were notoriously fallacious, but facts were more so. Bro. Stebbings had told them of a Lodge at Cowes which had only paid the mortgagee, and of another at Ryde which cost £600 and sold for £400; and they must remember that they would never lend so close as that. Now, as he before observed, they were going to subject to Masonic penalties brethren who did not keep to the engagements they entered into with Grand Lodge, and that he looked upon as a greater security than any legal tie they could have; and further, let Grand Lodge remember that each individual case would come before them, and upon each would they have a veto. Bro. Stebbing spoke of the difficulties they might have to contend with at Berwick-upon-Tweed and the Channel Islands, but it would be their own fault if they placed themselves in any such difficulties; and he trusted they would not abandon a plan which was just and proper for fear of difficulties arising in the mode of carrying it out. (Cheers).

Bro. Mason thought, on reflection, Bro. Gregory would withdraw his observation relative to looking upon the brethren as rogues, as it was not just but highly improper, and he believed that no thought of that kind ever entered the heads of either Bro. Stebbing or Bro. Hopwood. (Hear, hear). He was glad to find that Bro. Gregory could regard the Court of Chancery only as a bugbear, though he (Bro. Mason) must be allowed to look upon it with greater respect. He knew that that court did a great deal of good, but it also at times did a great deal of evil, and they ought not to run the slightest risk of being brought before it. He gave the Board of General Purposes credit for good intentions in bringing this proposition before them (cheers); but he believed they had made a great mistake. Now what were the advantages to be gained?—What could they gain by taking their property out of the funds at 3 per cent., and lending it on mortgage at 4 per cent.? Why, on the whole sum of £2,000 they could not obtain more than an extra £20 a year, and that only with the risk of being continually in litigation. Then what advantages could the Provincial brethren obtain? None; for if they had proper and good security, they could have no difficulty in obtaining from building societies, or private individuals, that aid which it was now proposed Grand Lodges should afford them. He saw many difficulties into which they might be drawn without any corresponding advantage, and he must therefore vote for the amendment of Bro. Stebbing.

Bro. CORRELL, thought that the brethren were labouring under a mistake as to the subject before them for discussion. He agreed with Bro. Stebbing that there might be considerable difficulties in carrying out the scheme as proposed, and which they would have to consider when it came fully before them, but that was no reason for not confirming an affirmation that it was expedient to aid in the building of Masonic halls on good and substantial security. Where they had made the mistake he believed to be this, that in the first instance they did not go far enough. If they had put the resolution that the trustees of their funds should be enabled to lend the money on the security of real estate, there would have been no difficulty about the matter. As a lawyer he knew that in all settlements—the most delicate of trust deals—clauses were inserted to enable the trustees to lend money on mortgage; and all they had in view was to lend money on freehold property. He would not go into a discussion on the statute of mortmain, because that only dealt with the difficulty of retaining lands after they had got them. All that was now proposed was to lend fifty per cent. of the cost of Masonic halls in the

provinces, and it was the duty of the Board of General Purposes and of Grand Lodge to see that the security was good and proper, and he could not perceive the smallest conceivable danger of the Board of General Purposes being brought into Chancery or in any way involved in litigation. If they had the proper covenants in their mortgage deed and the repayments were not punctually made according to agreement, they would have nothing to do but to sell the property and repay themselves without going to Chancery or involving themselves in one shilling of law expenses, and no one could complain of the trustees exercising that right. He agreed that it would be invidious for one Masonic brother to be taking proceedings against another, but was it not a common thing even for brothers in blood to assist one another with money on mortgage, and though they knew of the contingencies which might arise, that did not deter them from doing good for fear of difficulties which might loom in the future. There might be difficulties in the scheme as laid down, but those they could entertain when they came to consider its details, and he trusted would have no influence in determining their decision now before them.

Bro. HOPWOOD asked (amidst loud cries of spoke) what security the trustees would have against the consequences of any suit which might be brought against them?

Bro. CORRELL replied that all the security that would be required was a trust deed well known to lawyers, and that then a resolution of Grand Lodge authorising them to lend the money would be a perfect security and indemnity against all consequences.

Bro. HAVENS said he felt it his duty to offer one or two observations upon the motion before the chair. First of all he wished the brethren to dismiss from their minds all the perturbed ghosts of possible law suits, for no man more sincerely wished than he to keep the Craft clear of litigation, and he would say, far distant be the day that witnessed Grand Lodge going into the Court of Chancery; but the question before them was one which they should look at neither with a strictly legal, nor a strictly commercial eye. The question they really had to consider was, whether it was a laudable object to keep their provincial brethren clear of taverns. It was no argument to say that Masonic halls had failed in certain provincial towns; and with regard to what had fallen from Bro. Stebbing, that the proposal was not popular in the provinces, he had only to say that the Board of General Purposes had good reason to know that it was there most popular. Bro. Stebbing had told them that during the last seven years they had expended £7,000 in the cause of charity; but was that, he would ask, any reason why they should not lend £2,000 to their provincial brethren? He would ask them how it was the Craft had obtained the hall in which they were that moment met? They obtained it upon the credit of debentures which were regularly met and paid, and he would ask them if they had ever heard of any litigation arising out of those debentures? It had been well said by Bro. Gregory that they had upon Lodges to which they might advance money, a greater and a stronger claim than any with which the land might furnish them; they had the claim which rested upon every good and honest Mason, and was it to be supposed that the Masons of the present were less honest than their forefathers had proved themselves to be. There was one other matter to which he wished to call their attention. They had on former occasions lent money to the several Masonic charities, and these loans had without any such security being given for them, as was now proposed, been punctually repaid, and that being the case, they had no reason to doubt that the loans now proposed would be faithfully and punctually refunded. He might then be permitted to say that the whole question narrowed itself to this issue—should Grand Lodges risk £2,000 on the honour and good faith of the provincial brethren? He trusted it would never go forth that they doubted the honour, good faith and probity of their brethren in the provinces, but that on the contrary, that so high was the character in which Grand Lodge held them, that it was felt they would faithfully fulfil any covenant into which they might enter.

Bro. MOTION observed that the question was not whether they should lay aside all consideration of probable lawsuits but whether they would ever get back their money.

Bro. SYMONDS conceived that Bro. Motion's question had been already answered by Bro. Mason. If the provincial brethren did not meet their engagements, the property could be sold, and would command in the market a price fully sufficient to repay the advance made by Grand Lodge.

Bro. RICHARDSON, as the Master of a Provincial Lodge, said that the brethren of that Lodge, of which the Most Worshipful Grand Master was himself a member, had purchased the building in which they met, but as they had not been able to raise by subscriptions the sum required for the purchase, they took the deeds and lodged them in the hands of a brother, who, having that security, allowed them to have the money which they required. If, then, a private member of the Craft thought he might safely advance money upon such security, Grand Lodge might, he thought, fearlessly expect that whatever money it advanced would be faithfully repaid.

A BROTHER stated that he attended at the request of several provincial brethren to state that their views were entirely opposed to the proposition. The brethren in the province to which he belonged (Hampshire) did not want an advance of money from Grand Lodge.

Bro. H. BRIDGES said that he belonged to three distinct provinces, and he spoke the feeling of all the brethren there in supporting the original proposition.

The amendment was then put and carried by a large majority, after which the remaining portion of the minutes was confirmed.

ELECTION OF GRAND MASTER.

Bro. COTTELL had great pleasure in rising to propose the re-election of the Right Hon. the Earl of Zetland as M. W. Grand Master. (Cheers.) When at the last quarterly convocation he had the honour of putting the noble earl in nomination, he made a speech, and he had since been told that he had broken through a precedent of never making any observations on the night of nomination. Having broken that precedent and made his speech, it would be unnecessary for him to repeat it or to detain them at any length in dwelling upon the claim of his lordship to their support—indeed he should not have done so even if he had not previously broken through the precedent and made his speech. (Laughter.) The Earl of Zetland had had the honour of being elected as Grand Master for 15 years, and they had all had the opportunity of seeing the great qualifications and talents he brought to bear in carrying out the duties of his high office. (Cheers.) During that period he had occasionally been placed in positions of some difficulty—his actions had been canvassed—his conduct criticised, but in every case he met those difficulties in an open, straightforward manner, and had always received the support and approbation of the brethren. During the period his lordship had presided over the Craft, he had proved, not only by his attention to its duties, and by his courtesy to the brethren, the interest he took in the institution, but through his influence and kindness he had imparted greater energy to the Craft, and they found it operating also out of doors in the increased prosperity of Masonry, as proved by the extension alike in the number of their members and influence. During the period to which he had alluded, the number of their Lodges had increased, their charities had progressed, and their efficiency was now such as a few years since could never have been anticipated. (Cheers.) He felt that the noble lord would preside over Grand Lodge in the ensuing year in a manner which at its close would be found to have given general satisfaction to the brethren, bringing with him not only the highest qualifications for the office, but long and well tried experience. (Cheers.) He would not, under these circumstances, further detain them, but at once propose that the Earl of Zetland be elected Grand Master for the ensuing year.

Bro. N. BRADFORD seconded the motion, which was carried by acclamation.

The M. W. GRAND MASTER begged, in very inadequate terms, to express the high sense which he entertained of the high honour they had again conferred upon him in electing him their Grand Master. He could assure them he felt proud of that high honour, and he hoped he should continue to merit that high opinion of his brethren which it was his privilege to have enjoyed for so many years. He could assure them that so far as his health and his ability permitted him, he should endeavour to discharge the high trust and duties committed to his charge to the utmost of his power. He had a few observations to offer on the present state of Masonry, especially in reference to two occurrences of the last twelve months, and which he felt satisfied would be satisfactory to the great body of the brethren. There was no necessity for him to speak of the high position of Masonry in general, and how their numbers were increasing in an extraordinary manner. The number of members was increasing at the rate of 4,000 a year, and he believed he might say that he never knew of larger subscriptions to the Masonic charities than were received at the three festivals which occurred last year. At the meeting of the Grand Lodge in June last he had occasion to mention the existence of spurious Lodges at Smyrna, and to avoid misrepresentation, he had put down in writing what had been done in reference to them. His lordship then proceeded to read as follows:—“It will be remembered that in the month of June last, in consequence of a report from the Board of General Purposes on the existence of spurious Lodges in Smyrna, a resolution was passed in this Grand Lodge cautioning the Worshipful Masters of all regular Lodges against holding any communication with persons claiming to be members of such Smyrna Lodges. The existence of spurious Lodges anywhere is a matter of deep regret, and it is the duty of every Masonic authority to discountenance them. It seemed especially the duty of the Grand Lodge of England to endeavour to put an end to spurious Masonry in Smyrna, because it had been there chiefly set on foot by English subjects. I have reason to believe that the resolution passed by the Grand Lodge of England, in June last, produced a very great effect upon many of those who had been induced to join the irregular Lodges in Smyrna. Following up the resolution of Grand Lodge, I felt it my duty to give certain instructions in the matter, and I am glad to say that those instructions have been zealously and ably carried out. Whilst I insisted that the laws should be strictly complied with, I desired that every facility should be offered to those, who had been unintentionally led into error, to enable them to enter the path of constitutional Masonry; and I am happy in being able to communicate to Grand Lodge that all the spurious Lodges heretofore existing in Smyrna have been closed, that I have already granted a warrant for a regular Lodge; and I am informed that it is not improbable that applications will shortly be made for the formation of other Lodges. Without referring to the care which has been bestowed upon this matter by those here who were charged with its conduct, I feel it a pleasure to remark on the good feeling and anxiety to retrace their steps exhibited by those who have been irregularly initiated, and I notice with much satisfaction the zeal and discretion which has been shown by Bro. Aznavour, of the Oriental Lodge, at Constantinople, and by Bro. Hyde

Clarke, the latter of whom is named as the Worshipful Master of the new Lodge at Smyrna. The information will now go forth to the Craft that there is a regular Lodge at Smyrna, and I am sure that Grand Lodge will concur with me in a feeling of satisfaction at the cessation of spurious, and the establishment of Constitutional Masonry in Asia Minor.” His Lordship then proceeded to observe that in St. Thomas's, in the West Indies, there had been a great deal of angry feeling among the brethren of the English Lodge, but at his request, Bro. Hart, P.G.M., of Trinidad, at a great sacrifice of time and trouble, went over there, and by his courteous and conciliatory manner reconciled the brethren, and their Lodge was now placed under the jurisdiction of the Prov. Grand Master of Trinidad. He begged leave to again thank them for the honour they had done him in reelecting him as their Grand Master. (Cheers.)

Bro. BENNETT then moved, and Bro. H. Warren seconded the proposition for the reelection of Bro. S. Tomkins, as Grand Treasurer, which was unanimously agreed to.

The reports of the Board of Benevolence, of the auditors, of the Board of General Purposes (the building clauses excepted), and of the Colonial Board, were successively approved of; after which Grand Lodge was closed in ample form, and the proceedings terminated.

ROBERT BURNS LODGE (No. 25).—This Lodge held its ordinary monthly meeting on Monday last, at the Freemasons' Tavern; the members and visitors numbered nearly one hundred, the W.M., Bro. Wm. Gladwin, presiding; the business of the evening consisted of four raisings, five passings, and four initiations; the ceremonies were very ably worked. All the officers were present, and complimented by the Worshipful Master for the efficient manner the business was performed by them; he hoped to see all of them in succession in the chair. The P.Ms. present were Bros. Farmer, Watson, Apled (Treas.), Newton (Sec.), Robinson, Dyte, Le Gassick, and Clements. Among the visitors was Bro. J. Smith, G. Purs., who congratulated the Worshipful Master upon his working and that the Lodge was so prosperous; he believed it to be the largest in the Order, and that there seemed to be no end to its extension; he saw by the list of members, published annually, that it consisted of nearly one hundred and thirty, and that some of his oldest associates in Masonry were connected with the Robert Burns Lodge. Bro. Smith also returned thanks for the Deputy Grand Master and the rest of the Grand Officers. Bro. Cosens, W.M. No. 605, returned thanks on behalf of the visitors, and stated that he was highly gratified in being present where so much work was to be done in one evening, and all of it being done in such an able manner both by the Worshipful Master and the officers. Bro. Farmer, on behalf of the P.Ms., said that they had but one aim, and that was to support and uphold the dignity of the Lodge, and if by accident or illness any of the officers were absent, the Past Masters were always willing to fill any office in the Lodge. Bro. Moe (a native of the East Indies), returned thanks on behalf of the Craftsmen, and said he should take with him to Calcutta the remembrance of that evening, and point to the brethren there how beautifully the ceremonies were rendered. Previous to closing the Lodge eight propositions were received for initiation and joining members in April. Nearly eighty retired to dinner. The evening was enlivened by the singing of Bros. Fielding, M. Cook, Ranoe, and Nicholls. A very respectable amount of subscription was received for Bro. J. Clements, P.M. (steward for the Boys School list). Bro. Newall agreed to act as steward for the ensuing festival of the Girls School, the Lodge thereby sending a steward to each of the charities this year.

STRONG MAN LODGE (No. 57).—The monthly meeting of this Lodge was held on Thursday, the 1st of March, at Bro. Ireland's, Masonic Hall, Fetter Lane, Bro. John S. Lundy presided, assisted by Bros. Dickie, S.W., and Ditchman, J.W. The business consisted of raising Bro. Ogg to the sublime degree of Master Mason, passing Bro. Laing, and initiating Messrs. J. Pulling, H. Shinner, and F. Knibb; all of which being admirably performed by the W.M. The ceremony of installing the W.M. elect, Bro. Dickie, was next most ably worked by Bro. Codnor, assisted by a large Board of installed Masters. Bro. Dickie invested the officers as follows:—Bro. Harrison, S.W.; Bro. Ditchman, J.W.; Moss, P.M., Treasurer; Lewis, P.M., Secretary; White, S.D.; Phelps, J.D.; Dyer, I.G. Bro. Dickie, the installed W.M., then most ably initiated Mr. Higg into the mysteries and privileges of ancient Freemasonry. The business of the evening being concluded, and the Lodge closed, the brethren retired to dinner, which was served by Bro. Ireland with every attention to the comfort of the brethren. The P.Ms. present were Bros. Lundy, Codnor, Lewis and Moss. Bros. Lewis, Lundy and Moss, were indefatigable in their attention to the visiting brethren, among whom were, Bros. Farnfield, A.G.S. C. Maney, P.M., 201; Cottebrune, P.M., 1035; Elms, P.M., 206; Winsland, S.W., 276; Paget, 276; Willis, 201; Lancefield, 206; Parker, 1006. The several toasts being called and responded to, and some excellent singing by Bros. Lewis, Paget, and others, the proceedings terminated, and the brethren parted about twelve o'clock in the true spirit of Masonry.

St. Luke's Lodge (No. 168).—This Lodge met on Monday the 5th, at their room in the Commercial Hall, King's Road, Chelsea. Bro. W. Birch, W.M.; Platt, S.W.; Bro. Wayte, P.M. as J.W., in the regretted absence of Bro. Todd; several matters of business connected with the Lodge were then transacted. It was then moved, seconded, and carried with acclamation, that a vote of thanks be recorded on the Lodge minutes to Bro. Collard, P.M., for the able manner in which he represented the

Lodge at the anniversary festival of the Annuity Fund, and through whose zeal and exertions so large a subscription was collected and paid in the name of the Lodge. Bro. Collard, in thanking the brethren, said, that he had only done what he considered his duty in aiding the cause of charity, and as the gauntlet had now been thrown down, he hoped that others of the brethren would follow, and do all in their power to render assistance to the other charities connected with the Craft. The brethren then retired to the banqueting hall, and a convivial and pleasant evening was brought to a happy termination at an early hour.

LION AND LAMB LODGE (No. 227).—The usual monthly meeting of this Lodge was held on Thursday, March 1st, at the Bridge House Hotel, Southwark. Bro. Balfour, W.M., presided and passed Bro. Backerch to the second degree, and raised Bro. Pawson to that of M.M. Bro. Stanborough (the S.W.), was absent through severe illness. Bros. Brooke Jones, Prov. S.W., Essex; How, and Collard, were visitors.

INSTRUCTION.

GLOBE LODGE (No. 23).—According to the announcement, which had been very freely circulated by the indefatigable Secretary, there was a very large muster of the Craft, at Bro. Gurton's, on the 1st instant, and at the time appointed the following brethren were at their posts as officers for the evening:—W. Watson, W.M.; T. A. Adams, S.W.; T. Allen, J.W.; Hewlett, Treas.; Newall, Sec.; Levinson, Dir. of Cers.; Jackson, S.D.; Cockerat, J.D.; Reilly, I.G.; and Hammett, Tyler. The usual routine of opening the Lodge was gone through, and then the special business of the evening commenced by Bro. Watson ably performing the ceremony of consecration, the aid of music being given by Bro. Matthew Cooke, who presided at the harmonium, the vocalists being Bros. J. W. Adams, Exall, and Newall. Bro. Watson then proceeded to install Bro. T. A. Adams, in his usual efficient manner, and the Lodge was called to refreshment. When it was resumed, Bro. Adams proceeded to put the questions of the following sections of the first lecture, which were most excellently replied to by the brethren, as follows:—fourth section, Bro. Caulcher; fifth section, Bro. S. B. Wilson; sixth section, Bro. T. Allen; and the seventh section, by Bro. Watson. Votes of thanks were proposed, and ordered to be entered on the minutes, to Bro. Watson, for his efficient working of the ceremony of consecration and installation; to Bro. T. A. Adams, for his kind acceptance and performance of the duties of the Master's chair; to Bro. Matthew Cooke and his assistants for the musical performance of their parts of the ceremony; to Bro. Newall for the strenuous aid he had rendered in bringing the Lodge into its present state of efficiency which, must have been very gratifying to him as a reward for his exertions; to the officers of the Lodge for their perfection in their duties; to Bro. J. W. Adams, for his courtesy in lending the silver vessels for the consecration; and to Bro. Platt, for cleaning the Lodge jewels and repairing the clothing free of expense. All of which motions were seconded and carried unanimously. The following were the members present, viz.:—Bros. J. W. Adams, T. A. Adams, T. Allen, F. Blackburn, E. J. Cockerat, Daintree, W. Exall, H. E. Francis, J. Gurton, Hewlett, C. Jackson, S. Larcomb, W. Levinson, J. B. Newall, J. Nunn, W. Platt, Rice, R. Reilly, Sedgwick, Simpson, H. A. Stacey, Starkey, Taylor, W. Walkley, W. Watson, A. Webber, and Woodstock. The visitors were, Bros. Stephen Barton Wilson, P.J.G.D.; H. J. Hinxman, M.D., S.W. Grand Stewards' Lodge; G. M. Atkinson, of No. 3 on the registry of Grand Lodge of Ireland; Sir R. Price, Royal Somerset House and Inverness, No. 4; A. Goldstandt, Enoch, No. 11; R. Gibbons, of the parent Lodge, the Globe, No. 23; W. Gladwin, W.M., and J. Seeley, Robert Burns, No. 25; Matthew Cooke, J.D., Egyptian, No. 29; P. Jagell, W.M.; T. Johns, S.W.; J. W. Dyer, J.W.; G. Fox and J. Burridge, United Mariners, No. 33; J. Scotcher, Constitutional, No. 63; R. L. Jones and J. Towey, Prosperity, No. 78; J. Darker, Caledonian, No. 156; C. Hewett, S.W.; G. Huguenin, J.W.; W. Battye, S.D.; J. Gilbert, J.D.; G. States and J. M. Threlton, St. Thomas's, No. 166; J. Bowles, True Friendship, No. 186; H. L. Dixon, R. Ellison, and C. Mogine, Old Concord, No. 201; S. L. Maun, Domestic, No. 206; W. Hopkirk, S.W., Manchester, 209; G. Warne, S.W.; E. W. Kerby and E. Robins, Confidence, No. 228; A. Webber, S.W., Bank of England, No. 329; W. Smith, J.W., Royal Union, No. 536; F. K. Stevenson, Zetland, No. 782; C. E. Fallon, Unanimity and Concord, No. 903; L. Fenner, Westbourne, No. 1335; and J. D. Caulcher, P.M., Frederick William, No. 1055. All of which were proposed, and seconded, as joining members, subject to confirmation by ballot. From the above it will be seen that there were a large number present, about seventy, numbering many of the best working Masons from various influential Lodges in the Craft. The accommodation was ample, and reflected great credit on Bro. John Gurton, who had done his utmost to please; and it is a fact worthy of notice that among so large an assemblage there was not a sound of dissatisfaction, but every one expressed themselves highly delighted and improved by the ceremonies they had witnessed, and it was universally admitted that to the Treasurer and the Secretary was mainly due the thanks of all for resuscitating the Globe Lodge of Instruction, which bids fair to become one of the best models for working, numbers, and importance in the Craft.

PROVINCIAL.

BRISTOL.

Bristol.—A numerous meeting of the brethren of this city assembled on Friday, the second instant, at the Masonic Hall, Bridge-street, and

were favoured with a very interesting lecture by Bro. Elisha D. Cooke, of Kentucky, U.S. Through respect to our American brother, and to afford him an opportunity of witnessing the Bristol work, the courteous officers of the Colston Lodge, No. 886, summoned an emergency and raised a brother to the third degree. The Lodge was opened at about half-past seven o'clock, Bro. Thomas Bell, P.M., in the chair; the candidate being ready, he was raised to the sublime degree of Master Mason in a very solemn and impressive manner; at the conclusion of which the W.M. rose to explain the objects of the meeting, and with a few but appropriate remarks introduced Bro. Cooke, who prefaced his lecture by a few observations expressive of his gratitude to the brethren for the privilege of addressing them, and congratulating them on being the possessors of a very beautiful hall of their own. He then proceeded to point out the principal differences in the two systems as practised in Great Britain and the United States, gave the second section of the lecture of the third degree, as given in America, and stated that the manner in which he had seen the third degree conferred this evening, presented a much greater proximity to the American system than any he had before witnessed. He alluded to such part of the English system as he thought would meet with objections among his brethren of the United States, and concluded by explaining the difference of representation at Grand Lodge, and many other matters relative to the government of the fraternity in America, heretofore not understood by the brethren of this province. At the conclusion of Bro. Cooke's lecture, Bro. Bell, P.M., rose and said he had listened with much interest to Bro. Cooke, and was pleased to learn that the work in Bristol and the United States was so nearly alike, and begged to move that a vote of thanks be accorded to Bro. Cooke for his very able and instructive lecture. The motion was seconded by Bro. Arthur Walkley, Secretary, but before putting it to the Lodge, Bro. J. J. Evans, P.M., rose and said he had listened with very much pleasure to the remarks that had fallen from the lips of his American brother, and should feel wanting of proper respect if he did not express his full concurrence in awarding a vote of thanks for the very lucid and instructive manner in which they had been entertained this evening. The resolution was carried by acclamation, and Bro. Cooke returned thanks. There being no further business the Lodge was closed at about eleven o'clock, and the brethren separated well pleased with the evening's entertainment.

CORNWALL.

LAYING THE FOUNDATION STONE OF THE FALMOUTH DOCKS.

The ceremony of laying the foundation stone of the Falmouth Docks—an undertaking the completion of which is calculated to exercise such an important influence on the commerce and prosperity of that port, and to prove of such advantage to the mercantile marine of the nation—took place on Tuesday, the 28th February, and the proceedings were attended with a degree of success which must have proved highly gratifying to all concerned. The directors properly determined that an event which was fraught with such importance to the town should be celebrated in a becoming manner, and the shareholders of the company generally, the officers and men of the Fife-shire Artillery, stationed at Pendennis Castle, the officers and men of H.M.S. *Russell*, in the harbour, the masters and crews of merchant vessels in the port, the members of the Freemasons' and Odd Fellows' societies of Cornwall, the directors of the railways and other companies in the county, and others, were invited to join in the celebration—an invitation to which they cordially responded; the masters of the merchant vessels not only promised their attendance, but sending their ships' flags in order to add to the decoration of the town on the occasion. It was arranged that the various parties who were to join the proceedings should form in procession on the moor, and walk from thence to the docks, and that after the foundation stone was laid, the shareholders, officials, Freemasons, and friends to whom invitations had been sent, should partake of a luncheon in a spacious marquee in the immediate vicinity. The inhabitants of Falmouth generally also evinced a lively desire to give due *credit* to the event.

On Monday evening triumphal arches were erected at six different points along the principal thoroughfares of the town, namely, at the top of Ludgate-hill, at the shop of Mr. Slade Oliver, ironmonger, from Mr. Warn's to Mr. Allen's premises, in Market Street, between the shops of Mr. Webber and Mr. Banks, across the street at the Royal Hotel, and the last nearer the church. There was also a very fine arch erected at the commencement of the road leading to the docks. During Monday evening Falmouth was, as might be expected, in a state of considerable commotion. The operations of the workmen employed in completing the arches, and the parading of a fife and drum band round the streets, together with the anticipations of the approaching ceremony, served to keep the inhabitants in a condition of lively excitement, and the streets were much thronged until a late hour. The great and only apprehension that was entertained was that the weather might prove unfavourable, and detract from the success of the demonstration. Monday evening was cold and bleak, and there were indications of rain in the atmosphere. During the night some rain fell, but soon after daybreak on Tuesday morning the sky began to exhibit cheering appearances, the clouds broke, and though a brief shower afterwards fell, shortly after nine o'clock the sun shone forth most gloriously, giving assurance that, so far as the weather was concerned, no serious fears were to be apprehended.

In compliance with the request of the mayor and the inhabitants, the shops were all closed, and business was entirely suspended. Consider-

able additions had been made during the night and the morning to the decorations, most of the shop fronts and houses being ornamented with laurel and other evergreens, while strings of flags were suspended at frequent intervals across the principal thoroughfares, and at various parts of the road leading to the docks the Union Jack and other flags fluttered gaily in the breeze.

As the morning advanced, the roads leading into Falmouth, particularly that from Truro, became thronged with vehicles of all descriptions bringing numerous visitors from the latter town, Penzance, Helston, Redruth, Camborne, and the surrounding districts, and the streets of Falmouth became crowded to an extent such as the oldest inhabitant never before witnessed.

Shortly after twelve o'clock, the various bodies who were to form the procession marched to the Moor, in order to take up the positions which they were respectively to occupy, and where they were marshalled in regular order. The brethren of the Masonic Order, from the different Lodges, mustered in the Lodge room, at the Royal Hotel, at eleven o'clock, where they marshalled in procession, and, preceded by a band of music, they marched to the Moor in the following order:—

Two Tylers with drawn swords; Deacons with wands; the visiting brethren not members of Lodges; the Boscawen Lodge, Chacewater, No. 1000; Cornubian, Hayle, No. 659; Peace and Harmony, St. Austell, No. 728; Phoenix, Truro, No. 415; True and Faithful, Helston No. 400; Mount Sinai, Penzance, No. 142; Fortitude, Truro, No. 153; Love and Honour, Falmouth, No. 89; W.Ms. of Lodges bearing the vases of corn, wine, and oil; the Chaplain, Dr. Coope; Past and Present Prov. Grand Officers; Bro. R. Pearce, of Penzance, P.D. Prov. G.M., acting Prov. G.M. The brethren wore their usual Masonic decorations, and added in a marked degree to the general procession, about one hundred and twenty members of the Craft being present.

The Odd Fellows belonging to the lodges in Falmouth and the neighbourhood, marched to the ground in similar order, and took up their position, as did also the masters and seamen belonging to the ships in the port, the seamen of H.M.S. *Russell*, the men engaged in the shipwright and other trades in Falmouth, the men employed in Messrs. Proctor's quarries and the National and Sunday school children.

The mayors, aldermen, and councillors of Falmouth and Penryn, accompanied by their mace bearers with their maces, followed each other; the corporation of Penryn, which had driven over during the forenoon in a carriage and four grey horses, took the precedence. The Mayor of Truro, Mr. E. Michell, was also present.

The procession marched through the town to the site of the docks in the following order:—Fifeshire Artillery; police; workmen; band; Odd Fellows; schools; officers and men of H.M.S. *Russell*; band; Freemasons; corporations of Penryn and Falmouth; representatives of other companies; the Right Hon. Viscount Falmouth, directors, and staff; shareholders and others. A number of sailors and fishermen had got up an exhibition after their own taste. Two figures were grotesquely painted and dressed, with tridents in their hands, to represent Father Neptune and his spouse. They were placed in a small cart, from the body of which an elevated canopy had been raised, and around this, as well as the sides of the vehicle, was hung a profusion of laurel and seaweed, the former constituting rather an odd decoration for the canopy of the monarch of the sea.

On passing the Custom House the procession was joined by Lady Falmouth and party, who were greeted with loud cheers. Owing to its great length it moved slowly, and it was nearly two o'clock before it reached the site of the docks. Here all the necessary preparations had been made for the ceremony. The foundation on which the stone was to rest had been duly formed and levelled, a square cavity having been cut in the centre for the reception of the coins and glass vase or bottle containing the scrolls of the company and the Freemasons, recording the performance of the ceremony. Over this was suspended the foundation stone itself, a fine square block from the Carnsew Granite Quarries. It was evenly and finely cut, the front containing the following inscription, which will remain exposed when the docks are completed:—"Falmouth Docks, February 28, 1860."

The whole procession on reaching the ground, with the exception of Lord Falmouth, the directors and shareholders of the company, the members of the corporation of Falmouth and Penryn, the brethren of the Masonic Order, and other visitors who were admitted by ticket, deployed into a field immediately above the site of the docks. Amongst those who took up their stations around the stone were, Lord Falmouth and Mr. Samuel Gurney, M.P., and Lady Falmouth and party.

The Chaplain, Bro. the Rev. W. J. Coope, offered up the following prayer:—"Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continued help; that in all our work begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy, obtain everlasting life, through Jesus Christ our Lord." The brethren responding, "Amen, so mote it be."

The P.D. Prov. Grand Master read the following scroll:—"The foundation stone of these, the Falmouth Docks, was laid on the twenty-eighth day of February, A.L. 5860, A.D. 1860, in the twenty-third year of the reign of Her Most Gracious Majesty Queen Victoria, (in the unavoidable absence of the Right Worshipful Sir Charles Lemon, Baronet, of Carlew, Provincial Grand Master, and Augustus Smith, Esquire, M.P., of Tresco Abbey, Deputy Provincial Grand Master for Cornwall), by the Very Worshipful Richard Pearce, Past Deputy Grand Master of the province, assisted by the Worshipful Reginald Rogers, of Carwinion,

Provincial Grand Secretary, Henry Rusden, the Worshipful Master of the Lodge of Love and Honour, No. 89, Falmouth, and other Provincial Grand Officers and Masters, and brethren of several Lodges in Cornwall, in the presence of the Right Honourable Lord Viscount Falmouth, &c."

The following scroll, which had been prepared on the part of the company, was next read:—

"Falmouth Docks. This foundation stone was laid by the Right Hon. Evelyn Viscount Falmouth, aided by the Ancient Order of the Fraternity of Freemasons, on the 28th day of February, 1860. The names of the directors followed." [Official seal of the company].

These, with one of each of the different descriptions of the current coins of the realm, were then placed in a glass bottle or vase, which was hermetically sealed and deposited in the cavity under the stone cut for its reception, over which a sheet of lead was then placed. This and the entire space under the stone was then covered with cement; after which Mr. Abernethy, the engineer in chief, presented the silver trowel to the P.D. Prov. Grand Master, who spread a portion of the cement over the surface of the lower foundation stone. He then returned the trowel to Mr. Abernethy, who handed it to Lord Falmouth, and his lordship also spread a portion of the cement. The stone was then lowered steadily into its place, when the P.D. Prov. Grand Master applied the level, square and plumb, which he received from some of the brethren present, and pronouncing that all was correct, gave the stone three distinct knocks with the mallet provided for the purpose. He then handed the plumb, level, square and mallet to Mr. Abernethy, saying, I present you with these tools to enable you to perform the great work with which your name is now associated.

A plan of the docks was then handed to the P.D. Prov. G.M., who, having approved of it, returned it to the official of the company who had produced it.

The P.D. Prov. G.M. then receiving the cornucopia, containing fine wheat, from Bro. W. R. Ellis, poured it upon the stone; the goblet of wine from Bro. Maxwell, of Penzance, and the vase of oil from Bro. T. Solomon, of Truro, also poured them on the stone. The oblation having been made,

The acting CHAPLAIN offered the following supplication:—

May the Almighty, the God and Great Architect of the universe, grant a blessing on this foundation stone which we have now laid, and by his presence, enable us to trace this in every other work which may be undertaken for the benefit of this town and port. May he protect the workmen from accident, and long preserve the structure from injury and decay. May he grant to us all the needful supply of the corn of nourishment, the wine of refreshment, and the oil of joy. Amen, so mote it be. Oh Lord, prosper thou our work—yea, prosper thou our handiwork, and teach us at all times, and in all places to build up in the beauty of holiness, the temple of our souls, which thou hast given us to turn to all good works, till we arrive at that glorious mansion in the sky where all things are perfect, and there is no more labour, but peace and happiness for ever and ever. The brethren responding, Amen, so mote it be.

The P.D. PROV. GRAND MASTER—I call on you my brethren of all the Lodges, to follow me in giving the Masonic honours, and after we have done that, I am sure we shall be quite ready to join in the cheers which all present doubtless feel desirous of giving.

This call was promptly and cordially responded to, every Mason present joining in the grand "three times three." At the termination of these, an equal number of rounds of enthusiastic cheers burst from the entire assembly.

The P.D. PROV. GRAND MASTER, after the applause had subsided, said—I declare the stone, the foundation of the Falmouth Docks, to be duly and truly laid, and may the Great Architect of the universe prosper the undertaking. The brethren responding—"Amen. So mote it be."

LORD FALMOUTH then got upon the top of the stone and was received with loud cheers; and after declaring the foundation stone of the Falmouth Docks and "Prince of Wales" Breakwater duly laid, said—It seems but yesterday we were holding our meetings for the purpose of establishing these docks, which then had appeared only in the shape of a movement in the right direction, but which now, I am happy to say, are fast approaching towards the more substantial form of an accomplished fact. (Cheers). I am sure every one present must feel the most lively satisfaction at the inauguration of an undertaking which may be looked upon as the commencement of a new era, not only for Falmouth, but for the county also, inasmuch as upon this foundation stone we shall be building up a great commercial emporium for our town, and shall be giving to our county that position which nature has marked out for it as the shortest and safest thoroughfare to almost every habitable part of the globe. (Cheers). It has been remarked by those who are generally able to foresee changes of the kind, that the improvements in navigation brought about by the application of steam, have so completely revolutionized our ideas as to the merits of the respective harbours of our coast, that sooner or later, probably, only those ports which are nearest to the points of communication will be preferred both by merchants and travellers as the places of embarkation and disembarkation; and many of you now present may live to see the day when some of those flourishing towns to the eastward of us, with their extensive docks now so successfully superseding Falmouth, will be looked upon as old fashioned relics of a bygone day, and will have to give way to the rapidly increasing enterprise, spirit, and intelligence

of the time. Who, in fact, would be silly enough to go tossing about the Channel, or threading a hazardous course through the Needles, or taking a roundabout one at the back of the Isle of Wight in order to avoid them, or would prolong a voyage along a dangerous rocky coast, if the means were provided for avoiding all this? And so soon as the few miles of railway between this town and Truro shall have been completed, which will give you direct communication with every railway in the kingdom, who can for an instant doubt but that this noble expanse of inland water, situated as it is at the mouth of the Channel, and so far out to seaward, will become the great outlet to every ocean. I congratulate you, not only upon this event, but also the success which has attended the promotion of the undertaking in all its stages, as well as upon the position of the company generally, and in wishing, as I most heartily do, every prosperity to the Falmouth docks, I confidently believe that to the merchant, the navigator, and the traveller, they will be of the greatest benefit, by lessening the dangers to life, the loss to property, and by the saving of time. If so, this ceremony of to-day will be memorable as forming one of those bright spots in our recollection which we shall look back upon with pleasure; and I myself, together with the directors and all present, witnessing the happy results which will flow from it, shall feel it an honour that our names have been associated with it, and that we have had the opportunity of assisting in its performance. Three times three hearty cheers followed the conclusion of his lordship's speech.

The P. D. Prov. G. MASTER then mounted on the top of the stone and said—Perhaps I may be expected to say something in regard to the position which I occupy to-day among my masonic brethren. It is by the merest accident that I happened to be called upon to preside over them, not from any merit of my own, but simply in consequence of the misfortune which we must all very deeply regret—that of our head and chief, Sir Charles Lemon, being prevented by illness from being here. No one can regret that circumstance more than I do, because, had he been present, he would have performed the ceremony much more ably and much more efficiently than I can attempt to do. (Cheers.) In the second place, I have to regret the absence of our D. Prov. G. M. Brother Augustus Smith, who is now attending to his duties in Parliament. This is especially a loss to all here who know his eloquence, and how happily he would have delivered himself on such an interesting and gratifying occasion as this. Now, I must address a few words of congratulation to the gentlemen around me, not forgetting also the ladies. We really were in duty bound, as Cornishmen, one and all—Masons as well as those who are not—to unite most heartily in the ceremony which is just now coming to a conclusion; and I congratulate the spirited shareholders on the successful inauguration of this great commercial undertaking, for that is what it really is, and will prove to be more and more as it grows older. I congratulate them, also upon the fact that my excellent friend, Mr. Alfred Fox, who now occupies the chair, and is the mouthpiece of the board of direction, has always obtained the utmost assistance from all his brother directors. I cannot let this opportunity slip without saying that we are indebted in a great measure for the success of the undertaking, of which the laying of the foundation stone this day is the commencement, to our excellent, and untiring and influential friend, Bro. Tilly, and I am sure that in this I speak the feeling of every one here. (Cheers.) When he and I have been of different opinions, I know what an opponent he has been. Here, however, we have no difference of opinion, but we are all united as Cornishmen—one and all—to thank those who have undertaken the great work we have so far succeeded in carrying forward. (Cheers.) Perhaps you will wonder why this meeting has not been more largely attended by those who came from the "far west." I have told you why I hold the position which I now occupy, and I will now tell you the cause of the absence of some of our neighbours. It happens that we have a large and influential meeting at Penzance to-day, from which the Mayor cannot absent himself, and I am here to represent him; to-morrow we shall have another large and influential meeting of the West Cornwall Railway Company at Bristol, and these two circumstances will explain why there are no more of the West Cornwall men here to represent the three important interests of your county. Therefore, you must not look on me as a principal representing any of these interests, but only as the unworthy deputy of the gentlemen who are absent to whom I have referred.

Bro. TILLY being loudly called upon, got up on the top of the stone, and proposed three times three cheers for Lady Falmouth and the other ladies who honoured us with their presence on this occasion.

A Voice—Three cheers for the Queen. (Renewed cheering.)

Another Voice—Three more for the Prince of Wales, our own Duke. (The cheers were cordially given.)

Bro. HICKS, of Falmouth—My lord, ladies and gentlemen—After all that has been said and done, we have greatly enjoyed the pleasure of taking part in this ceremony this morning, but I think that the masonic body would have been still more gratified had they seen your lordship clothed in Masonic attire on laying the foundation stone, notwithstanding that there is a great deal of honour due to our worthy P.D. Prov. G.M. You have strewed on the stone the corn, the wine, and the oil—we have celebrated the commencement of the work with Masonic honours, and we may look forward with confident anticipations to the day when the ships of commerce shall bring to our shores the corn, the wine, and the oil for our supplies, and land them in these docks at Falmouth. Loud cheering.)

This concluded the ceremony. In a short time, a procession was reformed and marched back into the town, and the vast assemblage gradually dispersed.

The trowel which was presented to Lord Falmouth with which to lay the foundation stone, was a very handsome one, both the handle and blade being of silver. It bore the following inscription:—"Falmouth Docks. Foundation stone laid by the Right Honourable Evelyn Viscount Falmouth, 28th February, 1860."

A luncheon afterwards took place in two warerooms in the premises of Messrs. Broad and Sons. It had been intended to erect a marquee for the purpose near the site of the foundation stone of the breakwater, but the strong gale that prevailed rendered such a course almost impossible, and therefore in a few hours the warerooms of Messrs. Broad were cleared, and tables, &c., hastily arranged for the entertainment. The rooms were commodious for the purpose, although it would have been desirable if the company could have assembled in one room instead of being divided. The luncheon was provided by the Dock Company, and the invitations were very numerous. About five hundred and fifty sat down to the tables on the occasion. Amongst those present were Lord Viscount and Lady Falmouth and party.

On the completion of the ceremony of laying the foundation stone, the Masonic body reformed in procession in the same order as before, and returned to Messrs. Broad and Sons' warerooms, where the brethren had been invited to join the directors to partake of the luncheon. The brethren could not be accommodated in the same apartment with the general company, and a large room adjoining was placed at their disposal. The chair was occupied by the V.W. Bro. Pearce, P.D.P.G.M., supported by Bro. Reginald Rogers, P.G., Secretary; Bro. Jenkins, P.G., Junior Warden; Bro. John Borlase, P.G., Sword Bearer; Bro. Rev. J. Coope, the Chaplain of the day; Bro. Mayne, P.G., Assistant Secretary; Bro. Rusden, W.M.; Bro. W. R. Ellis, P.M. of the Falmouth Lodge the W.M. Wardens and brethren of the various Lodges represented at the ceremony. The Chairman proposed the health of "the Queen," and also, simultaneously with the General Company, "The health of Mr. Alfred Fox, and Success to the Falmouth Docks Company," which was responded to with loud applause. The W.M. of the Falmouth Lodge proposed in very flattering terms "The health of Bro. Pearce, with the thanks of the brethren of the Falmouth Lodge in particular for his able conduct that day. Bro. Pearce briefly returned thanks for the kind and hearty expression of appreciation of his services. Bro. the Rev. W. J. Coope, congratulated the brethren on the ceremony of the day having been conducted with due Masonic honours, as a portion of which, a blessing from the Great Architect of the universe had through him, the Chaplain, been called down upon the undertaking, the commencement of which they had met to celebrate. The W.M. of the Phoenix Lodge proposed the health of the Prov. G. Secretary, Bro. Reginald Rogers, which was responded to by the brethren by hearty cheers. At the conclusion of these toasts the brethren adjourned to the adjoining apartment to hear the general speeches, and the exclusiveness of the Craft was exchanged for an agreeable fraternizing with their lay neighbours, with whom they remained until the close of the proceedings, leaving, we believe, with but one impression of high gratification at the pleasurable associations of the day.

KENT.

FAVERSHAM.—Lodge of Harmony (No. 155).—A meeting of this resuscitated Lodge was held on Monday, March 5th, at the Ship Hotel, Faversham. Bro. S. M. Shrubsole, W.M., presided, attended by his Wardens, Bros. Brooke Jones and Shrubsole, Jun. Bros. Mares and Phillips were raised to the degree of M.M., and Mr. Alfred How was initiated into ancient Freemasonry. The installation of Bro. Brooke Jones, W.M. elect, was postponed until the next Lodge, in consequence of the absence of Past Masters and other members. It is gratifying to find that this long established Lodge again exhibits strength and stability. It possesses the original warrant, dated 1764, from Lord Blaney, the then Grand Master, countersigned by General John Salter, his Deputy, under the able management of these two worthy chiefs. The records show that Masonry made rapid strides.

LANCASHIRE (EAST).

PROVINCIAL GRAND LODGE.

THE quarterly meeting of the Prov. Grand Lodge of East Lancashire was held at Littleborough, on Thursday, the 1st instant, at half-past one o'clock in the afternoon, when upwards of seventy brethren were present. The meeting was held in the National School-house, which had been kindly lent for the occasion. Bros. W. Briggs, W.M.; R. Veevers, S.W.; and H. Briggs, J.W., officiated until the Craft Lodge was opened in the third degree, when the Provincial officers entered. The Prov. Grand Lodge was then opened in due form, by the R.W. Bro. Stephen Blair Prov. G.M., assisted by his Provincial officers, of whom the following were present:—Bros. Albert Hudson Royds, Prov. D.G.M.; L. Newell, P.J.G.W.; Rev. Patrick Charles Nicholson, B.D., Prov. G. Chaplain; Thomas Faulkner Pollitt, Prov. G. Reg.; John Tunnah, Prov. G. Sec.; Rev. Thomas Parkes, M.A., Prov. S.G.D.; Thomas Parker, Prov. J.G.D.; Thomas Gilks Gibbons, Prov. Asst. G. Dir. of Cers.; Rueben Mitchell, Prov. G.S.B.; William Roberts, Prov. G. Purs.; William Dawson, Prov. G. Tyler; and Frederick Jolly, Prov. G. Standard Bearer. Apologies were tendered for the absence of Bros. George Edmund Balfour Prov. S.G.W.; William Romaine Callendar, jun., Prov. G. Treas.; and R. Munnijur, Prov. G. Supt. of Works. An application for

relief was made on behalf of a brother of the Lodge of Harmony and Industry, No. 534, Over Darwen, and after due inquiry, the sum of ten pounds was unanimously granted to the applicant from the Provincial Benevolent Fund, and another applicant was also relieved from the same source. The remainder of the business of the province having been transacted, the R.W. Prov. G.M. earnestly urged upon the brethren the necessity of supporting the general charities of the Order, and then closed the Prov. Grand Lodge in due form. The Prov. Grand Officers having retired, the Craft Lodge was closed, and the brethren then adjourned to the Red Lion Inn, where an excellent dinner was provided. Afterwards the usual loyal and Masonic toasts were given, and the evening was spent in that harmonious manner which ever marks the meetings of the true brethren of the Craft. The annual meeting of the Prov. Grand Lodge is fixed for Thursday, June 7th, at Blackburn. We may mention that the brethren in the province of East Lancashire now number about seventeen hundred contributing members.

LANCASHIRE (WEST).

LIVERPOOL.—*Mariners' Lodge* (No. 310).—The usual monthly meeting of this Lodge took place in the Temple, on Thursday, the 1st instant, Henry Lamb, W.M., in the chair. After the usual routine the minutes of the 3rd, 7th, and 13th of February were read and confirmed, and the W.M. initiated two gentlemen, passed two brethren to the second degree, and raised one brother to the third. The sum of four guineas was voted to worthy poor Masons, and two gentlemen proposed for initiation. The W.M. announced to the Lodge that a Scotch Past Master's jewel had been found by a stranger and handed to one of the members of this Lodge and was now in the hands of Bro. Pepper, the Secretary, who would restore it to the owner on a proper description being given.

NORTHAMPTONSHIRE.

PETERBOROUGH.—*St. Peter's Lodge* (No. 646).—This Lodge was opened in due form on Thursday, March 1st, and the minutes confirmed. Bro. G. H. Whalley, M.P. for Peterborough, was balloted for as a joining member, and unanimously accepted. Messrs. John Swallow, Francis Redfern, and John Hopkinson were balloted for as candidates and accepted. Mr. Thomas Owles, Mr. Redfern, and Mr. Swallow were then initiated. Bros. Johnson and Jones were passed to the second degree. J. M. Vipan, Esq., of Stibbington Hall, was proposed as a candidate. The committee appointed to audit the Lodge accounts were then chosen, after which the Lodge was closed and the brethren adjourned to refreshment.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENT.

OXFORD.—*Cœur de Lion Encampment*.—A meeting of this Encampment was held on Tuesday, February 21st, at the Masonic Hall, which was attended by Sir Knights Capt. Bowyer, Prov. G. Com.; Alderman Spiers, P.G. Captain; Elisha D. Cooke, of the United States; John W. Bruce, of the Isle of Wight, and many other Knights. Companions Sir George M. Grant, Bart., of Christchurch; F. Wentworth Bowyer, son of the Prov. G. Com.; Alderman Dudley; W. O. Thompson, of Exeter College; and James Turner, of Balliol College, were installed Knight Companions. The Rev. R. W. Norman, M.A., Exeter College, was elected E.C. for the ensuing year, and Alderman Spiers, Treasurer. The proceedings were followed by a dinner in the large banqueting room of the hall, and the addresses were of a very spirited and interesting character.

AMERICA.

KNIGHTS TEMPLAR.

[In the American *Voice of Masonry* we find the following remarks on the Order by the M.E. Fr. W. B. Hubbard.]

THE general regulations of Chivalric Masonry, as relates to its moral aims and discipline, are closely analogous to those of Symbolic, Capitular, and Cryptic Masonry as practised in the United States. The Order of Knights Templar was originally Masonic.

The discipline, however, because it exhibits more of a military cast, is more rigid, and demands of its votaries an obedience prompt and implicit. The language of command, therefore, is stern and decided. The religious theory of the Order is more instructive, far reaching and sublime, conveying to the hearts of initiates the history and doctrines of a crucified and ascended Saviour in the most solemn and impressive form. This claims, therefore, a higher order of talent, information, and religious principle than any other department of Masonry. The conclusion follows that none are properly admitted to the knowledge of Chivalric Masonry, save those who profess a religious faith, and who exhibit a liberal and self-sacrificing spirit; and that none are suited for the official posts of a Commandery of Christian Knights save those who, in addition to the qualifications mentioned, display marked intellect, force of character, ability to command, and a considerable amount of experience in the Knightly ranks.

The various manuals in vogue give the arrangement of the asylum, the posts of officers, the drapery, banners, regalia, &c., &c., with proper minuteness. An expenditure of one thousand dollars is moderate

enough in preparing a Commandery to labour with credit to itself and the gallant fraternity of which it is a component part.

The official posts that require the largest amount of talent, memory, and the power of communicating impressions to others, are those of the presiding officers, and the third, fifth, and sixth in rank. These call for brethren of education and men prompt in their attendance to official duties. A Commandery cannot, in justice to itself, make frequent changes in the occupants of the posts mentioned. It is not seemly in an officer of a Commandery to use any book or manuscript while performing his part in work or instruction. The only exception to this is in the Prelate's use of scripture readings. The highest style of courtesy characterises true Knights while occupying posts of honour and usefulness. It is highly desirable that every Knight should be an expert swordsman and cavalier. The Milites Templi were the first riders and best swordsmen of Christendom. Perfect order, gravity and engagedness in the exercises, mark the true Knight while under orders. Deference to the command of their superior the most profound and respectful, and a cheerful acquiescence in established regulations, are the tokens of Christian Knights both in and out of the asylum.

No abbreviating or slurring over the opening ceremonies of the Commandery are admissible, unless at meetings called for special purposes, when great brevity is demanded. The Commandery upon all regular occasions should be instructed by a full ceremony and rehearsal of the lectures. The closing ceremonies may be more peremptory. The Commandery should never be called off, as from one day to another, but regularly closed ere the Knights separate. Each officer must be addressed by his full title. The third officer should be at the hall at least an hour previous to the time of opening. It is his duty to see that the proper officers make all due preparation for the various meetings of the Commandery, and that the council chamber and asylum are in suitable array for the introduction of candidates and the despatch of business. Let him observe that the Stewards provide light, fuel, and refreshments; that they arrange the clothing and equipments for use, distribute copies of the Constitution and by-laws of the Commandery in the various stalls, and spread the tables in the banqueting rooms. The warrant should be opened out to the general view, and the banners displayed. If visitors are awaiting examination he must, either in person or by skilful committees, perform the duty; that, if qualified, they may enter and be present at the opening of the Commandery.

AMERICAN MEMS.

INDIANA.—The fraternity at Muncie had a glorious time on the 27th of December. A meeting was held at the Masonic Hall, which was filled to its utmost capacity. Rev. Bro. F. A. Hardin delivered an address appropriate to the occasion, following which was a supper.

PENNSYLVANIA.—The brethren of Cambria Lodge, No. 278, Johnstown, gave a supper at their hall, on the evening of the 27th of December. It is described as a magnificent festival, and was enlivened by toasts, songs, and speeches.

TENNESSEE.—Mount Moriah Lodge, No. 18, and Pythagoras, R.A.C., No. 23, united in a public procession and installation on the 27th of December. Rev. Bro. A. Mizell delivered a logical and sound address. The officers of the Lodge were installed by Bro. H. P. Keeble, and those of the Chapter by Comp. G. T. Henderson.

WISCONSIN.—Bryan Lodge, No. 8, Menasha, installed her officers on the 27th of December. Bros. W. F. Perry and J. A. Bryan addressed the large and intelligent audience.

MICHIGAN.—The officers of Dowagiac Lodge, No. 10, Dowagiac, were publicly installed on the evening of 27th of December. Bro. A. G. Hubbard delivered the closing address, which was an eloquent and able effort.

NEBRASKA.—Comp. W. E. Harney, of Omaha, writes us under date of January 9th:—"We have just got into practical operation in Omaha Chapter, No. 1, of Nebraska territory. Another Chapter, under the name of Keystone Chapter, No. 2, will commence its great and glorious work at Nebraska city soon, with Comp. Wyllis C. Ransom as H.P."

CONNECTICUT.—Harmony Lodge, No. 20, at New Britain, installed her officers and held a public meeting on Friday evening, January 13th. Bro. Henry C. Deming delivered an able and highly interesting lecture.

KENTUCKY, FLAGG SPRING.—The Craft at this place have just finished a Masonic Hall, said to be very commodious, and creditable to their enterprise.

OHIO.—The officers of the Lodge at Grovesport were installed on the 15th of December last. Bro. Thomas Sparrow, of Columbus, delivered an able and eloquent address upon the occasion.

TEXAS.—Rev. Bro. Dalzell delivered an interesting address before the fraternity of Houston on the 27th of December. After the address the officers of Holland Lodge, No. 1, were installed by Henry Sampson, Prov. G.M.

LOUISIANA.—From New Orleans we learn that the installation of officers of Marion Lodge, No. 68, was performed, December 15th, by Bro. Holland, Prov. G.M., (G.M. of Louisiana from 1824 to 1839, less a year or two), aided by Bros. the Rev. C. S. Hedges, Grand Chaplain, and Bachelor, Grand Marshal, who installed Bros. Wm. M. Perkins, P.M., and Prov. G.M., as W.M.; Samuel M. Trott, M.W.G.M., as S.W.;

J. Q. A. Fellows, M.E. G.H.P., as J.W. (both P.Ms.); Thomas F. Hedges, the retiring Master, as S.D.; and the retiring J.W. as J.D.

GERMANY.

THE funeral oration of Bro. Henry Brüner, at the interment of the late highly respected Master Joachim Henry Sander, of the "Golden Ball" Lodge, has been published *in extenso* in the *Bauhütte*. From this it appears that the deceased was initiated by his father in March, 1834, under the presidency of the most worthy Master, Bro. Blaseng, and became Master of St. John in August, 1835, and Master of Ceremonies in 1845. On his retirement as presiding Master the Lodge unanimously appointed him with the titles of Past and Honorary Master, on which occasion he was presented by the brethren with an elegant inkstand, as a testimonial of their universal respect for his character and services during twenty-five years. His zeal in the cause of Masonry was great, as will appear, for during the time of his being presiding Master he opened, conducted, and closed 52 Lodges of the first degree, 11 Lodges of the second, 14 Lodges of the third, 29 members' Lodges and assemblies, 16 festival Lodges, and 1 funeral Lodge. He accepted 79 Apprentices, advanced 42 Workmen, and inaugurated 43 Masters of St. John. His amiability of character is particularly dwelt upon by Bro. Brüner; his affability to all, and his kind participation in the troubles of afflicted brethren, endeared his name to a vast circle of the brotherhood.

BERLIN.

The Minister of Public Instruction has empowered the philosophical faculty of the University of Königsberg to admit Jews to the degree of Doctors of Philosophy, from which they have hitherto been excluded.

UTRECHT.

On the 11th of February, Bro. E.W. Von den Isselt, Grand Lecturer of the Grand Orient of the Netherlands, departed this life at the age of 55 years, highly respected by the brotherhood.

MASONIC FESTIVITIES.

MASONIC BALL AT RAMSGATE.

A GRAND Masonic ball was given at Bro. Hodge's, Shipwrights' Arms, on Tuesday, February 28th, by the members of the Lodge of Instruction meeting there every Monday, and proved a delightful treat to the fair ones, who assembled in goodly numbers, for whose pleasure an excellent quadrille band was engaged, led by Mr. G. Hurst (vice Bro. Pitcher, who was unavoidably absent through illness). The ballroom was very tastefully decorated with Masonic emblems in evergreens, which had a pleasing effect. There were about fifty of the brethren present, among whom was the lieutenant of H.L.M. gumbat, *Galilee*, and several American captains, the whole of whom expressed themselves highly pleased with the warm welcome which had been given them. It is a well known fact that a body without a head is of no use, it is therefore that we accord with much pleasure the thanks of the ladies to Bro. Beeching for his kind attention to their wants, and for his excellent arrangements for their enjoyment of the dance, as M.C., and he succeeded in the difficult task, which is the lot of but few to achieve, that of pleasing everybody. At twelve o'clock the exertions of the previous two hours rendered a visit to the supper room necessary, and here a cold collation of the choicest articles was supplied with a liberal hand by Bro. Hodge, who, with the worthy partner of his life, were indefatigable in their exertions during the evening to promote the comfort of the party. We may here add that the supper room was decorated with the flags of all nations, and that great credit is also due to the stewards for their exertions. During the evening a pleasing address was delivered by the W.M., Bro. Cowley, and who also read an extract from the *Freemasons' Magazine*, containing a beautiful exposition of the true bearings of Freemasonry; it is from the address delivered by Bro. Martin, the D. Prov. G.M., for Suffolk, on the presentation of a portrait of the late Sir Thomas Gooch, the then Prov. G.M., to his son, which we published on the 25th ult. Freemasonry is making rapid progress in this town, and there is scarcely a meeting of the Lodge but what fresh accessions are made to its numbers. We hope that the ball which has just taken place may become an annual one, so that the fair sex may have an opportunity of joining the brethren in the merry dance.—*Thonet Advertiser*.

THE WEEK.

THE COURT.—The Queen and the Royal Family continue at Buckingham Palace, and in good health. The Prince of Wales arrived from Oxford for a short visit on Saturday, returning on Monday to the university; Prince Alfred is spending his leave from his ship at home with his family. On Saturday, the Queen with the Prince Consort, Prince of Wales, Prince Alfred and Princess Alice visited the Adelphi Theatre; and on Tuesday the royal party went to Covent Garden Theatre. On Wednesday Her Majesty held a court at which the officers of the volunteer corps had the honour of being presented; the same evening

the Queen was present at the amateur performance by the Savage Club at the Lyceum Theatre, but was not at the grand Volunteers' Ball at the new Floral Hall in Covent Garden. The Prince of Orange and Prince Frederick of the Netherlands continue to exchange visits with our royal family.

IMPERIAL PARLIAMENT.—On Monday, in the HOUSE OF LORDS, the Duke of Newcastle gave notice that, in the event of the address to the Queen, on the subject of the French treaty being agreed to by the House of Commons, he should propose a similar address to Her Majesty. Lord Grey having announced his intention to oppose the address, the Duke of Newcastle then fixed Monday for the purpose. On Tuesday, the Earl of Ellenborough, who characterised the annexation of Savoy as an infraction of treaties, wished to know from the government whether there had been any correspondence with the other great powers of Europe with a view to elicit their opinions on the annexation. The Duke of Newcastle replied that no despatch had been addressed to the other powers, but that the despatches of Lord Cowley referring to the matter had been communicated to them, so that those powers were in possession of the opinions of England on this question. The noble Duke then gave notice that he would, on Thursday week, move an address to the Crown on the subject of the commercial treaty with France.—In the HOUSE OF COMMONS, On Monday, Lord John Russell said, in reply to Mr. Hankey, that the provisions of the French treaty did not apply to any of the French colonies, with the single exception of Algeria. With reference to the exportation of rags from France, the French Government had determined to recommend to the legislative body the removal of the existing prohibition. Mr. Sidney Herbert, in reply to a question from Mr. H. Baillie, said that nothing apparently could be more satisfactory than the results of the trial of Mr. Whitworth's guns. The question as to the relative merit of Whitworth's and Armstrong's guns was not yet decided; but there was no such difference between the two weapons as to justify the suspension of the manufacture of Armstrong's guns. The report of the committee on the Customs Acts having been agreed to, Lord Palmerston rose to move the postponement of the other orders of the day until Mr. Byng had moved an address to the Crown on the Commercial Treaty. Mr. Kinglake opposed the motion. The professed object of the treaty was to draw more closely the bonds of alliance between France and England, and it would be trifling with this important question if the house did not possess a more accurate knowledge of the real nature of the relations between the two countries. The emperor's speech of Thursday last seemed to place the French empire in antagonism to this country, by asserting a right to Savoy, and by setting up the principle of natural boundaries. Let it at once be said, that the determination of the French Emperor to consult the great powers meant that he would not proceed to the annexation without their consent, and the house might then go on with the discussion of the commercial treaty in a spirit that would conduce to the permanent tranquillity of Europe. A very animated discussion then took place on the Savoy question. It was commenced by a spirited speech by Mr. S. Fitzgerald, who said that the project of the French Emperor was dangerous to the peace and the best interests of Europe. The great powers were bound to unite in a protest against it, and the address approving of the commercial treaty ought not to be agreed to till the house had expressed a decided opinion on the annexation of Savoy. Mr. Bright, who spoke with considerable warmth, wanted to know if such language was approved by Lord Derby and Mr. Disraeli. If the policy of the government with respect to the project of the French Emperor was unworthy of the country, let a vote of censure be proposed. Mr. Whiteside denied that gentlemen on his side of the house were anxious to snatch a victory from government; they desired to maintain peace, but at the same time to preserve the faith of treaties and the honour and interests of this country. Mr. Osborne censured what he was pleased to call the indiscretion of Mr. Fitzgerald, but was followed by Mr. Roebuck, who said that he could not separate the Savoy question from the consideration of the treaty. It was time for the House of Commons to speak out, for, unless they did so, they would be truckling to the Emperor of the French. This "man" was entering into friendly relations with England, while he was breaking the very treaties to which we had been parties. After some further discussion, the motion for postponing the orders of the day was withdrawn. On Tuesday Mr. Kinglake gave notice that he would move an address to her Majesty, thanking her Majesty for having caused to be presented to the house the correspondence relative to the annexation of Savoy and Nice to France, as well as the treaties of peace and amity and alliance and friendship, presented on the 16th of February, and humbly expressing to her Majesty the deep concern with which the house has heard of the contemplated annexation of Savoy and Nice to France. Mr. Disraeli said that he would ask the Foreign Secretary whether he would lay on the table the private letters that had passed between himself and Lord Cowley on the subject of the annexation of Savoy and Nice to France, and which were alluded to in the public despatches. Lord John Russell positively refused to give them. Mr. H. Berkeley gave notice that on the 22nd instant he would move for leave to bring in a bill to enable electors to vote by ballot. Sir De Lacy Evans then rose to move that an humble address be presented to her Majesty, praying that she will be graciously pleased to order the gradual abolition, as soon as practicable, of the sale and purchase of commissions in the army. Mr. Rich seconded the motion. Captain L. Vernon moved an amendment to the effect that, as the promotion by seniority had not worked

well in the Artillery, Engineers, and Marines, it was undesirable to extend it to the whole army. The hon. and gallant member admitted that in opposing the motion he was opposing popular feeling, but he believed that the dislike of the purchase system was a popular prejudice, and that to adopt the motion would seriously injure the army. The result would be that we should have an overplus of old officers. He denied that the present system favoured the aristocracy, and quoted the names of several distinguished British generals in support of his views. The amendment was seconded by Colonel Dickson, who, while admitting that the long peace had led to much abuse and extravagance in the army, denied that the blame should be attributed to the purchase system. The gallant member believed that if this system were abolished the plan now adopted in the Indian service would be adopted, and concluded by an attack on the competitive system. The motion was supported by Mr. O'Brien, and opposed by Sir F. Smith, who said that he would gladly see the purchase system extended to the scientific corps. Mr. Sidney Herbert also opposed the motion, and said that if the purchase system were abolished, it would not, in his opinion, make any difference in the class of men who officered the army.

GENERAL HOME NEWS.—The threatening aspect of the opposition on the question of annexing Savoy to France has occasioned three meetings of the Cabinet this week, which have been fully attended.—The public health continues to deteriorate; the weather having become much colder, the deaths have largely increased; the births this week are in advance of the same period last year.—At a meeting of the London Volunteer Rifle Brigade, on Wednesday, Lieutenant Hopkinson, as one of the committee of the London Corn Exchange, presented a donation of fifty guineas from that body as evidence of their warm sympathy with the brigade. — The Newcastle Foreign Affairs Association having addressed a letter to Sir Robert Peel, thanking him for his recent speech on the rifle corps movement, Sir Robert has written a letter to the Secretary of the Association reiterating his opinion that the movement is an "insane" one, only to be met with derision; and declaring it to be his intention "to check this parade of armed force."—An important meeting of the Great Ship Company was held on Tuesday. A motion to increase the capital of the company by £100,000 was moved by Mr. Baker, who entered at some length into the question of the condition of the great ship and the prospects of the company. After an animated and interesting discussion, the motion was adopted.—The Ballot Society, at their last meeting, passed resolutions expressing their regret at the omission of the ballot from Lord John Russell's reform bill; and also expressing their conviction that the proposed extension of the franchise would render the ballot still more necessary.—On Friday afternoon a terrific and most calamitous explosion took place at a coal pit at Burradon, near Killingworth, a few miles from Newcastle. Upwards of seventy persons have perished, including the Secretary of the Miners' Provident Association. A subscription has been opened for the relief of the families of the sufferers, and it is hoped that the public generally will respond to the appeal. Nearly the whole of the bodies have been recovered, and most of them were buried on Monday last. On the same day an inquest was held, but the jury were unable to determine how the explosion originated.—The adjourned examination of the Rev. E. F. T. Ribbons and Robert Moore Sievier, on the charge of conspiracy to defraud the guardians of the Leek union, by leaving a child to become chargeable to the common fund, was proceeded with on Saturday last, before John Cruise, M. Gaunt, John Russell, and James Alsop, Esqs. On the completion of the evidence the magistrates retired, and on returning into court, Mr. Cruise said they were of opinion there could be no conviction for conspiracy. It was a most disgraceful business, and the parties, of course, had their own consciences to punish them; and the evidence entirely broke down as to the conspiracy.—Another dreadful shipwreck has just been added to the long list of catastrophes of a similar kind with which the English public have been appalled during the last few months. The *Hungarian*, one of the great Canadian steam-ships, is this time the ill-fated vessel. She struck on the coast of Nova Scotia, on the morning of the 20th ult., and it would appear that all on board have perished. The information respecting the lamentable occurrence is as yet very scanty.—Another crisis has taken place in the affairs of St. George's-in-the-East. At the Thames Police-court, a number of persons applied for summonses against the Rev. Bryan King, the Rev. T. Dove, and others, for assaulting them in the church on the previous afternoon. The applicants had seated themselves in a pew, waiting for the evening service, when the rector required them to leave, and as they refused to do so, force was employed. The magistrate expressed some doubt as to whether he had the power to adjudicate in these cases, as a question of right on the part of the rector to exercise authority in the church was involved. He, however, granted summonses. The greatest excitement prevails in the parish, and the unhappy disputes which have given so much notoriety to the district appear to be no nearer their termination than ever.—The Secretary to the Council of the London Rifle Brigade, Mr. H. F. Richardson, was on Tuesday brought before Sir R. W. Carden, at the Mansion-house, on a charge of embezzlement of nearly £500. The defence set up by the prisoner, was that money was due to him. He was remanded, and heavy bail was required for his re-appearance.

FOREIGN NEWS.—The projected annexation of Savoy to France is the principal topic of interest to foreigners as well as to ourselves just now. The emperor Louis Napoleon has, there can be little doubt, made up his mind that Austria cannot and England will not interfere. The ac-

complishment of his nefarious schemes is only a matter of time. In this he may yet be disappointed; Belgium and Prussia may begin to think how long it will be before their turn may come to give up a slice of territory; Russia, though not averse to "annexation" herself, may not care to see the only military power she fears becoming too powerful; and last but not least the British Parliament may not prove so utterly debased as to give the preference to mere commercial advantages over all other considerations. The French papers are instructed to write their best in favour of their autocrat's policy, and since the fulfilment of his behests once again would flatter the national vanity, they have the less difficulty in obeying his commands. The *Journal des Débats* publishes a long article on the imperial speech at the Louvre. The writer is M. St. Marc Girardin, a distinguished member of the French Academy, and an Orleanist. It is a remarkable illustration of the new-born subservience of the Orleanist press that the *Journal des Débats* is now come forward as the chief defender of the new policy for the settlement of the Italian question. The *Constitutionnel* publishes an article signed by its chief editor, M. Grandguillot, explaining the French policy in Italy. In mentioning the solution proposed in the message of M. Thouvenel, M. Grandguillot says:—"If it is not a Sardinian solution, it is an Italian one. Sardinia will possess in Tuscany an ally who will aid her to overcome the opposition of Naples and Rome, in order to constitute an Italian nation, with the concurrence of all its nationalities, and not an Italian kingdom, absorbing everything without considering the essential differences, the opposing interests, and the distrust of Europe." The *Moniteur* says:—"Some German papers announce that the French artillery has been increased by the creation of three new regiments. The fact is, the number of batteries has been reduced."—In the Paris papers such paragraphs as the following make their appearance. If the news came from an Italian source, it would, perhaps, bear a different complexion. "At Nice on Sunday (say the French accounts of the matter), on the occasion of the anniversary of the promulgation of the Sardinian constitution manifestations were made by the Piedmontese party in the Italian Theatre. Very few persons were present, and those in the boxes remained silent. A demonstration also took place in the Sardinian Theatre, where the population of Nice demanded the "Ode Napoléenne" and the "Reine Hortense," which were performed amidst enthusiastic applause and shouts of "Viva l'Empereur," "Viva l'annexion." The situation of the country is very critical. It is stated that as soon as the principles of the annexation of Savoy shall be settled between France and Savoy, the great powers will be invited to a conference in order to examine the reasons brought forward by France in favour of the annexation. It is said that Count Arese, who has returned to Turin, has been entrusted by the emperor with the mission to bring about a speedy settlement between France and Piedmont of the question of Savoy.—A Vienna telegram states that on inquiries made in that capital by the representatives of some foreign powers, the Austrian Government has replied that its interests not being directly affected by the annexation of Savoy to France, it would observe on this question the same passive conduct which the great powers exhibited at the time of the last war in Lombardy, and that Austria would not protest against the annexation.—The Papal Government has prohibited commerce by transit between Ancona and the Romagna, to which measure the merchants have replied by a protest. Agitation prevails in the Marches, and thousands of citizens are signing addresses to the great powers in favour of the annexation. The students of the university at Rome have demanded the re-admission of the eight students who had been expelled, and General Goyon, as the representative of the Imperial Guardian of order, has sent a detachment of troops to the university to prevent any disturbance.—The Spanish General Echague has commenced a forward movement from Serallo, but it is not known in what direction. Marshal O'Donnell has sent to Madrid the cannon taken at Tetuan. The Duke de Montpensier has left for England. The *Eco de Tetuan* asserts that an engagement has taken place between two Kabyle tribes in the neighbourhood of Tetuan. The tribe favourable to the Spaniards were victorious. The *Journal des Débats* publishes the conditions of peace coolly proposed by Spain to Morocco, and which have been indignantly rejected. They comprise—The cession to Spain of all the territory between the sea and Tetuan, the town of Tetuan and the adjacent territory, for ever. The Emperor of Morocco to pay, within four years, an indemnity to Spain for the expenses of the war, amounting to £2,000,000.

TO CORRESPONDENTS.

"P. G. O."—Construct.

"D. M. T."—As first written.

"J. W."—It is sung both ways. The minutes of a Lodge cannot be confirmed at what is called a Masters' Lodge, as all brethren have a right to be present at the confirmation of minutes.

"T."—The parent Lodge has the right of veto upon the by-laws of a Lodge of Instruction.

"J. B."—Never.

"OSCAR."—There is no such power vested in any but the Board of General Purposes.