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CLASSICAL THEOLOGY.—XVII.

VI.—CERES AND AUGUST—(CONTINUED.)

CERES viewed symbolically as the earth, represents the "nursing mother" of its productiveness rather than the terrestrial body itself—she is, as before observed, the invisible instructress of the nature of tillage: as a pagan deity, she was the protecting goddess of the harvests of fruits and corn. As in the heavens, so on the earth, there was a multiplicity of pre-eminent deities; and, although the Olympian law restrained one divinity from ever venturing to undo or destroy the works of another, this only all the more shows that there existed in heathen times no metaphysical science conducive to a philosophical, safe, or self-gratulatory religion out of their polytheism. Thus we find it written of old, "In progress of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings. So the multitude, allured by the grace of the work, took him now for a god, which a little before was not honoured as a man. And this was an occasion to deceive the world; for men, serving either calamity or tyranny, did ascribe unto stocks and stones the incommunicable name. Moreover, this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace. For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites, they kept neither lives nor marriages any longer undefiled; but either one slew another traitorously, or grieved him by adultery. So that there reigned in all men without exception, blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery and shameless uncleanness. For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil. (Wisdom xiv.)

For this vileness of mankind, had it not been for the pleadings of Moses, God again would have destroyed the world, or at least the Jewish people. "The Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people. Now, therefore, let me alone, that my wrath may wax hot against them, and I will make of thee a great nation." Exod. xxiii. 8-12. Well might the prophet cry, "Kiss the Son lest he be angry." So the world groaned till the Word was made flesh, and Christianity was established. To call upon Peter is to call upon Peter. But to call upon Christ is to call upon Omnipotence, and all godly spirits within hearing of that call will attend to that call. The pious and persuasive Addison made some contemplations on these subjects, and has eloquently observed:—

"If we believe, as many wise and good men have done, that there are such phantoms and apparitions as those I have been speaking of, let us endeavour to establish to ourselves an interest in Him who holds the reins of the whole creation in his hand, and moderates them after such a manner that it is impossible for one being to break loose upon another without His knowledge and permission. For my own part I am apt to join in opinion with those who believe that all the regions of nature swarm with spirits; and that we have multitudes of spectators on all our actions when we think ourselves most alone. But instead of terrifying myself with such a notion, I am wonderfully pleased to think that I am always engaged with such an innumerable society, in searching out the wonders of the creation, and joining in the same concert of praise and adoration. Milton has finely described this mixed communion of men and spirits in paradise, and had doubtless his eye upon a verse in old Hesiod, which is almost word for word the same with his third line in the following passage:—

"Nor think, though men were none,
The heaven would want spectators, God want praise;
Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep;

And these with ceaseless praise his works behold
Both day and night. How often from the steep
Of echoing hill and thicket, have we heard
Celestial voices to the midnight air
(Sole or responsive each to other's note),
Singing their great Creator. Oft in bands,
While they keep watch, or nightly rounding walk,
With heavenly touch of instrumental sounds,
In full harmonic numbers joined, their songs
Divide the night, and lift our thoughts to heav'n."

In another paper Addison enters into a discussion of spiritual apparitions and the appearance to the living of disembodied spirits which, while implicitly believed among the ancients, caused no apprehension to them save that such occurrences were deemed to be evil omens and bad, as shadows of darkness:—

"I know but one way of fortifying my soul against these gloomy presages and terrors of mind (says Addison), and that is by securing to myself the friendship and protection of that Being who disposes of events and governs futurity. He sees at one view the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into all the depths of eternity. When I lay me down to sleep, I recommend myself to His care; when I awake, I give myself up to His direction. Amidst all the evils that threaten me, I will look up to Him for help, and question not but He will either avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death I am to die, I am not at all solicitous about it, because I am sure that He knows them both, and that He will not fail to support me under them."

The highest mysteries of Ceres comprehended an intercommunicable and visional intercourse with spirits, or the terrene gods. The goddess herself is sculptured carrying a lighted torch, because on the abduction of Proserpine, by Pluto, she passed through and carefully searched many dark and gloomy places in search of her daughter. This torch was kindled in the flames of Mount Ætna, it was said, or by other mystical means; the fire of which was of an unconsuming nature. Therefore, in the sacrificial processions in honour of the goddess, up and down the streets and highways, were carried lighted flambeaux and brands; lamps on staves were borne into her temple, the bearers shouting out at the pitch of their voices, "Proserpina," till the air resounded with their dismal cries. The significations of the heads of corn and the poppy flowers, as held in the hand of Ceres, speak for themselves as the most precious gifts she had to bestow. Grain is an article of consumption of such essential service to man as to constitute in itself the most efficient stay and staff, as well as the most easy luxury of his life; as for the poppy, its eulogium is concisely given in Mr. Black's lines:—

"When life's red stream with quickened impulse flows,
Impetuous struggling through the obstructed brain,
And hot as Ætna's burning lava glows;
When, wasting wide, it seeks the distant main,
When reason staggers with the stroke of pain,
And superstition's spectres hover round;
While frenzy sees red lightnings scathe the plain
That erst with fancy's sweetest flowers was crowned—
Where shall the harrassed wretch for succour fly?
Nor faith, nor hope can now afford him aid,
For vengeance waves her flaming falchion high,
And o'er the grave hangs horror's baneful shade!
Blest Poppy! thou, surpassing every flower,
Afford'st a sovereign balm for this distressing hour."

Sacrifices were offered to Flora, under the title of the goddess of flowers, that plants and trees might flourish. It is stated by Ovid (*Fastis*), that the nymph Chloris was married to Zephyrus and managed to obtain from him the dominion over all flowers. As one of the inferior goddesses, subject to Ceres, we are told she presides over the ear when it blossoms (*cum florescit*): so Lactura or Lactucina, as her names testify, watched over the ear when it first becomes milky, or is lactescent. Matura took care that the ear came to its full ripeness. Runcina, the goddess of weeding, was invoked when the fields (*cum runcantur agri*)

are to be weeded : and Occator (*cum occantur agri*), when the fields are to be harrowed. There were many other deities of the like description. Nodosus or Nodotus was the god who took charge of the knots and joints of the reeds or stalks. Nor are we to forget, not the least among the rest, the goddess Volusia, whose curious office was to take care to fold the blade, which comes by the young ear, round the corn before the beard breaks out ; whose folding within, contains and protects both the beard and the seed. On or about the kalends of May there was celebrated a festival called *Robigalia*, in honour of the god Robigus, to avert the blasting of the corn.

But to return to Flora, and what was said of her games. We find in Plutarch that her image was exposed in the temple of Castor and Pollux, dressed in a close coat-like gown or habit, holding in her right hand the flowers of beans and peas ; for whilst the sports in her honour were in progress, the *Ædiles* strewed pulse and beans amongst the people. All these unseemly games were proclaimed and begun by the voice of trumpets, and Juvenal too vividly describes the public shame of the women who stripped themselves naked, and in honour of the occasion revelled in impurity which was thought to be something astonishing even among the lust and depravity for which the Romans were fated to become celebrated in ancient as well as in modern times. Strange then, indeed, it may be thought, that beauteous and innocent flowers should give their name to this infamy, and that *Floralia*, should be the name of these lascivious sports. The explanation is this—Flora, so honoured, was really a notorious prostitute, who had worn the “Tunica Attica,” or flowered garment, of which *Artemidorus* speaks, (II. xiii.), and which *Suidas* tells us was by law enforced, as a badge to distinguish women of the class, which modern cant, too delicate for truth but not for sin, affectedly calls “the social evil,” as if, forsooth, envy, hatred, malice and all uncharitableness were not “social evils” also ; or, as though the “social evils” of crime, poverty and starvation were not in existence now. This daughter of mighty Rome having amassed by her filthy profession enormous wealth, made the whole populace of the city her heirs. True to her instincts and her art, a certain sum of money was by her will ordered to be invested, out of whose yearly proceeds were to be paid the expenses of annual games in the celebration of her birthday, called *Floralia*, or *Ludi Florales*. The peculiar nature of the sports at length appeared indecorous to the senate, not on account of their immorality—that shocked no one’s feelings—but it was not thought quite correct, even at Rome, to pay national honours to a deceased strumpet—merely because she was such. Therefore they covered the design, and had Flora (the scandalous lady) worshipped under the appellation of the “Goddess of Flowers ;” at the same time pretending, as we have mentioned, that they so offered sacrifice, that the “plants and trees” might flourish. Cybele, whether as the mother or sister of Ceres, is usually represented emblematically of cities and garrisons, *Mater Deum turrita Cybele*.

The mysteries of the *Sabazia*, in honour of Proserpine, and the *Thesmophoria*, that is the mystical and solemn rites of Ceres, were involved in the *μικρα μυστηρια*, or greater mysteries of the *Eleusinia*. This solemnity was observed by the Lacedæmonians, Parrhasians, Celæans, Phliasians, and some others, but more especially by the Athenians, every fifth year, from whom it was translated by Adrian into Rome, and preserved until the reign of the first Theodosius. This, it is well known, was the most renowned and secret of all the rites of ancient Greece, and any person divulging any part of its mysteries was thought to have called down divine excommunication upon himself ; he was made obnoxious ; his habitation was accounted accursed ; as a malefactor he was apprehended, and was heard of no more, or as a public offender he forfeited his life. Ceres herself, to whom, with her daughter, the queen of the *Inferi* (the

souls in hell) these rites appertained, was not called by her usual name, but a secret appellation, *Αχθεια*.

Horace assigns two *genii*, to every person from their cradles to their graves (as do Plutarch, Arrian, and Prudentius), and speaks of them as “*Genii Albus et Niger*,” a white (or *bonus*), and a black (or *malus*), genius. Of these two, they thought, the good one constantly incites to the practice of benevolence and virtue, and the bad one continually prompts to all manner of vice and wickedness. Others assign, in the same way, of each kind, many to each human individual. They thought the first class, or angelic white *genii*, carried to the gods the prayers of men, and communicated their answers through their oracles. And thus those men, illustrious for their good actions in this life, were believed to become after death, *genii boni*.

Once, we are told, when the Athenians were celebrating the *μυστηρια μεγαλα*, Hercules, happening to arrive, requested to be initiated ; but this was a privilege unlawful to confer upon any stranger, yet the demigod was too renowned a personage to be discourteously denied. Eumolpus, a poet, more ancient than Homer (the chief of the Eumolpidae or priesthood he had organized), hit upon an expedient whereby to sanction the hero’s admission ; he constructed a new solemnity, to be sacred to Proserpine, and denominated *μικρα μυστηρια*, or lesser mysteries. To these very ancient and great solemnities all persons of reputable conduct of both sexes, when of fit age, were admitted ; the neglect of this duty was considered a crime, and it constituted one part of the accusation against Socrates.

Such as were convicted of succubism (treating with demons) or *Νεκρομαντεια*, of which sorcery Nazianzenus says :—“Virgins and boys were murdered at the evocation of ghosts,” or of any other criminal offence—were debarred from these sublime festivals. All who were initiated, it was believed, enjoyed a state of greater security and happiness than others, both here and hereafter ; they were honoured by the gods, and obtained admission to the Elysian fields. Since the advantages of this initiation were so extensive, it is no wonder that in the primitive ages caution was exercised as to who should be accepted ; afterwards these benefits were more wisely thrown open to the whole commonwealth. The king, who was one of the archons, was obliged at these solemnities to offer prayers and sacrifices, to see that there was no infringement on sacred propriety ; and that no irregularity was committed ; he also assembled the senate to take cognizance in these particulars of any irreverence. Besides the royal archon, there were four *Επιμεληται*, or high curators, one of them out of the sacred family of the Eumolpidae, another taken from the Ceryces, and two elected by the citizens : there were also ten others who assisted, named *ιεροποιοι*, whose office was to attend to the offerings.

In later times, no person was initiated in the greater mysteries before being purified at the lesser consecration ; the manner of which lustration was as follows :—the probationers having kept themselves in chastity, pure, and uncorrupted for nine days, came, wearing crowns (*μεγαλα*) and chaplets of flowers, with the *Διος κωδιον*, or skin of a victim offered to Jupiter, under their feet, and rendered sacrifices and prayers unto Ceres in the temple. The person who assisted them was named *ὕδραρος*, that is water-bearer, because water was used in purifications ; they themselves were called, as initiated, *Μυσται* (mystics). Having about a year after, in the manner we have mentioned, sacrificed a sow to the goddess, they were advanced to the privileges of the higher Eleusinia and all its secrets, excepting a few which none save the priests were made participators in. The candidates for initiation now crowned with bands of twisted myrtle, were admitted near midnight, into the “Temple of Mysteries,” a vast hall, in some respects like an amphitheatre. On their entrance they purified themselves by dipping their hands and foreheads in the holy water in which a torch had been extinguished, being at the same instant admonished emblematically

tically to wash their minds and keep their thoughts undefiled, without which, on being presented, they would by no means be accepted. The divine mysteries were then unfolded to them out of a book that derived its name from a certain stone, *Διοπερη*, sent from heaven, or *Περα*, that is "rock," because the tablet was two stones fixed together. The archpriest questioned then of their fasting, cleanliness, and proper preparation. They were then passed on, enjoined to keep silence, and conducted to their place. These preliminaries ended, strange objects presented themselves before their sight; sometimes the edifice shook as it were with thunder: there was amazing darkness, which gave place suddenly to resplendent, radiant and vivid light. Sometimes there were heard in the darkness terrible howlings and whispering voices; or a lurid glimmering arose by which became visible dismal appalling shapes and shadowy apparitions, dreadfully affrighting and confusing the astonished and trembling beholders. At other times were seen the forms of those beings that were thought to be of the bright Elysian shades, and sometimes the *Pasithea*, Ceres, and *Despoina*, "the Lady," made their appearance. The mysteries commenced on the fifteenth of the month Boedromion. Upon the first day the worshippers met; the second day they were commanded to purify themselves by bathing in the sea; because the ancients considered, as did the Jews, that for the purpose of purification there was greater virtue in salt water than in fresh. On the third day they offered sacrifices, chiefly of millet and barley, on account of such grain being thought to have been the first sown, and held so sacred in that respect that the priests were not suffered to partake of it. The fourth day was devoted to solemn processions, wherein the holy basket of Ceres was carried in a car, decorated with the emblems of the goddess, the people shouting—"Hail, Ceres!" The basket was made of reeds, straw, and flowers, and contained, as did other baskets borne by women following the car, seeds, salt, wool, a serpent, pomegranates, poppies, pulse, and a *sesamium* or cake made of sesamin, virgin honey and oil, called by the Greeks *φθόις*. The fifth was known as the torch day. The sixth had its name from Iacchus (*Ιακχος*), the hero having accompanied the goddess in her search after Proserpina, who some say was his sister. Upon the seventh day were sports; the prizes were simply oaken crowns and measures of the sacred barley; the fame of the victors was the great reward. The eighth was in honour of *Æsculapius* coming to Athens and being initiated. Upon the ninth and last day of the festival, although wine was forbidden to its votaries, two earthen vessels filled with it were placed one towards the east, the other towards the west, and after some repetitions of occult forms and mystical words, they were both poured out upon the ground as an offered libation to *Διμήτηρ quasi Γημήτηρ*, or *Terra Mater*, the earth mother.

Although by the Athenians the Eleusinian festivals or sacrifices were celebrated every fifth year, by others they were variously kept. To publish any of the secrets concerning them was a crime; whence the saying levelled at the close and silent Attica Eleusinia. The garments worn at initiation were superstitiously esteemed sanctified, and efficacious against evils, spells, charms, and incantations; therefore they were never cast off until they were in tatters, nor even then thrown away, but converted into swaddling-bands to avert ailments and the effects of witchcraft on their children; or they were reserved for wounds, or else as we have previously mentioned, were consecrated to Ceres and Proserpine. There were the *Χλοια*, *Pylala*, *Flavalia*, and many other festivals in honour of Ceres.

In the city of Patræ, on the coast of Achaia, not far from a grove sacred to Apollo, there was a temple dedicated to Ceres, in which were three statues, one of Proserpina, and one of Vesta, standing on either side of Ceres sitting upon a throne. This temple had a fountain, by whose aid oracles concerning the sick were delivered and considered famous for

their truthful predictions. A mirror, suspended by a string, was lowered till its face just touched the surface of the water. Prayers and incense were then offered to the enthroned goddess; this done, the votaries looked upon the glass, and from the aspects of the images therein represented, prognosticated concerning the fate of the patient.

MASTERPIECES OF THE ARCHITECTURE OF DIFFERENT NATIONS.

BY J. G. LEGRAND.

THE entablature with which the doors of the edifices of Persepolis are decorated, prevails not only on their openings, but also on their exterior sides, as may be seen; these doors have, consequently, never been attached to the parts in immediate contiguity with them;* they are generally isolated and detached from the walls in which are found kinds of windows; people entered on all sides as by the bay of these doors; accordingly the doors formed a kind of singular portico, open on all sides,† and without any other shelter from the rain and the sun than the thickness of the fabrics themselves, which is frequently six or seven feet.

The windows seem everywhere to have been equally as useless as the doors; and if, in some places, recesses were contrived from six to seven feet in size, they were, perhaps, intended to serve as a retreat for those to whom was confided the guardianship of those places, where everything appears to contradict the usages elsewhere employed.

These ancient edifices are of the same kind as that of which the remains are still subsisting in Media, where the construction passes as the work of the Kaous, or Giants.‡ This latter structure is formed of enormous stones arranged on a circular plan, like those of Stonehenge,§ in the county of Wiltshire, in England, both no less different, in their distribution, from the edifices of Persepolis, which are upon a quadrilateral plan, than resembling them, inasmuch as, like them, they were open on all sides, and without any kind of covering.

The art employed in some, the sumptuousness of their marbles, the richness of their sculptures, and the variety of their inscriptions contrasting with the rudeness and simplicity of others, announce them to be the work of a time less ancient than that in which were raised the monuments of Stonehenge and of Media.

The majestic uniformity of the latter, dating back to the night of those ages, in which existed the cradle of the arts, has, in that aspect, something more imposing than all the grandeur with which pride has decorated these great edifices.

The buildings of Persepolis not having been constructed to be inhabited,|| cannot be the palace built in the time of Cambyses,¶ which Alexander destroyed about three ages after. This is, by itself, quite enough to get them recognized as temples, if the ornaments, which have been preserved along with them, did not attest still more conclusively this important fact. Of about thirteen hundred figures which have been counted in these ruins by Corneille le Bruyn, there is

* There is no sure proof of this, because it is known that these doors, which are quite of the Egyptian kind, were higher than the enclosing walls and the other parts of the edifice, as may be observed in the models of Egyptian architecture.

† Was not this portico rather fastened by wooden constructions or slight marble pins which might have been easily removed? This is what it is allowable to doubt, since an architect, versed in the knowledge of antiquity, minutely examined these ruins, and took away very faithful geometrical drawings of them. Picturesque views are not sufficient to decide affirmatively such a question.

‡ Chardin, vol. i., p. 305.

§ The stones raised are, to all appearance, Celtic or Druidic monuments, and of a kind very different from the ruins of Persia; for at Stonehenge, the stones have never been touched by the chisel, but remain in their natural state; whereas in Persia they are worked with art and elegance. (See the work of De Cambry on *Celtic Antiquities*.)

|| This is necessary to be inquired into, and does not appear to be at all probable.

¶ *Diod. Sicul. Biblioth. Lib. i., p. 55.*

not one which does not bear reference to the religion and the ceremonies of a worship far anterior to the time of Cyrus, and to the commencement of the monarchy of which he was the founder.

On entering the ruins of Persepolis the visitor sees first two colossal figures of animals. These figures of black marble have been reduced to ruins by having been struck by hammers. It is said at that time, that is to say, at the time when Cambyses despoiled the temples of Thebes in Egypt, the Persians brought thence not only a great number of ornaments, but also artists, by means of whom they constructed the famous palaces of Persepolis and Susa, and those of Media.

From this narrative it is seen that the royal palace of Persepolis was not in existence before the time when Cambyses conquered Egypt, which was five hundred and twenty-four years before the Christian era, and one hundred and ninety-four before the destruction of the palace by the Macedonians. Scarcely was this palace commenced before this prince died, for he never returned to Persia. He must have missed artists there, since they were obliged to be brought from Egypt.

The religion of Zoroaster, which was followed by the Persians in the time of Cambyses, whose successor was a Magus, not permitting either the construction of temples or the erection of statues, Persia and Media could have had only architects of little experience, and must have been wanting in sculptors: accordingly they could not possibly have constructed there the great edifices or the great works of sculpture, the remains of which are existing at Persepolis. If one or the other had been directed by Egyptian artists, the style and manner of these people would have been detected in them; on the other hand, there is nothing which can be more opposed to their practice.*

Never did they erect isolated columns,† as are all those of Persepolis; never did they construct temples open to the light and without covering;‡ everywhere they made edifices covered and without windows; all is covered, all is windows in those of Persepolis. There is not found there a single obelisk, or a single pyramidal form; all the sculptures there are in *relievo*, instead of being in *basso*, in the Egyptian manner. There is seen there the crowning of some doors, which may be compared § to similar members of Egyptian architecture.

Finally, what have been taken up to the present time to have been sphynxes, are, it will be seen, quite another thing. These animals are standing up instead of lying down, as the sphynxes of Egypt; they are seen with wings, and among the Egyptians they had never these sorts of compositions.

Everything shows that these works, far anterior to the age of Cambyses, are of a time after which the arts were lost in Persia, to such an extent that it was requisite to bring Egyptians there in order to construct the palaces. This want of artists was a necessary consequence of the influence of the dogmas of Zoroaster on the arts in that part of Asia where they had found admission. Artists had no longer an opportunity of either making statues or public temples; and if in the end the Persians had money well struck, it was because the Lydians and the Greeks carried to perfection the mintage which those people had at epochs far anterior to their own.

In speaking of the mintage, the sculpture, and the architecture of the Persians, we must distinguish the most ancient times from their first monarchy, from modern times commencing from Cyrus; for then they were destitute of the knowledge which they possessed in more remote times. It is thus that Egypt and Greece have nowadays fallen from

* This is not correct, for the doors are exactly in the Egyptian style.

† I fear much that these are the works of the Arabians.

‡ But it is very probable that the walls and coverings might have been of wood, as we have previously said.

§ They are precisely alike.

their ancient knowledge, and that, to execute there some important work of art, it is necessary to call in foreign artists.

The opinion of Stieglitz, in his fifth chapter of the *History of Architecture* which treats of that of the Persians, being altogether opposed to that which has just been read, no other opinion can be formed from all this—to judge from the drawings which have come down to us of these ruins, and we can only judge of them from drawings which are now known—is, that they participate of the Egyptian style and of the Arabian style in the time of the Califs. We must wait for new discoveries of analogous monuments, to affirm or deny with certainty that these monuments are the work of the ancient Persians.

A Russian general, a *dilettante* in the fine arts, who took a part in the war in Persia, assured me that in that country whole deserted towns had been discovered, the ruins of which appeared to be of the highest antiquity, and indicated a very great magnificence.

There then still remains travels to be made in Persia with reference solely to architecture; and if some French artist does not without delay undertake them and publish their results with engravings, we shall be anticipated by the English, who take up these curious enterprises with avidity.

The superb tomb of Nakschi Ristan, as it is called, situated near the ruins which up to the present have been known as the ancient Palace of Persepolis, is fashioned out of the rock, as well as several monuments of Egypt and Syria, which have been already described, or will be hereafter. What ought to be particularly observed in this tomb is the singular composition of the capital of the columns, where the anterior portion of the two chimerical animals, which are as like as possible to oxen, and are caparisoned, are kneeling down and seem to bear the entablature. This order is channelled, and in a proportion more than Corinthian, having a shaft of nine diameters, a base of more than a diameter, and a capital of more than a diameter and a half, which gives for the whole eleven diameters and a half more; however, it does not appear meagre in consequence of the stirring projection of the capital and the bold form of the base, which is a species of Egyptian capital reversed. It is embellished with large channels and other ornaments, is quite circular, and without a square plinth at the bottom. The channellings are semi-circular, and separated by a fillet like those of the Ionic order; there is no astragal, but only a square fillet, if we may place reliance on the fidelity of Corneille Le Bruyn, and of Chardin, who have both given us drawings of it.

THE ARCHITECTURE OF THE CHINESE.

Chinese architecture is so generally known, both from a great number of accounts of that country, and from the pictures, models and utensils which are in the cabinets of the curious, and in the public collections of all nations in the world, that there is no absolute necessity of giving a description of the pagodas, tombs, and kiosks of the Chinese in order to impart easily to the *dilettante* an idea of that kind of architecture, at once as elegant, original, and varied in its colours, as the brilliant birds, plants, and insects of China. It will then be sufficient here to recapitulate, in a few words, what every one can read and examine in travels relative to that ancient and populous nation.

I fancy that I shall be able to accomplish this task by a brief extract from the *General History of Architecture*, from which I have not hesitated to draw largely and incessantly, and from which I shall now take the contents of this very abridged article on the monuments of the Chinese.

The antiquity of the Chinese is lost, like that of the most ancient nations, in the night of ages; but it has, at any rate, the advantage of being less obscured by those puerile fables, which seem to have been invented but to take up points which history leaves alone for want of proofs, and at the same time to deceive the credulity of readers. The antiquity of the Chinese, on the contrary, is supported by an uninter-

rupted series of reigns and astronomical observations which lend mutual aid to each other, and which conduct us in ascending backwards, without any perceptible gaps, to more than 4,000 years ago, to the same period as the commencement of the empire of the Egyptians. People even fancy they perceive between these two nations a common origin—a division of the same race; and though several authors ascribe the origin of the Chinese to a colony of Scythians and Hindoos, there are such resemblances established by nature and by usages between the Egyptians and the Chinese, that one is induced to believe that they could not have been, at one time, other than one and the same nation.

Without going profoundly into this question, which time alone and the researches of the learned may, perhaps, elucidate, we shall point out one or two of the resemblances which present themselves in the usages and in the productions of the ancient arts in Egypt and in China. 1. Hieroglyphical writing. 2. The division, almost the same, in castes and tribes. 3. An inviolable attachment to ancient usages. 4. Extreme respect for fathers, old men generally, and kings. 5. Love of the sciences, especially astronomy, and the same division of the zodiac into twelve, or twenty-four, or twenty-eight. 6. The little natural inclination of the two peoples for war and conquests, which, indeed, are with difficulty reconciled to a love of the sciences and the arts, those tranquil children of peace. 7. Belief in the metempsychosis, which it is known was got by Pythagoras in Egypt, and which is also found spread abroad in several places in China. 8. The feast of lamps, or light, which Herodotus informs us was celebrated at Sais, and which so closely resembles the feast of lanterns in China. 9. Their invincible liking to pass off as the most ancient peoples in the world, and for the inventors of their sciences and arts. 10. The mistrust and even repugnance with which one and the other have always received strangers, and the difficulties which they have so often placed in the way of a free and open commerce. 11. Persistency in keeping to the trades and professions of their fathers. 12. Respect for the dead. 13. Their ancient temples in subterranean grottoes. And lastly, the conformity of the features that can be perceived in the individuals of the two nations, in the comparison of their ancient sculptures. On a closer examination, many other resemblances may be found, and the arts will furnish us with them on more than one occasion.

(To be continued).

ARCHÆOLOGY.

ANGLO-SAXON REMAINS AT LONG WITTENHAM.

Mr. Thomas Wright, in a letter to the *Athenæum* gives his views on these antiquities as follows:—

"Your report of Mr. Akerman's discoveries in the early Anglo-Saxon Cemetery of Long Wittenham, invites a few remarks. I do not believe that the Anglo-Saxon cemeteries, such as that of Long Wittenham, are other than pagan, or that they contain any mixture of Christian sepulture. Of course, every rule may have an exception, and it may have happened that some individual may not have been a sufficiently zealous convert to allow his new Christian feelings to overcome his old national or family attachments; but I have not yet seen any decided evidence of such a case. Certainly, the new theory about the buckets found in Anglo-Saxon graves, as a mark of Christianity, does not appear to me to carry conviction with it. Arguing from the general sentiment which influenced the burial of these various objects with the dead, from the circumstance that drinking-glasses are so often found in them, and from passages of the earliest Anglo-Saxon writers, I suggested, some years ago, the explanation that these buckets were the "vats," as the Anglo-Saxon poets called them, in which the ale or mead was carried into the hall, and from which it was poured into the drinking-glasses—or, perhaps, in ordinary cases horns. This explanation, as a sufficiently simple and reasonable one, has been accepted by antiquaries in general, both at home and abroad, and I need only quote in its favour one of the very highest authorities in this particular branch of antiquities, the Abbé Cochet. It has been confirmed somewhat

remarkably by the discovery, in a Frankish cemetery in Normandy, of such a bucket with the drinking-glass within it. Mr. Akerman proposed, first, as a counter-explanation to this, that these buckets were not intended to contain drink, but that the Anglo-Saxons ate their pottage out of them; but he now appears to have abandoned this notion, and explains them, as I understand his paper, as vessels for holding holy water. I confess that, when I first heard this explanation, I imagined it was intended only for a joke. I may be wrong, and I am speaking perhaps hastily, but I certainly do not recollect any instance of a Christian being buried with a bucket of holy water in his grave; nor does it appear to me that there would be any great utility in such a thing, as a few drops sprinkled over his body would be equally efficacious, if not more so, as a bucket full. Holy water was collected in vessels in order to be distributed among a number of people. But, we are told (I quote your report), 'in one instance the person buried had unquestionably been a Christian, and not improbably a boy, attached to the sacred service of the adjoining minister of Dorchester; for by the side of this skeleton was discovered a most curious *stoup*, made of wood, with thin plates of bronze attached to its outside, as is not unusually the case in other Anglo-Saxon buckets. On this, however, were stamped in relief scenes from the life of Our Lord, &c. I can hardly imagine so large a structure as this raised upon so little ground. The object in question seems to me to be of foreign manufacture, and I see no analogy between it and the Anglo-Saxon buckets. A small cylindrical box, plated in a similar manner, and equally ornamented with Christian subjects, was found some years ago in the early Anglo-Saxon cemetery at Strood, in Kent, and was apparently, like it, of foreign workmanship. Has it not always been a trait of affectionate kindness among the Anglo-Saxon race that when a father, or a relative, or a friend, went to visit far distant countries he brought back with him, as gifts to those whom he had left at home, some curious, or rich, or beautiful objects from those distant climes he had visited? Is not the prevalence of this sentiment abundantly illustrated in the letters of Boniface early in the eighth century? And when the Anglo-Saxons, at a much earlier period, carried their adventures into the Mediterranean and along the coast of Christian countries, if one of these sea-rovers could purchase (or more probably steal) some beautiful object of this kind, a handsome present to a wife or to a favourite child, is it to be supposed that he would care much whether the figures which ornamented it were Christian or not? Perhaps this little boy who was buried in the grave at Long Wittenham was the favourite of a father, or of an uncle, or of an elder brother, who was a bold sea-rover and had brought him home this object as a token of love, and this token was placed in the child's grave, in order that according to the sentiment which guided these pagan interments, he might carry it with him to that country beyond the grave where the giver and the receiver hoped one day to meet again. This appears to me a much more reasonable explanation than that given by Mr. Akerman. From time to time, we find a cowry shell in an Anglo-Saxon grave,—surely we are not to conclude that the individual buried with such an accompaniment had been a convert to the religion of the islanders of the Pacific Ocean, from whence this object must have been brought. We know, too, that Cufic coins of the earlier Saracenic dynasties are found on the coasts of England and the Baltic—are we to assume from this circumstance that the Northmen, and probably Anglo-Saxons, too, who deposited them there, had been converted to Mohammedanism? We may illustrate this point still more popularly. How many persons are there in England who possess and generally exhibit in a prominent position among their household ornaments at least one statuette, sculptured perhaps in jade, and an image connected with the mythology of the Chinese, which some thoughtful friend has brought or sent them as a curiosity from China? What would be said of the person who concluded that every man who possessed such an image was a convert to Buddhism?

"Nor do I think that there is any more reason for Mr. Akerman's assumption that, in these cemeteries, the two systems of cremation and the burial of the bodies unburnt distinguished respectively paganism and Christianity. If this were the case we should have hardly any pagan interments in Kent. But this question is one of considerable importance in an ethnological and in an historical point of view. In fact, these two modes of interment, at the time the Teutons established themselves in this island, appear to have been distinctive of divisions of race. Among the Angles, urn-burial appears to have prevailed; and we find it in nearly all the cemeteries of that branch of the Anglo-Saxon race which have yet been discovered. In *Beowulf*, which was no doubt, an early Angle poem, the dead bodies of the horses

are burnt. On the contrary, the Saxons seem, in all their settlements in this island, to have buried their dead unburnt. Now, I have long been persuaded, from circumstances quite unconnected with the researches into the cemeteries, that the Angle settlements in Britain preceded the Saxon ones, or that, at least, if contemporary in their origin, they proceeded much more rapidly; and then the Mercians, an Angle race, and whose cemeteries, where we can absolutely identify them by their locality, as in Nottinghamshire, Derbyshire, &c., consist almost entirely of urn-burial, had made their way across the whole centre of the island, and established themselves far into the border of Wales, and had descended southwards to the banks of the Thames in its upper course, before the West Saxons had advanced so far. When we first hear of them historically, we find the Mercians on this line of border, contending against the West Saxons, and the latter gradually gained from them a considerable extent of territory, including much of Gloucestershire, Oxfordshire, and Buckinghamshire, where probably the population remained mixed. I have, therefore, expected, that on this line of country, when we opened Anglo-Saxon cemeteries, we should find the mixture of the two modes of burial, Angle and Saxon, and these researches of Mr. Akerman seem to fulfil those anticipations. No one, therefore, can set more value on Mr. Akerman's labours than myself."

CHARACTER AND ADVANTAGES OF FREEMASONRY.

BY BROTHER E. LEYDE, OF WEHLAU.

FREEMASONRY in its tendency is of an everlasting character, for it embraces truth and moral perfection, and inculcates them as the true and only means of man's development, if he will pass through life in the right direction. The Craft has been persecuted, and vilified, and is even now frequently by the thoughtless world described to be a dangerous association, and likely to fall of itself; but it has stood, while sceptres have been broken, arms have rusted, and the glory of heroes has passed from memory. The reason is, that Freemasonry is a germ planted within us, which is transplanted from age to age, and is consequently indestructible.

Taking its principles, in a bodily and spiritual light, we are led to become more prudent and wise than others, to become lights for their guidance in trouble, and the administrators of comfort in the hour of death. Its principles are embraced in active benevolence, and it is only on that ground that Freemasonry is never at rest. All wealth may flee away and health decline, but the charity of the brethren remaineth towards mankind, in imitation of the divine love. The recollection of having passed an active life of benevolence, supports man in his declining hours. Let us, therefore, embrace the sacred principles of Freemasonry, let us make good use of the present time, and never mind the ominous midnight when our labour ceases. Our course is clear, till we approach the visible temple of the Great God of the universe, there to receive our reward.

It may be unpleasant on many occasions, and lead for the present to a disadvantage, to find a subject, the scope of which is for the general good of mankind, treated with indifference, falsely construed, and perhaps met with frivolous opposition; but it must eventually follow that the truth at last succeeds, and becomes the more convincing. This was the case at the outset with many important opinions for the benefit of society, which have yet been established in the end. The same must be admitted in the case of Freemasonry, and the ultimate realization of its great principles. Facts in the meanwhile go on to convince, and the conduct of the disciples will further aid to render the seed already sown finally productive.

Freemasonry also inculcates self-examination, and as this is the foundation of wisdom, it becomes a propaganda, or a doctrine essential to man's happiness.—*Die Bauhütte*.

POPULARITY.—I have heard of an occasion where the betheral made his wits to furnish an apology for his want of sobriety. He had been sent round the parish by the minister to deliver notices at all the houses of the catechising which was to precede the preparation for receiving the communion. On his return it was quite evident that he had partaken too largely of refreshment since he had been on his expedition. The minister reproached him on this improper conduct. The betheral pleaded the pressing hospitality of the parishioners. The clergyman did not admit the plea, and added, "Now, John, I go through the parish, and you don't see me return fou as you have done." "Ay, minister," rejoined the betheral, "with much complacency, 'but then aiblins ye're no sae popular i' the parish as me.'"—*Dean Ramsay*.

FREEMASONRY IN NEW SOUTH WALES.

[From the *Illustrated Sydney Summary*.]

THE scope of this article is intended rather as an introduction to, than as a *précis* of, the present condition of that noble institution in these parts.

To those to whom the following remarks are more especially addressed, it is hardly necessary to state that Freemasonry is essentially progressive; not as to the knowledge to be imparted, but with regard to the dissemination of its practices, and the extension of its confines. The excellence of its practices and their tendency to make men better, whether in their social, moral, or political relations, being felt by all, it has been the universal desire to bring as many as possible to share in the same refinement; and, though precluded by the nature of the institution from proselytising, still, indirectly, by the evidence in themselves of those high virtues which are cherished by the Order, inquiry by the world is stimulated,—and the consequent curiosity, properly directed, it has been found very possible to gratify. The same feelings here, we are happy to say are not obliterated.

But, for reasons not necessary now to advert to, Freemasonry has not made such rapid strides as we could wish. A great lack in the youths of the colony has been felt, and this is the more to be wondered at on account of their social disposition and fraternising tendencies, which would naturally lead them to admire an institution where reciprocal tendencies were taught and enforced.

From this it may be inferred that the institution here is supported in a great measure by those who, migrating to these parts, were either made before or since their arrival. It will, however, be matter of satisfaction to know that there are many honourable exceptions. At present, the highest office in a subordinate Lodge is occupied by a genuine son of the soil, and another (now deceased) whose virtues were the admiration of the country and of the Craft, held the high office of Provincial Grand Master under the Constitution of Scotland; and for the future, we have no apprehensions as to the retardation of the mission of Freemasonry in these parts. Till every one be a Freemason, the object of the institution is so much undeveloped; and it will be not too much to say that the full force of this conviction is sustained by the brotherhood here.

Even now, as will be seen from below, Lodges of Freemasonry are by no means scanty. Neither to Sydney only are they confined. Lodges exist in nearly all of the important settlements. Already the foundation stone of a hall for the practice of Masonic rights has been laid in the far interior; and already the sombre solitude of the "bush" has been enlivened by the hilarity of the mystic choir.

The great desideratum—the efficiency of the officers—has not been felt here. Many are the names of those who, superseded in their labours, can reflect on their past endeavours as not unproductive. The attendance of the brotherhood, as a consequence, is marked; and the existence of Masonic feeling may be deduced from their gradual numerical increase. Nor are they unmindful of those duties which in all ages have distinguished the Craft. Situated in a country where, from peculiar circumstances, the claims on Masonic benevolence were numerous, we are aware of no instance where the hand has been refused, or where the heart has remained callous to the call of virtuous distress.

Many instances could be given where distress, bowing the suffering Mason, has been softened by the soothing inspiration and the cordial sympathy extended. As one out of many, we take the following:—

A Captain H——— having come to this country, moved to the gold fields, where, from the severity of the labour (to any kind of which he had never been accustomed), and the anxieties consequent on an unsuccessful digger's life, he became a victim to disease. He was removed to Sydney for medical treatment. His finances being at the lowest ebb, and being a stranger, he knew not how to replenish them, when he bethought himself of the Order of which he was a member. His wants were promptly attended to; and dying, his interment was undertaken by one of the Lodges; a deputation of which followed his remains to their last resting place.

Two circumstances in this case were peculiar. His circumstances in the home country were favourable (but who was to guarantee this to the lending community?) and since his arrival in the country he had not visited a Lodge.

This latter circumstance very much influences the opinion of the brotherhood as to the worthiness of the applicant; and we advise brethren coming even under the most favourable circumstances not to postpone their visit to the Lodges till necessity has compelled them. The vicissitudes of fortune here are proverbial;

and it will be well to remember that, as a general rule, the "recommendations" are more stringent than in more settled countries.

One thing more merits attention. The distance from the Grand Lodges has been very much felt. Alienated in a manner from these *foci*, we think the time is now propitious for a federation of all the Lodges. We would wish that the advance should issue from the Grand Lodges themselves. They must be aware that circumstances cannot be so graphically portrayed as not to admit of a further touch, and a late decision in a neighbouring colony would, we are certain if left to the judgment of an Australian Grand Lodge, be speedily reversed. For epithets sounding harsh in the mother country have lost much of their "grating" here; and it is worthy of being noted, that the principle of thought and action according to convention, has been here superseded by that suggested by a far more extended and rational philosophy.

LODGES OF FREEMASONS IN NEW SOUTH WALES.

ENGLISH CONSTITUTION.—Lodge of Australia, No. 548, Freemasons' Hall, Sydney; Zetland and Chapter of Australia, No. 548, Freemasons' Hall, Sydney; Australian Lodge of Harmony, No. 814, Freemasons' Hall, Sydney; Zetland Lodge of Australia, No. 941, Freemasons' Hall, Sydney; Robert Burns Lodge, No. 668, Freemasons' Hall, Sydney; Balmain Lodge, Balmain; Australian Lodge of Harmony, No. 814, Freemasons' Hall, Sydney; Sydney Samaritan Lodge, No. 843, J. Clark's Rooms, Sydney; Cambrian Lodge, No. 942; Freemasons' Hall, Sydney; English Lodge of Past Masters, No. 25, Freemasons' Hall, Sydney; Lodge of Unity, No. 865, Armidale, New England; Southern Cross Lodge, Campbelltown.

IRISH CONSTITUTION.—Australian Lodge of Fidelity, No. 267, Freemasons' Hall, Sydney; Australian Social Lodge, No. 260, J. Clark's Rooms, Sydney; Leinster Marine Lodge, No. 266.

SCOTCH CONSTITUTION.—Loyal St. Andrew's Lodge, No. 358, J. Clark's Rooms, Sydney; Newtown Kilwinning Lodge, No. 377, Newtown-road; Tarbolton Lodge, No. 378, Freemasons' Hall, Sydney; Lodge Woolloomooloo, W. Clark's Rooms, Woolloomooloo.

MASONIC CHARITY.

CHARITY is the chief of every social virtue, and the distinguishing characteristic of our Order. This virtue includes a supreme degree of love to the great Creator and Governor of the universe, and an unlimited affection to the beings of his creation, of all characters and of every denomination. This last duty is forcibly inculcated by the example of the Deity himself, who liberally dispenses his beneficence to unnumbered worlds. It is not particularly our province to enter into a disquisition of every branch of this amiable virtue; we shall only briefly state the happy effects of a benevolent disposition toward mankind, and show that charity exerted on proper objects is the greatest pleasure man can possibly enjoy. The bounds of the greatest nation or the most extensive empire cannot circumscribe the generosity of a liberal mind. Men, in whatever situation they are placed, are still in a great measure the same. They are exposed to similar dangers and misfortunes. They have not wisdom to foresee, or power to prevent, the evils incident to human nature. They hang, as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. The whole human species are therefore proper objects for the exercise of human charity.

Beings who partake of one common nature ought to be actuated by the same motives and interests. Hence, to soothe the unhappy, by sympathizing with their misfortunes, and to restore peace and tranquillity to agitated spirits, constitute the general and great ends of the Masonic institution. This humane, this generous disposition fires the breast with manly feelings, and enlivens that spirit with compassion, which is the glory of the human frame, and not only rivals, but outshines every other pleasure the mind is capable of enjoying.

All human passions, when directed by the superior principle of reason, tend to promote some useful purpose; but compassion toward proper objects is the most beneficial of all the affections, as it extends to greater numbers, and excites more lasting degrees of happiness.

Possessed of this amiable, this godlike disposition, Masons are shocked at misery under every form and appearance. When we behold an object pining under the miseries of a distressed body or mind, the healing accents which flow from our tongues alleviate the pain of the unhappy sufferer, and make even adversity, in its dismal state, look gay. Our pity excited, we assuage grief, and cheerfully relieve distress. When a brother is in want, every

heart is prone to ache; when he is hungry, we feed him; when he is naked, we clothe him; when he is in trouble, we fly with speed to his relief. Thus we confirm the propriety of the title we bear, and demonstrate to the world at large that brother, among Masons, is something more than an empty name.—*American Crystal and Masonic Journal*.

THE TWENTY-FOUR INCH GAUGE.

AMONG all the implements of Freemasonry there is none more expressive than the twenty-four inch gauge. It belongs to the entered apprentice, and consequently every Freemason is taught in the first step in Masonry its Masonic use. The twenty-four inches represent the twenty-four hours of the day, which Masonry divides into three equal parts, to be appropriated as follows:—eight hours to the service of God and the benefit of our brethren, eight hours for our usual avocations, and eight hours for refreshment and sleep. Here we find in the emblematic teachings of this simple but useful implement of Masonry, the whole of our duties as men, as intelligent beings, and Masons, clearly defined. The responsibility rests upon us if we do not make use of our time during our probation in this life, in accordance with the above teachings. In no part of the succeeding steps in Masonry are any of the above teachings abrogated, but on the contrary, every step onward enforces more strictly their observance. As all Freemasons voluntarily applied for admission into the Order, and advanced through the degrees of their own free will and accord, and as in the first degree they were instructed as to the proper application to be made of the twenty-four inch gauge, a heavy responsibility rests upon those who do not employ their time according to Masonic teachings. We believe the true and proper division of the day for our moral, mental, and physical improvement to be in accordance with the above emblematic application of the twenty-four inch gauge. Order and regularity conduce to the mental and physical improvement of man. Alas, how small a portion of our time is seriously and honestly devoted to God and our fellow man! Too much, by far too much of the day is engrossed in worldly pursuits and our own gratification, or trifled away in indolence and unworthy efforts. The application of the twenty-four inch gauge is designed to elevate man, to improve him, to cause him to regulate his time according to system, to be industrious, to apply himself to useful pursuits, not to indulge in excesses, to observe regular times for refreshment and rest, so that the physical machinery may be capable of performing its proper functions, to expand his sympathies, to enlarge his benevolence, to render him unselfish, to inspire him with high and holy aspirations and reverence for the Creator. These are the teachings of the twenty-four inch gauge. How comprehensive the instructions given by this implement of the Entered Apprentice Mason. But the question, do we, as Masons, observe in our daily life the teachings of the twenty-four inch gauge? Let each brother answer for himself.—*American Mirror and Keystone*.

FIXEDNESS OF PURPOSE.—When a child is learning to walk, if you can induce the little creature to keep its eyes fixed on any point in advance, it will generally "navigate" to that point without capsizing; but distract its attention by word or deed from the object before it, and down goes the baby. This rule applies to children of a larger growth. The man who starts in life with a determination to reach a certain position, and adheres unwaveringly to his purpose, rejecting the advice of overcautious, and defying the auguries of the timid, rarely fails, if he lives long enough, to reach the goal for which he set out. If circumstances oppose him, he bends them to his exigencies by the force of energetic indomitable will. On the other hand, who vacillates in his course, "yawning," as the sailor says, towards all points of the compass, is pretty sure to become a helpless castaway before his voyage of life is half completed. There can be no question among philosophic observers of men and events, that fixedness of purpose is a general element of human success. Weathercock men are Nature's failures. They are good for nothing. Better downright pigheaded obstinacy than eternal vacillation; better wilful blindness to danger, however menacing, than the hesitancy which is for ever weighing the possibilities of defeat against the chances of victory. The men of action, whose names are written imperishable on the pages of history, were men of iron. Silky fellows may do for intrigue, but the founders and conquerors, and the liberators, and saviours of empires, have all been of the warrior metal. No human being who habitually halts between two opinions, who cannot decide promptly, and having decided, act as if there was no such word as fail, can ever be great, as Caesar would never have crossed the Rubicon, nor Washington the Delaware, had they not fixed their stern gaze on objects far beyond the perils at their feet.—*New York Masonic Mirror and Keystone*.

ANCIENT SYMBOLISM ILLUSTRATED.

BY BRO. ROBERT MARTIN, F.R.C.S., PAST D. PROV. GRAND MASTER OF SUFFOLK; AND P.E. COM. OF KNIGHTS TEMPLAR, ETC.

I HAVE explained the origin of the first signs and symbols adopted and received by man, and classed them under these general heads; first, phonetic symbols, or symbols of sound, directed to the ear, which formed the rudiments of oral or spoken language. Secondly, those signs which, like the signs of our different degrees of Masonry acting on the principle of association, when recognized by the initiated eye, convey to the mind a picture of events which, without the Lodge it is not lawful to disclose; and thirdly, idiographic or pictorial symbols, some of which were exemplified on the zodiac. I have also shown that the circumstances of man rendered it necessary for him to employ these symbols as means of communicating his sentiments and desires to his fellows, for which, in the early days of man, they were found sufficient.

But as the sons of men increased upon the earth, and with them the number of events to be recorded, pictorial representations for general purposes were found to be insufficient, and moreover required for their performance so great a sacrifice of time, that it became expedient to establish certain abbreviate marks or signs, which, from their real or supposed resemblance to particular objects, were received as symbols of them. Thus the inventive genius of man first formed the rudiments of alphabetical language, and produced a fourth application of signs and symbols to the use of man.

The Hebrew word which signifies "to write," like the Greek *γραφω*, signifies also to draw or delineate, and applies equally to the full pictorial hieroglyphic as well as to the abbreviated alphabetical character. In the ancient Hebrew the character or letter corresponding to our M is *mem*, the sound by which they symbolized the substantive, "water." Now a very ordinary symbol for water is a zigzag line, which doubtless is intended to represent undulation or rippling, and consequently in the old Hebrew, in which the Pentateuch was written by Moses or his descendants, the character, *mem*, is represented by a zigzag, undulating line. Gesenius, in his Hebrew Lexicon, asserts that the name of the letter *mem* signifies water, and that the most ancient figures of it everywhere resemble the rippling form of water. In the Ethiopian alphabet the same undulating character is called *mai*, that is "water;" thus then in the first instance the character of the Hebrews was not a letter, but a word or phonetic symbol implying the substantive "water;" and again referring to the signs on the zodiac you will find Aquarius, the water bearer, symbolized by two zigzag lines. Again, a certain



AQUARIUS.

character taken from the Chinese alphabet is evidently a coarse pictorial symbol of a two legged animal, and with the Chinese means "man;" their alphabet admits no individual letters, but consists of full symbols or words.

Dr. Lamb, the present master of Corpus Christi College, Cambridge, has recently published a book on the Hebrew alphabet, in which he traces back every letter to its original symbol or hieroglyphic. Most learned authors agree that the system of alphabets of every language sprang from symbols of sound and pictorial representations, as in the Hebrew *mem*; and even with Europeans who are in the constant habit of reading, the written or printed words act on our minds as hieroglyphics. The sight of a group of certain characters, for instance, to which we have been long accustomed, and which with us are merely phonetic hieroglyphics, or symbols of sound, immediately conveys to our minds the idea expressed without any conscious reference to sound or alphabetical arrangement. For example, the written or printed characters h, o, m, e, when presented to

the eye, without any reference to their individual sounds, convey to the mind ideas associated with that spot; and thus alphabetical language being established, a fresh application of its symbols was next invented.

De Costa states that with the ancients, letters representing numbers formed cabalistic names expressive of the essential qualities of those things they were intended to represent; and the Greeks in translating foreign names, whose cabalistic import they knew, rendered them by Greek letters, so as to preserve the same interpretation in numbers; this is curiously exemplified in the name of the river Nile. The fertility produced by the inundations of the Nile over the adjacent country caused this river to be considered a mystic representation of the sun, as the parent of all the fecundity of the earth; and therefore a name was given to it containing the number (365) of the days in the solar year. The Greeks thus preserved the name of the river Neilos (or Nile as we call it in English); opposite to each Greek character or letter is placed the number it represents, which added together give the exact number of days in the solar year. N 50, E 5, I 10, A 30, O 70, Σ 200—NEIAOS—365.

A work recently reprinted by John Allen upon the antiquities of the Jews, contains a very lucid illustration of the *Cabala Gemmatrica*. Although the ancient authority for it may not be generally known, the custom itself is practised to this day in merchandise, when it is desired to place secret marks or prices on goods; letters instead of figures are employed, such letters forming part of a cabalistic word. For instance, the word "Cumberland" contains ten letters; by giving to each letter a value in figures corresponding to the place it occupies, the word is capable of being extensively used for this purpose. C would represent 1, C and U 12, C and B 14, D and B 104, U and A 28, M R E 365, and so on to any useful extent—such are termed cabalistic symbols.

Having thus hastily glanced at the origin and history of symbols, together with some of the purposes to which they were applied, I will revert to the days of their first adoption, and deduce from the character and circumstances of Adam reasons for their limited employment in his day. Although the sentence had been passed that cursed the ground for his sake, and that in sorrow he should eat of it all the days of his life, yet his wants were few, and they were amply supplied; for the world was his and the produce thereof. The climate he lived under was such as to render no house necessary for his abode, he had none but himself to labour for, and the earth was yet fruitful; he had no conception of the principles of fraud, collusion, prevarication or ill design existing in the universe, since he knew them not in himself, and thus the means of protection against violence, of preservation and defence, were not necessary to him. The symbol of the Deity—for purposes of worship and the symbols of sound and gesticulation, enabling him to communicate with those around him, constituted the only way in which symbols could be useful to him. This early and happy period is thus described in Cook's translation of Hesiod:—

"Nor felt their mind a care, nor body pain;
From labour free they every sense enjoy,
Nor could the ills of time their peace destroy;
In banquets they delight, removed from care,
Nor troublesome old age intruded there.
They die, or rather seem to die; they seem
From hence transported in a pleasing dream.
The fields as yet untill'd their fruits afford,
And fill a sumptuous and unenvied board."

But with the multiplication of man increased his distance from his original purity; false conceptions of his Maker, and confusion of his accepted symbol—fire—with the Deity himself, sprang into existence. We read that the Magi of old, with Zoroaster, his priests and disciples—practising on the feeling inherent in fallen man of the necessity for a mediator or priest—converted their mysteries into the means of obtaining wealth and power, and preserved a knowledge of their priestcraft to themselves by the institution of signs, symbols, and

hieroglyphical figures; and hence arose the sacerdotal or fifth application of symbols to the use of man.

With the increase of man his wants increased, to be supplied only by his ingenuity and labour. Jabal was the father of such as live in tents, and was consequently the first of architects; his brother Jubal was the inventor of the harp and organ; Tubal Cain was the first artificer of metallic substances—and thus were instituted handicrafts, the value of which being in after time duly appreciated, they were preserved to their possessors by signs and symbols, understood only by themselves and such as they initiated into their mysteries; and here we perceive the sixth application of symbols to the use of man. The very word mystery is derived from the Greek *μυσται* the initiated, from *μύω* to close up, because they were bound to strict silence. Doctor Stukely, in his "Remains of Druidical Antiquities," states, "the first learning in the world consisted chiefly in symbols—the wisdom of the Chaldeans, Phœnicians, Egyptians, Jews—of Zoroaster, Sanchoniathon, Pherecydes, Cyrus, Pythagoras, Socrates, Plato, and of all the ancients that has come to our time—is symbolic;" and it cannot fail to be interesting to us as Masons to know that we in our science did not employ one single emblem or symbol which did not form a part of their varied mysteries. As operative Masons, such was the origin of our most ancient and honourable fraternity, the secrets of which were in the days of Solomon, and Pythagoras, as now, preserved by penal obligations, fresh on the memory of us all.

Nor let us lightly esteem the knowledge attained in the arts and sciences by our ancient brethren, since in many respects we can have little doubt that they far surpassed the present race of man. The beneficent Lord of the creation has ever fitted his creatures for their proper sphere of action, and when needful, has aided them with that light which cometh from above; witness the beautiful and exact geometrical rules observed by the bee in the formation of its cell—the regularity with which each inmate of the hive works cannot possibly be the result of reason or of tuition—it is the result of instinct given by the divine wisdom. Solomon, the wisest of men, declared that even in his day there was nothing new under the sun; and from all authorities on ancient history we find that the study of theology and science were combined in the teachings of secret associations. This knowledge was confined almost exclusively to the priests until the days of Moses, who, skilled in all the learning of the Egyptians, separated theology from science and appropriated a distinct tabernacle for the worship of the Most High. While making the furniture for this building, Moses received the command, "Thou shalt build an altar for burnt offerings, and hang a grating of brass in the midst thereof; under the compass of the altar shalt thou place it." The word translated "compass" is, in the original, *carcobb*; it occurs but twice in the Bible, consequently some difficulty is experienced in arriving at its precise meaning for want of parallel passages; all commentators, however, agree that it means a cincture or girdle which encompassed the top of the altar. Dr. Jennings, in his *Jewish Antiquities*, considers it to have been a metallic dome placed over the grate so as to concentrate the flame and thereby make it consume the smoke and stench which would otherwise arise from the burning of whole bullocks with their fat and flesh. Now where could such a contrivance be more needed than in the area of the Tabernacle—and from whom could so scientific a direction proceed but from the Grand Geometrician of the universe, the author and finisher of all science? The court of the Tabernacle was a hundred cubits long by fifty broad; it was divided into three parts, at the end of the most easterly being this immense altar, nearly nineteen feet square, capable of consuming whole oxen, within a few feet of the officiating priest (and but for some such contrivance as the above obscuring their view as well as that of the tribes,) within fifty-eight feet of their pride and glory, the beautiful veil of blue, of scarlet, and of purple, so covered in with curtains and badgers' skins as to prevent the escape of

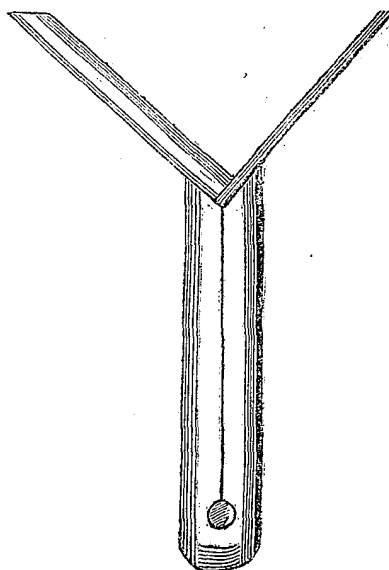
smoke and ensure its combustion. If the *carcobb* did mean such a compass or dome, we at once see that the principle of the patent solar lamp, consuming impure oil without smoke or stench, was practised more than three thousand years ago; affording one instance of the correctness of Solomon's observation.

From the earliest date of speculative Masonry, the working tools of the operative Masons have been used as emblems of our moral code, and symbols of our social duty. Pythagoras used to deliver a most excellent lecture on the emblem of an angle of ninety degrees, or a square placed on a plumb rule, forming a figure or letter, which symbolized the three stages of human life, and had a further reference to three steps or degrees of Masonry, on which I cannot write. The first stage was youth, open to the impressions both of good and evil. Youth is thus supposed to pass along the plumb line, or inferior limb of the figure, pursuing an upright course, and at present resting on the basis of good instruction, till he arrives at the square, or angle, whence two lines diverge, one to the right,

SYMBOL OF THE SQUARE AND PLUMB RULE.

the other to the left, supposed to be the period of maturity and age of discretion. The right represented the narrow path of virtue, which, did he choose, his life would be honourable, his death glorious and full of hope; but should he turn on the way of pleasure and carnal indulgence towards the left, which appears broader, more joyous and tempting, his course will be full of trouble and sorrows—loth and luxury will enervate his body, debase his mind, and poison his enjoyments; he will close his life in ignominy, and his memory will be covered with reproach.

In conformity with the custom of our master Pythagoras, we as speculative Masons have continued to employ our working tools as symbols of our moral code, attaching to each a meaning which, though hidden from the uninitiated, conveys to the well-instructed Mason lessons of morality and rules for his social comfort. Thus the square, the compass, the level, and the plumb line have each their separate significations, constituting a symbolical language too well understood by my readers to require elucidation. But as I propose to explain those emblems not generally understood, and to afford more extended views to some of those which are partially so, I proceed to the consideration of our beautiful tracing boards, which are strictly hieroglyphical symbols, composed of separate and individual parts, but forming a connected whole. In order to their being clearly understood, it will be necessary for me to revert to the astronomical opinions of our ancient brethren, and to explain the doctrine of metempsychosis founded upon them. According to the best authorities, the study of astronomy was most highly valued among the ancients; nor can we wonder at it when we reflect on the pastoral lives they led, the constant opportunities for watching the motion of the heavenly bodies, and the little else which offered itself to occupy their attention while keeping their flocks. O'Brien remarks that from this science were derived names for almost all periods of time by which to mark events. In the ancient language of Ireland (insisted on by this author to be same as that of Iran or Persia, spoken three thousand years since) there is scarcely a



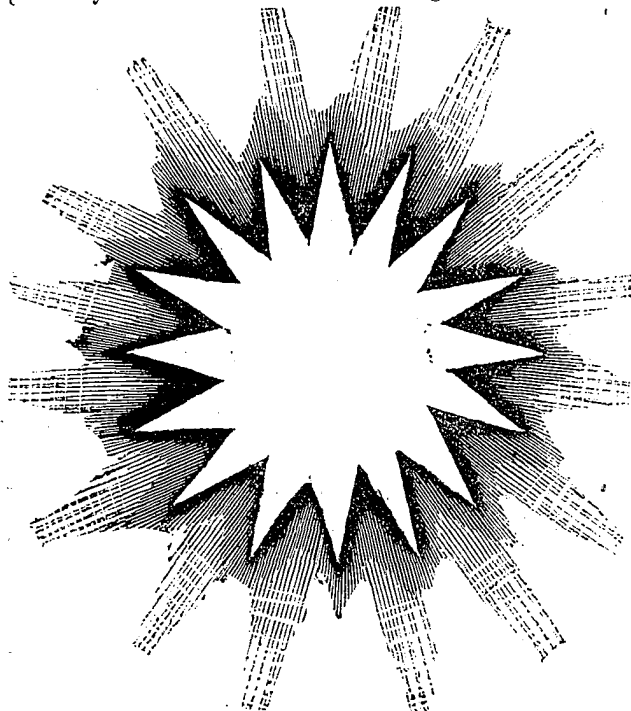
single term, from *la* a day, derived from *liladh*, to turn round, in allusion to the diurnal revolution, up to *blean* a year, compounded of *bel* the sun, and *ain* a circle, referring to its annual orbit—which does not associate the idea of its derivation with the planetary courses. The Latins also derived their terms for marking time from the seven planets of our solar system; *annus* a year, properly signifies a circle (whence *annulus* a ring), from the period in which it was supposed the sun moved round the earth, while the days of the week were *dies Solis*, or Sun-day; *dies Luna*, or Moon-day; *dies Martis*, or day of Mars, by us called Tuesday; *dies Mercurii*, or day of Mercury, our Wednesday, because the Saxons worshipped Mercury by the name of Woden, whence Wodensday or Wednesday; *dies Jovis*, *dies Veneris*, and *dies Saturni*, the days of Jupiter, Venus, and Saturn—thus completing the circle of what was then of the solar system. Of late years, since the motion of the earth around the sun has been acknowledged, the earth has been admitted among the number, and Uranus or the Georgium Sidus discovered by Herschel, completes the seven, in accordance with which advancement in the science, we depict on our tracing board, the sun, the moon, and seven stars; but the tracing board of our ancient brethren had only five stars,

Almost all the religions of the East inculcated the doctrine of the metempsychosis, or transmigration of the soul. The Hindoo sacred writings represent the whole universe as an ample and august theatre for the probationary existence of millions of beings who are supposed to be so many spirits degraded from the high honours of angelic distinction, and condemned to ascend through various gradations of toil and suffering, until they shall have reached the exalted sphere of perfection and happiness which they enjoyed before their defection. The metempsychosis was after three manners; the first when a soul enters a body already animated—thus it was that Herod the Tetrarch, imagined that the soul of John the Baptist, whom he had caused to be beheaded a little before, was entered into the body of Jesus Christ, in order to work miracles. The second manner of transmigration was when a soul set at liberty by the death of its former body and floating in mid air, enters a fresh body newly formed, either of a beast or of a man, by this means either to expiate some crime committed in another body, or to acquire a higher degree of sanctity. Calmet indeed asserts that the Jews believe this revolution to be perpetually repeated until the soul has acquired purity. The most famous Jewish doctors, he adds, still hold this doctrine, which was that of Pythagoras, Plato, and other philosophers of old. The third method is sidereal metempsychosis, when the soul having furnished its mortal probations is received into one of the seven planets or *boobuns*, and finally merging into the essence of the sun a complete absorption of it or perfect union of the glorified spirit with its Creator is permitted—this constituted the highest or seventh heaven. One sect, however, believe that for all purposes of ordinary bliss the third degree of *boobun* is sufficient; but that those whose piety has been very exemplary, may be admitted as far as the fifth, while those who have died martyrs in the cause of their religion are deemed worthy of the seventh. This doctrine was perhaps alluded to by St. Paul, when he speaks of having been caught up into the third heaven; he also says, "There is one glory of the sun, and other glory of the moon—one star differeth from another in glory."

The river Jordan in sacred history has ever been considered a type of baptism or regeneration from sin, and we read that Naaman was directed to wash in this river seven times, as if he had at each oblation undergone the metempsychosis. According to Josephus, the Tabernacle was fabricated to resemble the universe; he affirms, that the twelve loaves, ordered by Moses to be placed on the table were emblematical of the twelve signs upon the zodiac, while the seven lamps alluded to the seven planets.

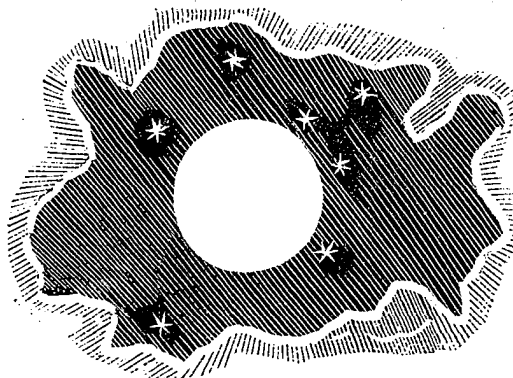
Almost every nation of the ancient world united in con-

sidering the planets to be the residence of departed spirits. The Magi of the Persians imagined the throne of the presiding principle, or God, to be placed in the sun, and that it was the paradise of the most perfectly blessed; it was always represented by an orb of gold, because the sun is the sovereign of the sky, and gold the king of metals; it was, moreover, placed by itself to indicate that its brightness was its own,



THE SOVEREIGN OF THE SKY.

and that the moon with the other planets derived their light from it; even the architecture of the ancients was moulded by this doctrine.



THE MOON AND SEVEN STARS.

The palace erected by Dejoces, the first king of the Medes, seven hundred years before Christ, in the great city of Ecbatana, was surrounded by seven circular walls, these walls by their number and decorations designated the seven planets, the five outermost were of the colours usually assigned to the five stars, while the two innermost were most gloriously decorated, the last of these was said to be of burnished gold to represent the sun, while the next to it was covered with plates of silver to symbolize the moon.

This doctrine of metempsychosis is undoubtedly of most ancient date. The author of the *Indian Antiquities*, declares it to be plainly revealed in the *Geeta*, an Indian composition, supposed to be four thousand years old. And thus the sun, the moon, and the five stars (with us seven) were symbols of the seven *boobuns*, or heavens, to which, in succession, according to his deserts, the soul of man migrated, until its final reception into the sun, the seventh heaven, or essence of the Deity.

In China, where the doctrine of metempsychosis is generally received, and where the science of astronomy is much cultivated, the greatest reverence is paid to the number nine, which they consider the perfection of numbers, being the square of three; but in all probability their high veneration for it arises from its being the *ne plus ultra* of their heavenly transmigration through the seven planets and the moon, to their finally merging in the sun. From Porphyry, we learn, that in the caverns, where by torchlight our ancient brethren performed their rites, they erected a high ladder which had seven gates or houses, according to the number of the planets through which the soul gradually ascended to the sun, the centre of the system; and here we perceive an allusion to the blazing star, or point within the circle. In our tracing board of the first degree we also perceive allusions to the ladder of many staves, but only to three principal ones, faith, hope, and charity. Thus there were three staves of ascent, five planets or stars, and seven *boobuns*. In the tracing board of the second degree, we have the winding staircase, by which, after having proved themselves worthy to the Junior and Senior Wardens, our ancient brethren were admitted to the inner chamber (another reference to the point within a circle) of King Solomon's temple, to receive the reward of their labour, clearly proving that (in conformity with the taste for astronomy and metempsychosis connected with it) this was a mere allegorical symbol of man's probation; and which I trust I have succeeded in proving worthy of our respect, as having originated in the most serious and religious persuasions of our ancient brethren.

NOTES ON LITERATURE, SCIENCE AND ART.

THE Duke of Bedford, who was elected High Steward of Cambridge in the room of Lord Macaulay, will take the oaths of office on the 11th of April.

At the request of the Senate of the University of Cambridge, the University Commissioners have authorized the suspension, for one year, of the election of two travelling bachelors on the foundation of Mr. William Worts. These bachelors were required to visit foreign countries, to take different routes, and to write, during their travels, a Latin letter in each year, giving an account to the university of the religion, learning, laws, politics, customs, manners, and rarities, natural and artificial, which they found worthy of observation in the countries through which they passed. The stipend was £100, payable for three years. This sum was a great help to such young students as desired to acquire more enlarged and enlightened views of life than can be obtained in the exclusive society afforded by a university. It is to be hoped, that the suspension of these bachelorships will not lead to their final abolition, though a beneficial alteration might be made in the present method of electing from each college in rotation. Lord Lyndhurst was a travelling bachelor, Mr. Wilkins, the distinguished architect and writer on Greek art, and Dr. E. V. Blomfield, the eminent classical scholar, were enabled by Mr. Worts's munificence to pursue their studies abroad. The Latin letters of the travelling bachelors are preserved in the university library. Many of them are elaborately drawn up, and some are accompanied by well executed drawings of antiquities and public buildings.

"The copy," says the London correspondent of the *Banffshire Journal*, "of Mr. Carlyle's two new volumes of Frederick is now in the hands of his publishers, Messrs. Chapman and Hall; but it will be a considerable time yet before the work in a perfected form reaches the public. Carlyle corrects, recorrects, alters, and punctuates, so scrupulously, that printers and publishers grumble, and the public grow impatient."

The "gushing eloquence" of the brilliant Spurgeon reduced to a literary form has purveyed a considerable quantity of hot water for that gentleman's use when he visits the United States. The "gifted" individual's sermons have been declared incendiary by the Southerners, and in some cases have been publicly burned by vigilance committees. Southern booksellers are packing up their consignments of Spurgeon's literature, and returning them to the publishers. The cause is Mr. Spurgeon's late anti-slavery letter. The *Montgomery (Alabama) Mail* says, "At four o'clock yesterday afternoon, by previous arrangement, there was a burning of the works of the notorious English abolitionist, Spurgeon, at the bookstore of Mr. B. B. Davis, Market-street. Mr.

Davis prepared a good fire of pine sticks in the rear of his store, and in the presence of several gentlemen—some of them true Baptists—about sixty volumes of Spurgeon were reduced to smoke and ashes.

The Abbe Hue, formerly a missionary in China and Thibet, and well known for his excellent work on this last-named country, has just died in Paris after a short illness.

The reception of Father Lacordaire as a member of the French Academy will take place in May. M. Guizot will reply to the address of the new academicien.

Messrs. Routledge have become proprietors of the careful editions of our old dramatists and poets which were brought out by the late Mr. Moxon at the suggestion of the late Samuel Rogers. On the 25th of April they will commence a two-fold monthly issue of the old dramatists and of the old poets, with biographical memoirs and illustrative notes, in one shilling numbers. Every complete work will contain a memoir and a portrait of the author. The first issue of the "Old Dramatists" will be No. 1 of the works of Ben Jonson, to be completed in twelve monthly numbers; and of "Old Poets," No. 1 of the works of Edmund Spenser, to be completed in nine monthly numbers.

Some time ago Mr. Henry Bradshaw, F.S.A., fellow of King's College, Cambridge, discovered among the MSS. in the university library, of which he is the keeper, a curious quarto volume, respecting which a very erroneous account has found its way into some of the public prints. The contents of the volume in question are: The Gospels according to the version of St. Jerome, in the Latin language, but written in Irish characters of the eighth or ninth century; the concluding portion of a mass according to the ancient Scottish rite, in a handwriting of the eleventh century; and a small cartulary of the clerics of Deer, in the county of Aberdeen. The last portion is the most interesting. It is chiefly in the ancient Gaelic language, and may be referred so far back as the middle of the twelfth century—one of the grants bearing date the 8th year of King David (1131-2). Mr. Bradshaw intends to edit the volume for the Cambridge Antiquarian Society, and not, as has been stated, for the Spalding Club. Mr. Bradshaw possesses an almost unrivalled collection of books—many of them of excessive rarity—relating to the history and antiquities of Ireland.

To the wealthy bibliophiles of England it will be a welcome announcement that the library of the late Dr. Carl Ritter is on sale. It is one of the most costly and numerous collections in the possession of a private individual in Europe, and especially remarkable for its treasures of geographical and ethnographical literature. The number of the volumes is 19,000, exclusive of maps. It is to be desired, in the interest of the heirs as well as in that of science, that the library be preserved as a whole. A catalogue may be obtained from any of the leading Berlin booksellers.

On Sunday, died in Howland-street, Tottenham-court-road, Mr. Henry Bridgeman, a member of the literary profession, who had long been suffering from paralysis, originally brought on by too severe an application of the mental faculties, and which had confined him to his bed for a period of five years. A few days previously to his decease, evidence was exhibited of softening of the brain, and, after indescribable suffering, death ensued. For his talent, amiability, and many excellent qualities, Mr. Bridgeman was universally respected, and his loss is deeply mourned by his family and friends.

A course of six lectures, addressed principally to teachers, is to be delivered at the South Kensington Museum, on the evenings of the 16th, 23rd, 30th, April, 7th, 14th, and 21st May, 1860. The subject and lectures will be as follows:—Lecture 1. Practical Plane and Descriptive Geometry, and their application to Mechanical and Machine Drawing, and Practical architecture—Professor T. Bradley, 16th April. 2. Mechanical Physics—Rev. B. M. Cowie, M.A., 23rd April. 3. Experimental Physics—Professor Tyndall, F.R.S., 30th April. 4. Geology and Mineralogy—Professor W. W. Smyth, F.R.S., 7th May. 5. Zoology—Professor Huxley, F.R.S., 14th May. 6. Botany—Dr. Lankester, M.D., F.R.S., 21st May.

The *Gazette* contains a Treasury warrant, making new regulations with respect to the rate of postage on books, publications, and works of literature or art. All packets consisting of books, publications, or works of literature or art, whether British, colonial, or foreign, and all packets consisting of printed votes and proceedings of the imperial parliament posted in the United Kingdom, not exceeding four ounces in weight, addressed to Gothenburg, or posted at Gothenburg addressed to the United Kingdom, may be transmitted by the post between the United Kingdom and Gothenburg (the sea conveyance being by British or foreign packet boat direct). And all such respective packets shall be transmitted

in conformity with and under and subject to certain regulations, orders, directions, and conditions, and the single rate of postage for the transmission of such packets shall be three-pence. A progressive increase of rate will be charged when the weight exceeds four ounces. No packet can be sent through the post which shall exceed two feet in length, breadth, or height. Should any packet be posted which shall be beyond these dimensions, or not in conformity with the usual regulations, it may be detained and opened, and, at the option of the Postmaster General, shall be either returned or given up to the sender thereof, and every such packet on being so returned or given up shall, at the option of the Postmaster General, be either free of postage or be charged with any rate of postage he may think fit, not exceeding the postage to which it would have been liable as a letter.

The Royal Society met on the 22nd ult., when Lord Belper was elected a Fellow. Sir Benjamin Brodie presided as usual. The following papers were read:—"On the Theory of Compound Colours, and the Relations of the Colours of the Spectrum," by J. C. Maxwell. "On the Insulating Properties of Gutta Percha," by F. Jenkins, Esq. "On Scalar and Clinant Algebraical Coordinate Geometry," by A. J. Ellis, Esq.

At the last meeting of the Asiatic Society, Colonel Sykes was in the chair, and the proceedings were highly interesting. Professor Dowson exhibited a variety of specimens of the arts and manufactures of Japan, brought from Jeddo by Capt. Creagh, of the 86th Regiment, who had kindly lent them for the inspection of the Society. These articles excited a great deal of interest, not only by their excellence and novelty, but by the surprisingly low prices at which they were purchased. Capt. Creagh, having been one of the first who visited Jeddo, made his purchases at something like the real price, before it was unduly raised by the demands and ignorance of foreigners. Among the articles exhibited was a cabinet, beautifully inlaid with different woods; a very good telescope, which cost about 1s. 6d.; a very neat little clock, worked by a weight, the index being a small pin, which, as it descends, marks the time upon a scale forming the front of the clock. As the length of the Japanese hour differs in various seasons, the clock is furnished with a series of scales, or figure plates, for accommodating it to these changes. The cost of this clock was 9s. There were also several specimens of illustrated books, the woodcuts of which were very neatly executed, and exhibited a good knowledge of perspective, as well as of drawing; also a large number of prints in colours, somewhat roughly executed, but spirited. These are sold at an exceedingly low rate, and show that the art of printing in colours is well known in Japan. The paper used for pocket handkerchiefs, and various other kinds of paper, attracted a great deal of notice for their fineness and extreme tenacity of fibre. There was also a very showy fabric, the wool of which was of silk and the warp of gilded and coloured paper, forming an excellent material for the decoration of rooms, tents, &c.

Sir Roderick Murchison presided at the meeting of the Royal Geographical Society on Monday last. The papers read were one by Dr. Livingstone on Lake Nyinyosi or Nyassa, and Shirwé, Eastern Africa, communicated by Lord J. Russell, F.R.G.S. The doctor and his party traced the river Shirwé up to its point of departure from Lake Nyinyosi or Nyassa; thirty-three miles only of cataract exist above Murchison cataract, from the sea of Kongone, 200 miles, to which there is at all seasons of the year a channel of from five to ten feet; after this the river continues smooth right into the lake, and it is stated that but little labour will be required to construct a road past the cataracts. Not only has a cotton and sugar producing country been thus opened up, but one that presents facilities for commanding a large section of the slave market on the east coast. Beyond Mount Zomba the land contracts into a narrow isthmus between the lakes Shirwé and Nyassa, the length of the former of which lakes is ninety miles, while that of the latter remains undetermined, though believed to be considerable; as they both lie parallel with the sea coast, the trade from the interior must cross the Shirwé at certain fords, thus supplying the means of stopping the slave trade, which was found to be rife in several of the districts traversed. A paper by the Baron de Bode, entitled "A Sketch of Hilly Daghestan, with an account of the Lesghi Tribes of the Eastern Caucasus," was exceedingly interesting, as a description of the people so lately connected with the names of Schamyl and Bariatinski. The chairman, Captain Spoke, Consul Petherick, from Khartum, and General Monteith having addressed the meeting, it was adjourned to the 23rd of April.

¶ Last Saturday the annual festival of the Artists' General Benevolent Fund was held at the Freemasons' Tavern. The Right Hon. W. E. Gladstone presided, and the number of gentlemen present was about

two hundred—a larger assemblage than has taken place for several years past. The company included Sir Charles Eastlake, Sir R. Murchison, the Earl of Stanhope, Charles Landseer, T. Creswick, F. Taylor, Mr. G. Hurlstone, and many other celebrities connected with the artistic world. The report stated that the income of the institution, which was founded in 1814, amounted last year to £1,893, and the sum of £1,028 was distributed during that period among the widows and orphans of deceased artists. Mr. Gladstone, it need hardly be said, received a most cordial welcome. His speech, on proposing the special toast of the evening, elicited fervent applause. He dwelt feelingly on the position of those whom it was the object of the institution to assist, and eloquently enlarged upon the elevating influences of art, the characteristics of its professors, and their peculiar claims on the sympathy and appreciation of the public. The right hon. gentleman's health, as chairman of the evening, was proposed by Earl Stanhope, and appropriately responded to; a variety of other toasts were, in the course of the evening, proposed and acknowledged. The subscriptions, in the aggregate, amounted to about £750.

CORRESPONDENCE.

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

MASONIC CONDUCT.

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

DEAR SIR AND BROTHER,—Allow me to offer congratulations on the accession to your staff of some able and learned writers since the commencement of the present series of the *Freemasons' Magazine* under its new form, by whose assistance you are able to publish series of papers interesting not only to members of the Craft, but to all who take delight in tracing to their origin, in bygone ages, many of the influences which even at the present day seriously affect mankind in an infinite variety of forms. Among these may especially be enumerated those on "Classical Theology;" "Freemasonry and its Institutes;" "Masterpieces of the Architecture of different Nations;" to which may be added some valuable selections from American writers, and an original and most instructive lecture on "Ancient British History," by Bro. G. H. Whalley, M.P. I frequently lend my copy to a non-masonic friend, a clergyman, who, though unwilling to concede all that I could wish as regards our Craft, is nevertheless able to peruse some of the articles with much pleasure, and to appreciate many of the beauties and advantages of our system. So much for your general, and, if I may so style them, unprofessional papers. Especially do I rejoice in the series—of which No. 3 appeared in your last number—entitled "Cursory Remarks on Freemasonry." This is peculiarly suitable, and ought to be eminently useful to the brethren, especially to those who have been recently initiated. I trust, therefore, that it will be continued, *ad infinitum*, in a variety of forms, even at the risk of some repetition, as there are constant additions to the Craft of men who cannot but benefit by the passing hints you furnish, and who have not the time, opportunity, or inclination, to turn back to what has appeared before the commencement of their interest in the subject.

I believe it is generally admitted that English Freemasons cannot be considered as a reading class of men, of which, in many ways, others, in common with myself, have had good proof; indeed some assert that even now too much is written upon the subject of Freemasonry. For them this may be the case, for I think they will generally be found to be mere ritualists, many of them, doubtless, charitable, well disposed men on the whole, willing to render support to our benevolent institutions, and assistance to distressed Freemasons, as well as to maintain good order and working in the Lodge, but fond of the dinner and of the sociability it induces, which they regard as prominent features in the advantages of the Craft. This is much to be deplored, and is most discouraging to such as have time and talent to devote to illustrations and expositions in especial works on the subject since, however disinterested they may be, they cannot be expected to render themselves liable to pecuniary loss—a result which, excepting under peculiar circumstances, is almost sure to attend Masonic publications. Your own serial has been a case in point, though it is manifestly much less liable to failure than other works, because so many Masons are interested either in the dissemination or in the acquisition of a knowledge of passing Masonic events. This circumstance then offers a means of enforcing a due observance of our principles and practices on a large class of the brethren

who are not otherwise accessible, of which you are evidently quite aware.

Your remarks have embraced punctuality of attendance at Lodge meetings, conduct while in our solemn assemblies, knowledge of our rites and ceremonies together with the means of recognition—and collaterally other important points. Doubtless you have marked out for yourself a course of subjects which must as a matter of necessity embrace one, that, as regards the opinions formed of us by the external world, our claim to respect, and the consistency between our professions and our practices, is of the utmost importance; for until our members are keenly and sensitively alive to it, we really deserve and must expect to be subjected to the scorn and contempt of such as can prove the failure of our system to induce correct thoughts and habits on the part of its professors. The sceptic on points of Christian doctrine, who may nevertheless comport himself in accordance with the moral law, will tell us that he declines to join our fraternity because he practises all that we enjoin, and observes no additional advantageous fruits from our teaching: the religious fanatic, who looks upon a good life as the consequence only of an attachment to some favourite and particular *ism*, to the profession of some especial faith, will regard our "peculiar system of morality" as a delusion, and point to individual instances as a corroboration of his assertion, not indeed without some reason, unless he can be silenced by refusal on our part to acknowledge and to cooperate with those who clearly evince their unworthiness to participate in our privileges; unless he can see that, if not disowned, they are at least kept down in subordinate positions. When, on the contrary, he finds them occupying places of authority, he may fairly conclude that the society does not act up to its professions, and is careless of its reputation as it may be judged by the standard of individual members.

You observe in your last number, "The candidate for admission into Masonry may be considered to be in a state of mental darkness respecting our secret rites, signs, tokens, &c., and the beautiful system of morality peculiar to them. But as he passes through the ceremony of his initiation the scales fall from his eyes, a new world of moral grandeur is opened out to him, and a heavenly light dawns upon his mind." Such is in truth the theory, and such ought to be the result, in any well regulated mind which is capable of receiving moral impressions, but the case I have mentioned shows that exceptions are possible, though I would fain hope that they are rare. It appears to me a solemn duty on the part of every member of a Lodge to express in the most forcible manner his disapprobation, and to endeavour by gentle means when possible, to put a stop to all impurities which sap the foundations of society, and are hostile to the public welfare, especially to the interest of Freemasonry. A brother in any position of authority, whose private conduct will not bear scrutiny, does more mischief to the Craft than can be repaired by the consistency of a thousand of its members, or than by any statement of our real views, as given in the published charge to a candidate at the close of his initiation.

A quotation of a few lines will not be inapposite in this place. "Happily, in most districts, to be a Mason is deemed honourable; it is to be feared that there are some few where it is at the least equivocal. The same care ought to be taken in the election of a Master of a Lodge, indeed in promotion to any office. If a man, known to be in authority, leads a discreditable life, those who belong not to us will not hesitate to point him out with the finger of scorn, as receiving the approval of a so called moral institution, and they will not unreasonably stigmatize the whole body as sanctioning his vices, and accounting them venial by his appointment to rule over it."

These are delicate subjects, I am aware, but it is maintained that any open and serious derelictions of the kind are too damaging to our cause to be lightly passed over, or disregarded as being isolated cases, which cannot seriously affect the interests of the society. They are difficult to deal with, and no offensive step should be taken until every kind and charitable effort has been made to check the evil, and remove the stigma; but if unsuccessful, the duty of action becomes no less imperative on a Lodge which contains a member who so offends against the laws of God, against public morality and decorum, as well as against the sacredness of his Masonic obligations.

In conclusion, though you, sir, in confidence know my name and address, and also my Masonic character and antecedents, I think it well, in a case of this kind, to furnish no information publicly which may fix what has been said on any person or locality. It may be received or applied in any case where necessity exists.

Yours obediently,
P. M.

March 26th, 1860.

THE GRAND STEWARDS' LODGE.

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

DEAR SIR AND BROTHER,—Allow me to congratulate you personally for the great success achieved by the Grand Stewards' Lodge on their last public night. To Bro. Hewlett and yourself this resuscitation, this rattling together of the dry bones, is mainly due, and I think it may now be said that the Grand Stewards' Lodge bids fair to take its ancient position in the Craft as the fountain and source of the most correct and legitimate system of working.

The testimony of Bros. S. B. Wilson and John Savage to the value of the labours of the Grand Stewards' Lodge, now sets at rest the question of its standing first of all Lodges of Instruction. And the suggestion that Bro. Wigginton threw out at the refreshment table, to the effect that the Grand Stewards' Lodge should be induced to hold meetings in some of the large towns in the provinces, though very valuable, seems to me very difficult of execution. This much, however, is certain, the Grand Stewards' Lodge must never again retrograde; it has shewn unmistakable signs of vitality, and in its new strength of purpose must

"Awake, arise, or be for ever fallen."

The supremacy of the Lodge being now assured, it becomes a question how the lead is to be maintained; and as I doubt not suggestions to this end will meet with your consideration, I will propose to you those which have occurred to me.

In the first place there are numbers of well known Masons who would value, beyond anything that could be offered to them, some public recognition of their ability as working Masons; and if the Grand Stewards' Lodge would take upon themselves to reward such individuals, twice yearly, the honour would be eagerly sought, as few could attain it. My plan is, therefore, that the Grand Stewards' Lodge should apply to the M.W.G.M. for leave to confer a jewel—which might be worn at all Lodges—on the most proficient working Mason, and that the jewel should be one of simple appearance, bearing an inscription, such as, "Presented to Bro. ———, by the Grand Stewards' Lodge, for his eminence as a working Mason. March (or December) 18—." Or, supposing you would take a wider field in the object of Masonic knowledge, I would still keep to the plan of the jewel, but, as the Prestonian lecture is now one of the shams of the age, I would suggest that the jewel be given for the best essay on some point or points of Masonic ritual or history which the Grand Stewards' Lodge should select, and that the essays sent in should be subject to the decision of a committee, appointed by the Lodge, whose award should be final. And the successful competitor should read his production on a night chosen by the Lodge, whose W.M. should, at its close, then present him with a jewel bearing an inscription similar to the former, but with the difference of substituting "prize essay" for "eminence as a working Mason."

Trusting you will excuse the crudity with which the above is put forward, which is prompted by a desire of seeing the Grand Stewards' Lodge retain the hold they have once more established among Craftsmen, I am, dear Sir and brother, yours truly and fraternally,

FIAT LUX.

CURSORY REMARKS OF FREEMASONRY.

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

DEAR SIR AND BROTHER,—I beg to congratulate you on your timely and instructive "Cursory Remarks on Freemasonry," and also to inform you that they have already done a vast deal of good. They are working quietly, but certainly; and a desire has taken hold of many a young Mason for a further insight into the mysteries of our beloved Order since their appearance. I trust you will continue them for some weeks to come, and when completed, I feel convinced that Grand Lodge would confer an incalculable benefit on Freemasonry by having them reprinted, in pamphlet form, and distributed liberally amongst the Craft. The cost would be trifling when compared to the immense advantage accruing from their careful perusal. Trusting that my suggestion will meet the approval of Grand Lodge,

I have the honour to remain, yours fraternally,

Skibbereen, Cork, March 29th, 1860.

J. W. P.

PROVINCE OF DEVON.

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

DEAR SIR AND BROTHER,—The following appeared in a Plymouth daily paper, *The Western Morning News*, last week:—

"The Rev. J. Huyshe, Deputy Provincial Grand Master for Devon and Cornwall, accompanied by the Provincial Grand Secretary, is expected in Plymouth to-day (Wednesday). The Provincial Officer will

at two o'clock in the afternoon, go to Lodge Brunswick, in the Union-road, when a question of Masonic discipline has to be determined. At four o'clock he presides at a Masonic dinner at Chubb's Commercial Hotel, Old Town-street, and in the evening he will go to St. George's Hall, where there will be an encampment of Knights Templar."

I consequently eagerly looked over your *Magazine* on Saturday, but found no mention of the visit to decide discipline at "Lodge Brunswick," or of the dinner, but the Encampment has its report. Did any visit to Lodge Brunswick on the score of correctional discipline take place, and if so, what was its nature and effect?

I am, dear Sir and Brother, yours fraternally,
A DEVONSHIRE INQUIRER.

THE MASONIC MIRROR.

MASONIC MEMS.

NEW LODGES.—The M.W.G.M. has been pleased to grant warrants for the following new Lodges since the publication of the Calendar for the present year.

- No. 1105. St. Andrews, Swan Inn, Biggleswade.
- No. 1106. Carnarvon, Black Dog, Havant.
- No. 1107. Hamilton, Spanish Town, Jamaica.
- No. 1108. Homer, Smyrna, Asia Minor.
- No. 1109. Cabbell, Star Inn, Norwich.
- No. 1110. Salisbury, Salisbury, N. Brunswick.
- No. 1111. United Good Fellowship, Rose and Crown, Wisbeach.
- No. 1112. Craven, Private Room, Shipton.
- No. 1113. Yarborough, Old Ship, Brighton.
- No. 1114. Eden Valley, King's Head, Appleby.
- No. 1115. New Concord, Rosemary Branch, Hoxton.
- No. 1116. Parritt and Axe, George Hotel, Crewkerne.
- No. 1117. Blair, Raglan, Hulme, near Manchester.
- No. 1118. Royds, Spring Gardens, Wandle.
- No. 1119. Robert Burns of Australia, Sydney.
- No. 1120. Philanthropic, Angel, Abergavenny.

The R.W. Bro. Hall, P.G. Reg., and Prov. G.M. for Cambridgeshire, will consecrate the Lodge of United Good Fellowship (No. 1111), at the Rose and Crown Hotel, Wisbeach, on Wednesday next.

The fifteen sections will be worked at the Globe Lodge of Instruction, on the 12th instant.

On the 20th instant, the fifteen sections will also be worked at the Robert Burns Lodge of Instruction entirely by members of the parent Lodge.

METROPOLITAN.

NEPTUNE LODGE (No. 22).—At a regular Lodge, held on Thursday, March 29th, Bro. John Boughey, W.M., presided, and there was a large amount of business. Messrs. James Duke Gould, Edward Hughes, William Worth, Joseph Levy, and Alfred Lloyd, were initiated; Bro. Pick was passed to the second degree; and Bros. Allingham, Constable, and Whittaker were raised to the degree of Master Mason. A proposal for a joining member having been offered, Bro. Bone, P.M., gave notice of his intention to move that the Lodge be limited to sixty members. The labours of the evening having been gone through, the Lodge was duly closed, and the brethren adjourned to dinner. After the cloth was removed and the usual loyal and Masonic toasts disposed of, the Worshipful Master gave "The health of the Initiates," and alluded to his gratification in having the honour to receive at one Lodge so many new members. To this, Bro. Hughes, in reply, said—"Some were born to greatness, some achieved greatness, and some had greatness thrust upon them; the last category was his, in having, on his first admission, to be the mouthpiece of four others; embodying their feelings with his own, he was perfectly satisfied with his entrance into Masonry, and from his heart he thanked them." Bro. Farran rose and called on the brethren to join in a toast to the health of the Worshipful Master; the manner in which Bro. Boughey had gone through the arduous business of the day was, he was sure, highly gratifying to every one present. The Worshipful Master, in responding, said no efforts should be wanting on his part for the maintenance of the high character which the Neptune Lodge had for good work; he was sensible that the brethren kindly looked over his shortcomings and noticed his intentions; however he was glad to find his diligence thus favourably rewarded. Bros. E. Muggeridge, P.M. No. 215; How, Prov. Dir. of Cers., Herts; R. H. Wilkins, No. 576; R. D. Perry, No. 1,070; F. Belcher, of a Lodge at Nuremberg; Alfred How, No. 155; and two Australian brethren, were present as visitors; and in responding to the toast of welcome, Bro. How said, "As representing the guests, he was desired to convey the pleasure they all felt in having been enabled to witness the excellent working of the Worshipful Master and his officers; he referred to the notice to restrict the further increase of

the Lodge, and noticed the example of the Old Concord, which, like the Neptune, had increased its numbers in a short space of time, until, having reached a hundred, rather than refuse the accessions constantly offered, had founded a New Concord, which was commenced with most favourable auspices." In responding for "The Past Masters," Bro. Osborn, the father of the Lodge, said he was not disposed at present to fix a limit to its numbers, but rather adopt Bro. How's suggestion and, when they reached a hundred, found a Young Neptune. (Cheers.) The Tyler's toast concluded a most agreeable evening.

OLD CONCORD LODGE (No. 201).—At a meeting of this flourishing Lodge, held on Tuesday, April 3rd, Bro. W. Swainston, W.M., presided, and was well supported by all his officers and several Past Masters; Messrs. Joseph J. Jay, and Charles W. Boosey, were initiated. Bro. W. Dawson was passed to the second degree, and Bros. Lee, Sandow, Roberts and Stubbs were raised to the degree of M.M. On the W.M. rising prior to the close of the Lodge, Bro. E. W. Davis, J.D., read the following letter which he had received from Bro. Morin—who had undertaken the stewardship of the Girls School Festival—then on the continent. "Worshipful Master and Brethren—In answer to the question asked, and the challenge so to speak given, allow a brother to reply that he has something very important, highly beneficial, and preeminently for the good of Freemasonry in general, and of this Lodge in particular, urgently to bring before you upon this evening. I shall show you in the first place, what is so greatly for the good of our worthy and Worshipful Lodge in particular; we are a superlatively worthy Lodge; no brother, I feel sure, but estimates it as such: our renown is good in the provinces, as a visitor on a recent occasion told us. We are a numerous Lodge; is not that a sign of our worth? We are a business-like Lodge, an industrious brotherhood; is not that a sign of our worth? We are a prosperous Lodge; is not that a sign of our worth? We are a harmonious Lodge; and is not that a sign of our worth? Yes, brethren, harmonious by name, and doubly harmonious by nature; we are agreeably, sociably and amicably harmonious; we meet together as brethren of our ancient Order ought to do; we dine together, we dance together, we combine business and pleasure. I said we are doubly harmonious—witness the soul-inspiring Masonic song of our worthy Secretary, as he can and does sing it, and the free and welcome harmonies of our musical brethren, and then say if the Lodge to which you have the happiness and good fortune to belong is not a most worthy and Masonic body, and properly entitled The Old Concord Lodge. Now W.M. and brethren all, seeing we are members of such a Lodge, it is, I humbly submit, our duty, as well as I trust our earnest desire, to uphold our Lodge, and that not in a niggardly sense. It is for the good of this Lodge in particular that I address you, as present in spirit among you. Let us now and at all times uphold the reputation of our Lodge, and in so doing stimulate others to do the same, and so uphold the good of Freemasonry in general. Now to the 'profit'; what is, my brethren, to those who are newly initiated and are able, so great and glorious a gift as to have the heart ever ready to receive the appeals of the needy, and the hand ever ready to assist the distressed. Let us all who have the opportunity, listen to Bro. Crew's eloquent address. My business now is to exhort you to foster and aid me, your own ambassador, as Steward for the approaching festival on behalf of the Girls School. There is no charity so entitled to our support as this; and therefore I pray you let your sympathy flow in behalf of your less fortunate brothers' offspring. Let the overflowing streams of your compassion leave a golden sediment behind, an auriferous deposit, which I hope to find settled down in tangible hard cash, on the occasion of my rendering an account of my stewardship. I hope no initiate has come among us but with a desire to do himself and his chosen Lodge honour. I trust every brother on our roll will answer my appeal, and that no desertions may be recorded—that it may be said the Old Concord is as noble as it is numerous. Now on my way to the sunny south, W.M. and brethren—farewell. T. MORIN." After some general business and receiving proposals for admission of new members, the Lodge was closed in peace, harmony, and brotherly love. The brethren present, numbering about fifty, shortly afterwards reassembled around the W.M. at their well spread dinner, and after the removal of the cloth, and an expression of gratitude to the G.A.O.T.U., from the Chaplain and S.W., the W.M. gave "The Queen and the Craft," which was followed by the National Hymn. The W.M. then in proposing "The M.W. Grand Master," referred to his observations at the last meeting, and said that the result of the election proved the universal good feeling all entertained for the Earl of Zetland. "The health of the Initiates" having been given with much kindness and cordial greeting by the Worshipful Master, Bro. JAY first rose, and said he could not but feel, as every Englishman must necessarily, the warm and gratifying manner in which he had been received into the charmed circle of Masonry, and that such a reception deserved thanks of no ordinary kind; in truth he was compelled to acknowledge that the favour and benefit was not only above his merit but even above his gratitude, if that were to be judged by words that must express it. He was then so overpowered that he must trust on some future occasion better to acquit himself. Bro. BOOSEY gave expression to similar sentiments, and offered his grateful thanks for the kind reception he had met with. The WORSHIPFUL MASTER then said that the Old Concord was second to none in the hospitable reception of visitors, and he called on the brethren to give a cordial greeting to Bros. How, Stuart, Oelise, of the Minerva Lodge of Cologne, and Marshall. To this Bro. How, having been called on, in reply tendered the united thanks of the

visitors for the entertainment in Lodge as well as at the dinner; and he, referring to the recent establishment of the New Concord, said, one of the old poets, comparing societies and men with trees, said, "The old stock must needs decay, and sprigs become new stocks for us to glory in their fruitful issue." But it was gratifying to find such was not the case in this instance, as, although so vigorous a stock had been thrown out as the New Concord, the day's proceedings proved the vitality of the Old was in no wise injured. Bro. MANEY then said, although as a matter of course he was about to propose the health of the W.M., that it was a toast that without another word they would heartily respond to, as they must be highly satisfied with the way in which Bro. Swainston discharged the duties of his office. To this the W.M., in reply, said that it afforded him a great amount of pleasure to see his efforts thus appreciated, and assured the brethren he should ever use his best endeavours to deserve their applause. The W.M. then in complimentary terms proposed the health of their excellent S.W. and Chaplain, and referred to the fact of the recent testimonial of affection and esteem presented to the reverend brother by the attendants of his church, in the presentation of which the name of his amiable wife was introduced as also deserving their kind regard. The Rev. Bro. LAUGHLIN replied in his usual style of fervid eloquence, and stated that during the six years of his membership he had been invariably as kindly greeted. The reason for the favourable way in which his services were noticed was, that in the outer world he carried out the principles of Masonry. He could not but allude to the kind and respectful way in which ministers of religion were always received in the Lodge, which to him was most pleasing. He particularly addressed some observations to the newly initiated, and cautioned them to understand that we do not say Masonry is a substitute for religion; but he conscientiously assured them it was an admirable handmaid to it. He told them that Freemasonry was an association of men united for the holy purpose of doing good to all, and that they were to be especially careful of those of the household. He referred to the proofs in holy writ that there was an inner circle, which when admitted to and the Masonic principles fully carried out, was the nearest approach man could make to eternal happiness. He solemnly assured them that in entering into Freemasonry they had joined an association of good men. He also referred to the charges made by the outer world against our feasting and excess; but to that he would answer, he had never in Freemasonry witnessed a sight that, as a minister of religion, would cause him to blush. To the health of the Past Masters Bro. MANEY responded, and the W.M. then, in eulogistic terms, proposed the health of their esteemed Secretary, the W.M. of the New Concord, and his officers. Bro. EMMENS, in responding, referred to the hearty support the parent Lodge had given to its offspring. He said, in founding it none of them had any intention of deserting the mother Lodge, and he hoped that the business would be such as to show the progeny was no disgrace to its parent. The Officers' and the Tyler's toast concluded a long evening's proceedings.

UNIVERSAL LODGE (No. 212).—The members of this old Lodge held their usual meeting at the Freemasons' Tavern on Friday, the 23rd instant. The Lodge was opened by Bro. Barrett, W.M., in due form and with solemn prayer in the first degree, when Bro. Wharton, P.M., proceeded in a most impressive manner to install Bro. Alfred L. Dickens in the chair. After his installation the W.M. appointed the following officers:—Bros. Pike, S.W.; Parkinson, J.W. and Secretary; Griffiths, S.D. The W.M. then said he should defer filling up the other offices until the next meeting of the Lodge. Mr. George Augustus Sala, who had been proposed by the W.M. and seconded by Bro. Parkinson, was then initiated into the Order. In the course of the evening the W.M. in proposing the health of the newly initiated brother, congratulated the Lodge upon having gained a member so eminent for his talents as Bro. Sala—an author, whose writings are familiar wherever the English language is spoken or read. Bro. Sala, in an eloquent speech, expressed his gratification at being admitted a member of the fraternity, and by his appreciation of the ancient ceremonies and solemn ritual of the Order, displayed all the elements of a trustworthy and zealous Mason. The W.M. gave out some names well known in literature as candidates for initiation at the next meeting; several visitors were named as joining members, and before separating, the brethren congratulated the W.M. upon the prospect of his Lodge speedily becoming one of the most popular in the Craft. Among the visitors present were Bros. Jerwood, Past Grand Steward, and P.M., 183; Crew, and Phillips.

NEW CONCORD LODGE (No. 1115).—Our attention has been called to the furniture and ornaments of this new Lodge, manufactured by Bro. Platt, of Beaufort-buildings, which are certainly most chaste and elegant, reflecting equal credit on the designer and the liberality of the Lodge.

PROVINCIAL.

CHANNEL ISLANDS.

JERSEY.—Lodge *La Césarée* (No. 860).—The regular monthly meeting of this Lodge was held on Thursday, March 29th, and was called at an early hour, in anticipation of much work, as there appeared on the summonses notice of one initiation, one passing, and four raisings, besides other matters of routine business. The candidates for the two former did not however make their appearance. The chair was occupied by the W.M., Bro. Le Cras; that of S.W., by Bro. Schmitt, P.M., subse-

quently by Bro. Kernick, and lastly by the proper officer, Bro. Baudains. Bro. Bine, with his accustomed punctuality, was in his place as J.W. The Lodge was opened in the first degree soon after five o'clock. The minutes of the last regular meeting on February 23rd, were read and confirmed, and those of three emergency meetings held February 27th, and 28th, and March 5th. The Lodge presented the accustomed emblems of mourning, in memory of the late Bro. Asplet. The Lodge was then opened in the second degree; the chair was taken by Bro. Schmitt, and the usual questions having been put, were satisfactorily replied to, as a test of proficiency, by Bros. Edward C. Richards di Ruffo, George Dumaresq, Pierre A. Lehoux, and Philip E. de la Perrelle; these brethren then retired, and the Lodge was opened in the third degree. The candidates, having been readmitted, were raised with much impressiveness and solemnity to the sublime degree of M.M., a portion of the ceremony being administered to each separately. Bro. Dr. Hopkins, P.M., addressed the Lodge as a visitor, and announced a present from Bro. Kelly, P.M., and D. Prov. G.M. for Leicestershire, of a pamphlet containing the details of the ceremony and proceedings at the consecration of a new Masonic hall at Leicester. A vote of thanks to Bro. Kelly was passed unanimously. Bro. Dr. Hopkins then referred to a pamphlet which he had published, with a dedication to Lodge *La Césarée*, containing the biography of the late Bro. J. Asplet, the proceedings at the funeral, and the orations delivered on the occasion. He had much satisfaction in mentioning that his undertaking had been completely successful, and consequently he was able to offer to the Lodge the sum of two pounds four shillings, the profit arising from the sale, to be devoted to some Masonic purpose, to which amount he hoped to make an addition at a future meeting. He further felt it a duty to inform the Lodge, that on the Sunday after the funeral, a popular clergyman in St. Helier had from the pulpit thought proper to caution his hearers against connecting themselves with the society, and against allowing themselves to be "misled by such professedly religious displays." A correspondence ensued, which was published in the *Freemasons' Magazine* of February 24th, with the consent of the clergyman in question, the Rev. R. Bellis. Bro. Hopkins concluded his remarks by expressing his obligations for the kind invitations he had constantly received to visit the Lodge, as well as for the fraternal reception he had ever met with during the period of his residence in Jersey, of which he had frequently availed himself, and was so impressed with the manner in which Masonic principles were carried out, and the solemn ceremonies were conducted, that he was desirous to be admitted as a joining member. In compliance with this wish, the W.M. proposed, the S.W. seconded, and all the brethren present rose to support the nomination. Resolutions were carried unanimously to the following effect:—"That the members of Lodge *La Césarée* desire to record their gratitude to Bro. Dr. Hopkins, P.M., for the kindness which was shown by him to the late Bro. J. Asplet during his last illness, for the publication of his pamphlet, and for the numerous services which he has rendered and still continues to render to the Lodge." The Lodge also requested the W.M. and the Wardens to prepare a vote of thanks inscribed on parchment for presentation to Bro. Hopkins. The Lodge was then resumed in the first degree. Bro. Kenrick read a letter from Bro. Ratier, expressive of his regret that important law business had prevented his delivering the funeral oration on the recent melancholy occasion, at the same time conveying the high estimation in which he held the deceased brother. He hoped in the course of a few days to be able to revisit Jersey, and thus for a short time to renew intercourse with his Masonic brethren. A vote of thanks to the Prov. Grand Master, Bro. J. J. Hammond, for his kind assistance and attention in reference to the proceedings at the recent Masonic funeral, was carried unanimously; also one to Bro. Miller for his generous consideration in placing a portion of his house at the disposal of the Lodge on the same occasion; and lastly, one to Bro. Bridgman, for his efficient services as organist, and to Bros. Lott, Ch. Johnson, Perrot and Hoskins, for their gratuitous assistance in carrying out the musical arrangements. The Lodge was closed, and the brethren proceeded to refreshment, at which they were honoured by the company of the Prov. Grand Master, who was unavoidably absent during the hours of labour.—H. H.

KENT.

FOLKESTONE.—Temple Lodge (No. 816).—At a Lodge of emergency, held at the Clarendon Hotel, at seven o'clock on Monday evening last, Bro. W. Boutcher, the Past S.W., was duly installed as Worshipful Master for the year ensuing. The Lodge was opened by the W.M., Bro. J. Hoad, Prov. G. Supt. of Works, and the ceremony of installation was most ably performed by Bro. J. Cooke, P. Prov. S.G.W. The Worshipful Master then proceeded to invest his officers for the ensuing year: Bros. H. Stock, P.M., P. Prov. G. Supt. of Works, S.W.; F. S. Tulputt, J.W.; T. Latham, S.D.; T. Kelsey, J.D.; H. Flaherty, P.M., I.G.; J. Warrington, Sec.; and J. English, Treas.; after which the Lodge was closed down, and the brethren retired to refreshment. Among those present were Bro. W. H. Grant, No. 34, P. Prov. G. Reg., Jersey; and Bro. Matthews, J.D. No. 149, Margate.

YORKSHIRE (WEST.)

PROVINCIAL GRAND LODGE.

THE annual meeting of the Provincial Grand Lodge of West Yorkshire was held in the Masonic Hall, South Parade, Huddersfield, on Wed

nesday, the 28th of March. There was an unusually large attendance of brethren, amongst whom were:—the Right Hon. the Earl of Mexborough, R.W. Prov. G.M.; George Fearnley, *M.D.*, Dewsbury, Deputy Prov. G.M.; W. H. Bailes, No. 162, Sheffield, Prov. S.G.W.; Bentley Shaw, *J.P.*, No. 342, Huddersfield, P. Prov. S.G.W.; John Lee, No. 382, Leeds, P. Prov. S.G.W.; Rev. A. F. A. Woodford, *M.A.*, No. 382, Leeds, P. Prov. S.G.W.; William Gath, No. 379, Bradford, Prov. J.G.W.; J. Peace, No. 342, Huddersfield, P. Prov. J.G.W.; J. F. Armitage, *J.P.*, No. 342, Huddersfield, P. Prov. J.G.W.; W. W. Widdop, No. 342, Huddersfield, P. Prov. J.G.W.; J. Franklin, No. 73, Halifax, P. Prov. J.G.W.; Henry Farrar, No. 379, Bradford, P. Prov. J.G.W.; W. H. Aston, No. 365, Huddersfield, P. Prov. J.G.W.; Rev. Joseph Senior, *LL.D.*, No. 727, Wakefield, P. Prov. J.G.W.; Prov. G. Chaplain; Rev. Henry de Laval Willis, *D.D.*, No. 379, Bradford, Prov. G. Chaplain; William Perkin, No. 382, Leeds, P. Prov. G. Registrar; William Dixon, No. 529, Morley, Prov. G. Treasurer; R. R. Nelson, No. 251, Dewsbury, Prov. G. Secretary; Henry Smith, Nos. 379 and 543, Baildon, Prov. S.G.D.; &c., together with about thirty other P. Prov. G. Officers, and one hundred and fifty other brethren of this province, from Lodges, Nos. 73 and 656, Halifax; 162 and 373, Sheffield; 174, Meltham; 251, Dewsbury; 298, Doncaster; 322, Heckmondwike; 330, Batley; 342, 365 and 763, Huddersfield; 364, 382 and 384, Leeds; 379 and 874, Bradford; 386, Stansfield; 422, Saddleworth; 529, Morley; 543, Baildon; 332, Keighley; 575, Slaidburn; 727, Wakefield; 877 and 1052 Cleckheaton; 937, Holmfirth; and 1112, Skipton.

The minutes of the Prov. Grand Lodge, held at Doncaster on January 4th, and which contained a resolution of a grant of one hundred guineas from the funds of the Prov. Grand Lodge to the Royal Freemasons School for Female Children, were read and confirmed unanimously.

This province will be represented at the forthcoming festival of this charity, as stewards, by R.W. Bro. George Fearnley, *M.D.*, D. Prov. G.M.; V.W. Bros. David Salmond, Prov. S.G.W.; Robert H. Goldthorp, Prov. J.G.W.; Thomas Robinson, Prov. G. Reg.; Bro. Richard Morris, W.M. No. 298, Doncaster.

After the general routine of business, a Charity Committee was formed of one member selected from every Lodge in this province, who were at once desired to retire and elect from themselves a chairman and secretary, and on doing so, Bro. the Rev. A. F. A. Woodford, *M.A.*, and Bro. R. R. Nelson, were respectively appointed to those offices, and on being put to the vote, Heckmondwike was selected as the most central place for meeting, Bro. J. Booth guaranteeing every accommodation and a hearty welcome, and on returning to the Lodge to announce the result, were received with marks of approbation.

A grant of £10 was made to relieve an aged brother.

V.W. Bro. Wm. Dixon, P.M. No. 529, P. Prov. G. Reg., was unanimously elected Treasurer for the twelfth time.

The R.W. Prov. Grand Master then appointed and invested as Prov. Grand Officers:—V.W. David Salmond, P.M., No. 379, P. Prov. G.S.B., Prov. S.G.W.; V.W. R. H. Goldthorp, P.M., No. 1052, P. Prov. S.G.D., Prov. J.G.W.; V.W. Rev. H. de Laval Willis, *D.D.*, Nos. 379 and 874, P. Prov. G. Chaplain, Prov. G. Chaplain; V.W. Rev. A. F. A. Woodford, *M.A.*, P.M., No. 382, P. Prov. S.G.W., Prov. G. Chaplain; V.W. William Dixon, P.M., No. 529, P. Prov. G. Reg., and P. Prov. G. Treas., Prov. G. Treas.; V.W. Thomas Robinson, P.M., No. 763, Prov. G. Steward, Prov. G. Reg.; V.W. Richard R. Nelson, P.M., No. 251, P. Prov. G.S.B., and P. Prov. G. Sec., Prov. G. Sec.; W. Thomas Robertshaw, P.M., No. 73, P. Prov. G. Steward, Prov. S.G.D.; W. D. Boscovitz, P.M., No. 342, Prov. J.G.D.; W. William Mawson, P.M., No. 379, P. Prov. G. Steward, Prov. G. Supt. of Works; W. William Hanson, P.M., No. 365, P. Prov. G. Steward, Prov. G. Dir. of Cers.; W. James Kelly, P.M., No. 322, P. Prov. G. Steward, Prov. G.S.B.; W. Graham Stewart, P.M., No. 162, Prov. G. Organist; W. Joseph Mellor, P.M., No. 937, P. Prov. G. Steward, Prov. G. Purs.; W. Charles Patterson, P.M., No. 330, Prov. G. Steward; William Scott, P.M., No. 342, Prov. G. Steward; Major D. Campbell, P.M., No. 575, Prov. G. Steward; William Mathewson, P.M., No. 763, Prov. G. Steward; Thomas Perkinson, P.M., No. 656, Prov. G. Steward; Isador Ahrens, P.M., No. 874, Prov. G. Steward.

The Lodge was closed in ample form and harmony at three o'clock, p.m. It was pronounced by all to be the most numerous and cheering meeting that had been held for many years.

At four o'clock a banquet was served at the George Hotel, by Bro. T. Wigney, at which between seventy and eighty sat down; presided over by the Right Hon. Lord Mexborough. During the evening several toasts were drunk, and few were so well received as the charities, and responded to by Bro. W. Gath, and from his statement it appeared that the stewards to the Girls School were likely to go up with a large list of donors and subscribers. He also mentioned the high character this Province had gained for itself amongst the London brethren, who were ever ready to assist them when their services were required, and he quoted many instances of their kindness and liberality during the election of amnuitants and other charities. The company broke up at an early hour, as many brethren had some distance to travel.

BRADFORD.—*Lodge of Hope* (No. 379).—The Lodge was opened by Bros. J. T. Robinson, W.M.; W. Bolleins, S.W.; L. Hill, J.W.; Thomas Hill, P.M.; the Rev. W. Fearnside, Chaplain; W. Mawson, P.M., Treas.; Henry Smith, P.M., Sec., and the rest of the officers—at a quarter past six, on Monday, April 2nd, when the minutes of the regular Lodge of

March 5th, and the emergency Lodge of March 17th, were read and confirmed. The circular of Bro. Peace, P.M., Huddersfield, was read, requesting voting papers for Boys School. It was stated that Bro. W. Gath had taken charge of them. The Lodge of Harmony (No. 874) circular was read, requesting the brethren to visit their Lodge on Thursday, the 5th of April. The Worshipful Master, Bro. J. Ahrens, and the officers and brethren of the Lodge of Harmony, No. 874, then entered the Lodge as the visitors of the evening, in accordance with their annual custom. Bro. Ogilvie was then examined in the first degree, and duly passed to the second degree, Bro. H. Smith giving the working tools. Mr. John James Schaeppi and Mr. George Jowett were then separately balloted for and unanimously elected as fit and proper persons to be initiated into the mysteries of Freemasonry. The ceremony was performed by the W.M., Bro. Thomas Hill, P.M., giving the working tools, and Bro. M. Rogerson, P.M., the charge. Bro. D. Salmond, P.G.S.W., mentioned the success which had attended his subscription list for the Girls' School; unsolicited, he had already upwards of seventy guineas put down to present on his stewards' list at the annual festival in May. It was unanimously decided that the names of all brethren who attended the Provincial Grand Lodge of West York, held at Huddersfield on March 28th, should be recorded on the minutes of this Lodge, together with a portion of the minutes of the Grand Provincial Lodge, held at Doncaster in January, relating to the grant of one hundred guineas to the Girls' School; and that out of five candidates for the next election of male amnuitants, this province decided to support Bros. Hainsworth and Joshua Bell first. Also that a charity committee was formed of a member from each Lodge in this province. Rev. Bro. A. F. A. Woodford, *M.A.*, chairman, and Bro. R. R. Nelson, secretary. The W.M. then inquired if any brother had heard of a suitable building or piece of ground for a new Lodge, as the present premises would have to be given up on or before the end of this year as nothing had been done; the W.M. requested immediate attention to the subject. The Lodge was closed in harmony at thirty minutes past eight, when the W.M. requested the presence of the whole of the members and visitors in the refreshment room, where a frugal repast was served. Great credit was due to Bro. Buckley and the rest of the stewards for their exertions. The brethren separated at eleven o'clock after one of the most agreeable meetings the present W.M. has had the honour and pleasure of presiding over.

MARK MASONRY.

LEICESTERSHIRE.

PROVINCIAL GRAND LODGE OF MARK MASONS.

THE annual meeting of this Provincial Grand Lodge was holden at the Freemasons' Hall, Leicester, on Thursday, the 22nd ult, under the presidency of Bro. Kelly, Prov. G.M.

The Grand Lodge having been opened in due form, and the minutes of the former meeting, held on the 9th February, 1859, having been read and confirmed, it was moved (after some introductory remarks) by the R.W. Prov. G.M., seconded by Bro. Bithrey, and carried unanimously:—"That the Prov. Grand Lodge of Mark Masters avail themselves of this, the earliest opportunity of recording the deep regret they feel at the premature and unexpected death of their late Prov. J.G.W., the Earl Ferrers, within a few weeks after his appointment to office, in the duties of which he had evinced great interest." Connected as he was with the county and with the Craft by a long line of ancestors, his kindness of heart and amiability of manner will long survive in the recollection of the brethren of the Prov. Grand Lodge."

The Prov. G.M. then appointed the officers for the ensuing year as follows, and invested those brethren who were present:—Bro. Underwood (reappointed) D. Prov. G.M.; the Right Hon. Earl Howe, G.C.H., (reappointed) S.G.W.; Wm. Pettifor, S.W., No. 21, J.G.W.; the Rev. J. O. Picton, No. 19, G. Chaplain; W. J. Windram, J.W., No. 21, G. Treas.; E. Clephan, No. 19, (reappointed) G. Sec.; Sheppard, No. 19, G. Reg.; Bankart, S.W., No. 19, G.M. Overseer; Cummings, No. 21, G.S. Overseer; Gibson, No. 21, G.J. Overseer; Weave, No. 21, S.G.D.; Paul, No. 19, J.G.D.; Brewin, No. 19, (reappointed) G. Dir. of Cers.; Bithrey, No. 19, G.S.B.; Gill, No. 21, G. Organist; Willey, No. 19, G. Purs.; Johnson, Davis, and Garnar, No. 19, and Holland, Nedham, and Maris, 21, G. Stewards; C. Bembridge, G. Tyler.

The Prov. Grand Lodge was then closed in due form, and with solemn prayer.

LEICESTER.—*Fowke Lodge of Mark Masters* (No. 19).—The regular quarterly meeting of this Lodge was held on Thursday, the 22nd March, when there were present R. W. Bro. W. Kelly, (Prov. G.M.M.), W.M.; Bros. G. Bankart, J.W., as S.W.; E. Clephan, Treas., as J.W.; J. D. Paul, Sec.; T. Sheppard, J.D.; Bithrey, Dir. of Music and Cers.; R. Brewin, I.G., &c., &c. There were also several visitors from Lodge No. 21. The Lodge having been opened, and the minutes of the last Lodge, including the recollection of the W.M., having been read and confirmed, the W.M. reported that he had conveyed the thanks of the Lodge to Sir F. T. Fowke, Bart., for the bust of the late Bro. Sir F. G. Fowke, presented by him for the decoration of the Lodge room. The W.M. then appointed and invested the following brethren as the officers of the Lodge for the ensuing year:—Bros. G. Bankart, S.W.; E. Clephan, J.W.; Rev. J. O. Picton, Chaplain; J. D. Paul, Sec.; W. Millican, Registrar of

Marks; T. Sheppard, S.D.; Robert Brewin, J.D.; W. S. Bithrey, Dir. of Music and Ceremonies; W. Johnson, I.G.; Rev. J. O. Picton, Master Overseer; J. G. Willey, Senior Overseer; J. H. Garner, Junior Overseer; C. Bembridge, Tyler; Bro. Clephan was unanimously re-elected Treasurer; The Lodge having been closed in ancient form, the brethren adjourned to refreshment.

ROYAL ARCH.

METROPOLITAN CHAPTER.

ROBERT BURNS CHAPTER (No. 25).—This Chapter met at the Freemasons' Tavern, on Monday, March 26th. The business consisted of five exaltations, ably performed by Comp. T. Allen, the retiring M.E.Z.; and the installation of the three Principals followed. Comp. Hewlett was installed M.E.Z. by Comp. Allen, and inducted Comp. Harrison as H.; who, in turn, performed a like office for Comp. Collard, J. The first duty that devolved on Comp. Hewlett, the new M.E.Z., was the gratifying one of decorating his predecessor, Comp. T. Allen, with the Past Principal's jewel which had been voted by the Chapter. Comp. Allen returned his warmest thanks to the Companions of the Chapter. Upon assembling for refreshment we recognized the following visiting Companions:—R. J. Gole, P.G. Standard Bearer; Jos. Smith, G. Dir. of Cers.; Nutt, C. J. Hillman, W. Smith, H. Potter, L. Engel, Matthew Cooke, and they were joined at a later period of the evening by Dr. Hinxman and Bro. Hyde Clarke, D.C.L. The musical Companions present were George Genge, Shoubridge, and Ransford. After "*Non Nobis*" had been sung, the M.E.Z. proposed "The health of the Queen." The next toast was "The Earl of Zetland, the Grand Z. of the Order," whose many excellencies had endeared him to both Craft and Arch Masons. The M.E.Z. next gave "Lord Panmure, the Grand H., and the actual Past and Present Grand Officers," of which there were three present, and said he must not be understood to overlook Comp. Savage in not coupling his name with the toast, but having among their visitors a Grand Officer who was a child of the Chapter, he could not refrain from offering them the toast coupled with the name of Comp. Jos. Smith. Comp. Jos. SMITH then rose, and said he regretted that it should fall to his lot to return thanks for the Grand Officers, because he imagined that Comp. Savage, who was present, would have discharged the duty much better than he could hope to do; however, as the M.E.Z. had called upon him, he could do no less than obey. On behalf of the Grand H. Lord Panmure, and the other Grand Officers of the Order it was his pleasing duty, however poorly he might discharge it, to declare that they were proud of the honour with which the Companions of the Royal Arch ever welcome the toast. For his own part he must say that he was gratified at the manner in which the duties of the officers had been that night performed. It was not a usual sight to witness three Principals each install his successor, but they had witnessed such an event that evening, and he was the more delighted, because the ceremonies were performed in so irreproachable a manner. He felt this more as this was his parent Chapter, and although he had travelled away from home into various Chapters yet, he was bound to admit the Robert Burns had no small share of his regard, and he always felt particularly happy to be a visitor among them, as it was the constant care of the members to make all who sought their society happy and comfortable both in the Chapter and in the Lodge, and in each case they had the knowledge that in attending the meetings they were sure to find the best specimen of perfect Masonry. Not to detain them further, he would conclude by returning thanks for the honour conferred upon him by coupling his name with the health of the Grand Officers. The M.E.Z. next proposed the health of the visiting Companions, who were on no occasion more numerous:—Comp. Gole, as a Grand Officer, was well known and stood high as a member of the Order; Comp. Nutt, the actual M.E.Z. of the St. Alban's Chapter, a Mason known far and wide for his brotherly qualities, and a strenuous supporter of the charities; Comp. Jos. Smith, a Grand Officer, and a host in himself, forward in every good work; Comp. Potter; Comp. Matthew Cooke, welcome everywhere, but no where more so than in the Burns Chapter; Comp. Platt, well known alike for his masonic and social qualities; Comp. Engel, a new Companion, who it had been the good fortune of the M.E.Z. to see exalted but a few evenings previously—these were the visitors, and it gave him great pleasure to propose their healths. Comp. Gole returned thanks. The M.E.Z. next said, that the toast they had last drunk was always a pleasing one, but there was another as pleasing to follow it. They had toasted the old blood, but every one must admit the old blood could only circulate and revive by the incorporation of new blood. (Hear, hear.) That evening they had exalted no less than five brethren to the companionship of Royal Arch Masons, and he told them, from his own experience, that if they chose to make themselves proficient in the Arch mysteries, and seek its highest honours, which were open to every companion, they would find in Royal Arch Masonry the summit of Craft knowledge, which in itself contained something more than Craft Masonry. One of the newly exalted Companions, returned thanks on behalf of himself and friends. He said he was grateful for the kind notice that had been accorded them, and described the impression the solemnities had produced upon him. Comp. ALLEN, immediate P.Z., rose to propose the next toast, and anticipated the great satisfaction with which it would be hailed by the members of the Chapter, as well as by their visitors; so general was the approbation in which their M.E.Z. was deservedly held. There was no

need of comment on his manner, that was well known; all were satisfied with him, and he had that night given a further proof of his proficiency in installing his successor—a practice which he hoped would never again fall into disuse and one which must do credit to the Chapter. He would therefore call upon them to drink the health of their newly installed M.E.Z. Comp. HEWLETT, in returning thanks, said he had to acknowledge himself under a deep obligation to every one present for the warm manner in which the toast had been received. He was particularly anxious to do his duty in the chair to which their suffrages had unanimously called him; but he felt that after his predecessors had so ably filled that office he should have a hard task to keep within their footsteps, yet, if he could not achieve excellence, he was determined to endeavour to do so; and thus he hoped to deserve the favour, and merit the continuance of the regard of the Companions, as much as his predecessors; he could assure them that nothing should be wanting on his part to transmit the honour of the Chapter unsullied, to his successor. The M.E.Z. then proceeded to propose the health of the Past Principals, Comps. W. Watson, Robinson, Carpenter, and others. To Comp. Watson, who might be considered the father of the Chapter, the Robert Burns members were under no slight degree of obligation. Comp. Watson was justly looked upon as the mainstay of the Chapter, and it was the belief of the M.E.Z. that two thirds of the metropolitan Masons owed to Comp. Watson most of their knowledge of Masonry. Comp. WATSON rose on behalf of the Past Principals to express their thanks. For himself, he was the eldest son of the Chapter, and he was proud of being so, seeing the high and distinguished position of the Robert Burns Chapter in Royal Arch Masonry. They had at all times been, and still were, a happy family party; and he believed that character would lose none of its pleasant associations under the kind and gentle sway of their present M.E.Z., to whom both he and every Companion was willing to tender their sincere homage; for as he was now invested with the distinguished office of M.E.Z., he believed he would prove to be in reality, the father of the rulers, and the elder of the elders, and though his power was great he felt assured that it would only be exercised as a loving parent exercises authority over his obedient children. He spoke this with the feelings of a Past Principal, and took credit to himself that on the sixteenth anniversary each Principal should have installed his successor, an act that had only taken place once before about fifteen years since. He took credit to himself for this as he had aided them, and hoped to aid many more to do likewise; he believed that they who aspired to that chair were as able and willing to receive the necessary instruction as he was to give it. On behalf of the Past Principals and himself he begged to return thanks for the honour paid to them. The M.E.Z. then proposed a toast confined to the Robert Burns Chapter—"Prosperity to the Royal Arch, and Comp. McLaughlin," for which the reverend Companion returned thanks in his usual style. The next was "The health of the two Principals, H. and J., Comps. Harrison and Collard." Comp. HARRISON returned thanks for the step to which he had been advanced, and trusted to merit that kindness, so that when he should solicit the highest honours they could grant him, they would continue to think him worthy of them. Comp. COLLARD said he had, as a matter of course, expected this toast, and accordingly had selected and strung together some few observations which he intended to have made, but as he could not remember what he had intended to say, he should tender them his thanks for the manner in which the toast had been received. Comps. Hyde Clarke and Dr. Hinxman having just entered the room, the M.E.Z. rose and said he had another toast to propose—one of a peculiar nature. Their ceremonies, their rituals, make frequent allusion to the east. From the east learning came into the west. From the east they hailed the rising of the sun that rejoiced them by its presence till it set in the west. From the east all their mysteries took their rise, and were diffused into the remotest regions, the *ultima thule* of the west. And now they had present a Companion who had only returned for a short period to his native land, from the east. Then what was their duty? Was it not to welcome the Master of the first regular Lodge in Smyrna, Comp. Hyde Clarke. He called upon the Companions to join him in a toast to one who has laboured to bring a Lodge within the legal pale of the constitution, and one who, in the best interests of mankind, demanded their sympathy and best wishes. He gave them "Success to Freemasonry in the east and to Comp. Hyde Clarke." Comp. HYDE CLARKE said he could hardly say how very much he felt complimented by the expressions that had fallen from the M.E.Z., and for the welcome so cordially given to him by the Companions of the Robert Burns Chapter. He was sorry that he had not attended earlier, so as to have witnessed the working of the Chapter, and this loss he could not retrieve, but he hoped to profit by seeing so noble a body of Companions assembled for the purpose of doing honour to Royal Arch Masonry. In it he saw an encouragement to persevere in the mission in the east, and as he had been the means of suppressing the surreptitious Grand Lodge in Smyrna, and had rescued Masonry from irregular working, the reception they had given him that night would stimulate him to further endeavours. He also hoped to establish, on a firm basis Chapters of Royal Arch Masons both at Smyrna and Constantinople, and the sight of that evening was a great encouragement to him while working under difficulties of which they had no conception. To him it was a cheering spectacle to see so great an assembly brought together to practice the highest mysteries of the Craft, and when he returned to this country for a permanence, he hoped he should be again amongst them to receive their fraternal salu-

tations, and to give an account of the favourable state of Royal Arch Masonry in Turkey. The M.E.Z. then gave the health of the Principal and Assistant Soj., which was responded to by Comp. Le Gassick; and the health of the musical Companions, which was suitably acknowledged by Comp. George Genge.

FESTIVAL OF THE MOUNT SINAI CHAPTER OF INSTRUCTION.

THE anniversary festival of the above Chapter of Instruction was held at Comp. John Gurton's, Western Masonic Hall, Old Bond-street, on Saturday evening last. Among the Companions present were T. A. Adams, T. Allen, Bywater, Cockcroft, Collard, Matthew Cooke, John Gurton, George Gurton, Hewlett, Jeffs, Kirby, M. Levinson, Luce, Newall, Platt, Queely, Quelch, Simpson, Stacey, States, Walkley, Henry George Warren, and William Watson. Owing to the absence of Comp. S. B. Wilson, who was to have presided, Comp. Watson was, by acclamation, nominated to fill the chair.

After dinner, Comp. WATSON proposed the usual Royal Arch toasts, and then said they had met that evening to celebrate the anniversary of the Mount Sinai Chapter of Instruction, which was revived about a twelvemonth since, and its short history might be comprised in a very few sentences. Feeling the want of such a Chapter, where the inquiring Royal Arch Mason might go in search of knowledge, Comp. T. A. Adams and himself determined on trying the experiment of resuscitating this Chapter, as they were anxious to impart that information which they were told was in many cases as eagerly desired; and it was a gratifying proof that they were not wrong in their surmises from the number of Companions that had joined their ranks. It was intended to celebrate the opening by a dinner, but, from causes of various kinds, that idea was not carried out until that evening, when they were met to celebrate its anniversary. It therefore gave him great pleasure to propose a toast, one which he considered the toast of the evening, and he felt proud of having the opportunity of coupling with "Prosperity to the Mount Sinai Chapter of Instruction," the name of their respected Comp. Thomas Alexander Adams, who for his assistance, attendance, and willingness—his going forth to do all that a perfect Royal Arch Mason could, in diffusing a knowledge of its ritual and ceremonies—deserved their thanks, acknowledgement and gratitude. The Chapter was much indebted to him for its prosperity, and he was proud to say that it had and still continued to be, supported by some of the ablest living Royal Arch Masons.

Comp. T. A. ADAMS, in reply, said for the honourable way in which Comp. Watson had mentioned him, and for the cordial response the Companions had given to his name, he could only return them his hearty thanks; but as deeds were stronger than words, it had, and he believed it ever would, afford him great delight to be useful to all who asked his assistance; it was, he considered, a duty incumbent on every Mason to share his knowledge with those who desired it. He found great pleasure in so doing, and what was still more, when death had bereaved him of a fondly loved wife, Masonry and the instruction of his brethren had been to him a source of great consolation. Regarding the Mount Sinai Chapter of Instruction, he had always done his best to promote its usefulness, and was very happy to see so many Royal Arch Masons attend, much of which was attributable to Comp. Gurton's steady endeavours to do his duty. He could say that the No. 49 Chapter of Instruction was second to none in the Order, but if the young Arch Mason was in want of instruction it was in that Chapter freely offered, and as long as he could offer his share towards such a desirable end he should always be ready and happy to do his best in promoting the welfare of the Mount Sinai Chapter of Instruction.

Comp. WATSON then said,—It was one of the laws of nature that every child must have a parent, so it was also a Masonic law that Lodges and Chapters of Instruction must be held under the sanction of a regular Lodge or Chapter; and as good children always respected their natural parents, so did good Masons pay the same respect to the parental authority under which they met. He had to propose health and prosperity to the members of the Mount Sinai Chapter, No. 49, under whose auspices they were then assembled. Some sixteen or eighteen years since he was a member of the mother Chapter, and he owed it a deep debt of gratitude, for at the time when he was, in conjunction with others, founding the Robert Burns Chapter, no less than thirteen members of No. 49 added their names to his petition. To be brief, he would propose the toast he had mentioned, coupling the same with the name of Comp. M. Levinson, the senior member of the parent Chapter, at the present time now present.

Comp. M. LEVINSON said it was known to be "an ill wind that blows nobody good," and from the indifferent weather that evening he supposed that many of those who belonged to the parent Chapter, and exceeded him in talent, could not be present; but as the lot had fallen to him to return thanks, he could not but feel greatly flattered by the selection. In that Chapter he had been exalted and had never missed one of its meetings since, so that it would be useless to say he took a warm interest in its prosperity. He was sure that Comp. Watson was sincere with regard to the good wishes of the Mount Sinai Chapter, and as both he and Comp. Adams had the welfare of the Chapter of Instruction holding under it so much at heart, he should always be most happy to welcome them at the meetings of the parent Chapter. He certainly regretted that young Arch Masons did not attend in that place so much as they ought to do, because the instruction to be derived from it was so useful

and beneficial, and reflected honour on the parent as well as the offspring. Therefore, on behalf of the Mount Sinai Chapter and himself, he begged to tender his best thanks for the toast and its reception.

Comp. WATSON next alluded to the desirability and necessity of having able and willing Companions to discharge the highest duties. In the arduous post of First Principal there were many who had undertaken it with credit to themselves, but he need only mention Comps. Adams, Kirby, and Allen. Of Comp. Adams he had spoken before, so he would pass on to Comp. Kirby who, on his return to London, from his sojourn in Yorkshire, proved that he had not forgotten his Arch Masonry, but came back to work with that zeal and perseverance that could not fail of being highly advantageous to the Order. Comp. Allen also was ever ready, ever willing, to do any, and every Officer's duty that he might be called to, and most excellently. He should propose "The healths of those who had acted as First Principals," and couple the same with the name of Comp. Kirby.

Comp. KIRBY wished he was able to return thanks in the manner he desired. He was one of the oldest Masons present, and as he placed his hand upon his heart it gave him satisfaction, for Masonry was to him most satisfactory, both in its past and present. In his early days Arch Masons were but few in number, and where there was formerly one exaltation there was now twenty; the young Arch Masons of these days took a greater interest in it than those of his early years, for he remembered when three or four met together, or if they could muster five or six, it was something wonderful; but now he saw in every Chapter fifteen or twenty, and the majority of them working in the most admirable manner. He was happy to say that Royal Arch Masonry was making greater progress than ever it did in the olden times, and that to such Chapters of Instruction as the Mount Sinai, the Masons, both old and young, were greatly indebted. For the notice that had been taken of his labours he begged to return his warmest thanks.

Comp. WATSON begged to say that the Second Principals had vied with each other as to who should perform their duties best. Comp. Hewlett, now First Principal of the "Robert Burns," had installed his successor a few nights previously, and he had learned his duties in this Chapter of Instruction. Comps. Harrison and Collard were both actuated by the same zeal.

Comp. HEWLETT rose to return thanks for the manner in which his name had been proposed and received, but he must be allowed to say that Comp. Watson so vastly overrated his abilities that he was somewhat at a loss how to thank them for their kindness. Still he must be permitted to say that he was indebted to the Mount Sinai Chapter of Instruction for what he knew of Arch Masonry, and to that attributed the position he now held. He was sure no young member of the Royal Arch could do better than attend that Chapter, and in order to evince his gratitude, he would do all in his power to furnish any information to those who sought it there, as a return for the valuable assistance he had himself received.

Comp. HARRISON said he was now a Second Principal and had always endeavoured to do the best according to his abilities. Whatever he had undertaken he always considered was worth doing well, and he had tried to do so. He had joined this Chapter in the hope of benefiting by its instruction, and he need hardly say he had reaped considerable advantage, and should be happy to do his duty to it in helping others, and hoped to continue a member of it for many years to come.

Comp. COLLARD very briefly returned thanks.

Comp. T. A. ADAMS said, before he went away he could not neglect one pleasing duty which devolved upon him—to propose health and prosperity to Comp. Watson. He must say that he had expected to have had a great treat, and see Comp. S. B. Wilson work in the Chapter. He had attended over and over again, but had never yet seen him carry out what he had promised, and should like to have a convincing proof that he worked the chairs in Royal Arch Masonry as ably as he worked in the Craft. But how stood the case with Comp. Watson? Did he ever disappoint them? No. He was always ready to do the greatest or the least portion of the work, and if others could be found to do it, was willing to sit as a spectator. The ready manner in which he had taken the chair that night proved his ability and zeal, and therefore he would call upon them to drink a bumper, wishing health and long life to Comp. Watson.

Comp. WATSON lost no time in responding to the compliment that had been paid him, which had been done in such a way as to leave him no opportunity of stating his wishes; and desired further to assure them that he was always more anxious to teach than to be taught. His great pleasure through life had been to be the associate of Masons. He would not trespass further on their patience than to return his thanks for their kind hospitality, and for the favourable notice they had taken of his services, which were at all times ready for any post with which they might honour him. He then rose and said—It was neither the last, nor the least important, toast which he had now to bring under their notice, as there was more than one individual present concerned in it. When they attended their ceremonies it was a pleasing assurance to know that they should find a record of their exertions a week after; and there was no man but what felt proud to find his name and services duly chronicled. The majority of them were unable to jot down what was said and done, or from modesty and bashfulness could not be the heralds of their own acts. At such a time it was that certain visitors stepped in and did for them what they, for the reasons before mentioned, could not do for themselves; these brethren and Companions were always welcome

visitors wherever they went, and it was very gratifying to him to bear testimony to the accurate and faithful account they presented to the world. He, and all of them, must feel that those brethren's exertions should be known; it must be gratifying to every one to be enabled to read at his breakfast table what was going on in the wide world of Masonry (hear, hear), but without the aid of such Companions they would have to trust to hearsay and imperfect recollection. They would of course anticipate the toast he was about to give, but he could not allow that meeting to be dissolved without returning its thanks to the individuals by whose means their fame was extended throughout the world—the agent for the transmission of such intelligence was the Masonic press. This had been brought to a state of great perfection under the management of Comp. Warren, but it had been done at a great expense and considerable personal loss to that Companion. His labours were appreciated in every way but the right one: the hope of reward, we are told, sweetens labour, but the reward in this instance was far from being equal to the merits of Comp. Warren. When wrong had been done, the *Freemasons' Magazine* fearlessly opposed it, and, by a faithful report of all proceedings, was frequently the cause of the right becoming triumphant. But that was not its only merit; it presented them with useful knowledge respecting Masonry and the current literature of the day. In addition to Comp. Warren's literary services to the Craft, he would remind them that he had warmly supported all our charities, and had made himself a life governor of each of them. Comp. Matthew Cooke he perceived was taking notes; they all knew him and his value. If they wanted a speech reported, he would do it, if they wanted a song, he was ready, if he (Comp. Watson) wanted a ceremony to be accompanied by music, he had only to call upon Comp. Cooke, and whether in literature, or music, or abstruse points of Masonic antiquity ask Comp. Matthew Cooke, and there was no fear of your meeting a dearth of knowledge or a denial. Comp. Walkley worthily fills a place in a general newspaper; his pen sends forth reports of Lodges in a weekly journal of large circulation. He should, therefore, propose the Masonic Press, and the three Companions named, thanking them for their truthful reports.

Comp. WARREN, on behalf of the brethren of the press begged to return thanks for the toast which had been proposed, recognizing their exertions for the benefit of Freemasonry. As Comp. Watson had alluded to his connection with *The Freemasons' Magazine* and the personal sacrifice he had been called upon to make in order to keep it before the Craft, perhaps a few words on that subject might not be deemed out of place. He was not "going to cry over spilt milk," but he would merely say that he had only asked for two subscribers from each Lodge to render it a paying property; that small proportion could not be obtained, proving that the English Masons were not a reading fraternity. Although he saw himself surrounded by many friends who had supported him, he could not shut his eyes to the fact that the Craft, numbering more than 16,000 registered members could not produce 1,000 subscribers to the *Magazine*, and prudence therefore counselled him that ere long he must, however unwillingly, cease his connection with it.

Comp. WALKLEY also tendered his thanks in a few brief sentences.

Comp. WATSON then proposed the subordinate officers of the Chapter of Instruction, who always were ready to attend to their duties with punctuality and zeal. With the toast he would couple the names of Comps. Stacey and Cockcroft.

Comp. STACEY said it was unexpected but pleasing to find that his endeavours had met with their kind approbation.

Comp. COCKCROFT had much pleasure in returning thanks, particularly on that occasion, and although he was but a young member in Royal Arch Masonry, yet he had attended carefully, and learned a great deal from that Chapter of Instruction. He felt sure that there were many Arch Masons who desired a knowledge of that beautiful degree. If his words could reach them, he would strongly impress the necessity of their attendance, and that it was somewhat of a disgrace that they did not come forward to practise the ritual and ceremonies of the Arch degree. In the presence of so many of his seniors he must be careful of what he said, but, if he might venture so far, he would urge it as the duty of every one present to point out to every incompetent Arch Mason the necessity of his attendance upon the Mount Sinai Chapter of Instruction to learn and improve in one of the most beautiful portions of the royal art.

Comp. WATSON then proposed "The health of the Scribe E. and Treasurer, Comps. Walkley and John Gurton." Their Treasurer was one who was ever ready in every good cause, and it had only to be intimated to him that anything was needful, when he ordered it; nor did he inquire who was to pay, he left them to discharge that at their leisure, and his zeal alone prompted him, as it did in the case of the furniture; for without that adjunct it was almost impossible to work, and that there should be no impediment to such a desideratum, Comp. Gurton at once defrayed the cost at the request of the Chapter, but had now, he hoped, been at last repaid. He would therefore propose "The healths of the Scribe E. and Treasurer."

Comp. JNO. GURTON said he was totally undeserving of the lavish praise bestowed upon him by Comp. Watson. Some part of the observations were pertinent to him, particularly that respecting the furniture, but what had he done! He knew it was an absolute necessity that it should be had, and he had great pleasure in ordering and paying for it on behalf of the Chapter. But in doing this he had served himself, though not with a selfish view, for had it not been for the instruction

he had received in the Mount Sinai Chapter of Instruction he could never have gone through the duties of the First Principal of the St. James's Union Chapter, nor without the aid of that Chapter of Instruction could he ever have aspired to have attained his high position (hear, hear). He thanked them all for their good wishes and hoped he might see many more meetings like that on the future anniversaries of the Mount Sinai Chapter of Instruction.

MASONIC FESTIVITIES.

THEATRICALS AT BURY.

On Friday evening, March 30th, Bro. Matthew Wardhaugh, the proprietor of the Bury Theatre, had a benefit, under the patronage of the Worshipful Masters, Past Masters, Wardens, and Brethren generally of the Lodge of Relief, No. 50 (of which Bro. Wardhaugh is a subscribing member); Prince Edwin's Lodge, No. 150; and the Lodge of St. John, No. 226; when there was an excellent attendance of the brethren and their families. The piece chosen for the occasion was George Coleman's tragic play of "The Iron Chest;" the part of *Sir Edward Mortimer* being played with much good judgment and ability by Bro. Wardhaugh; and that of *Blanch*, very prettily by Mrs. Wardhaugh. The remainder of the *dramatis persone* were ably sustained by the other members of the company. The entertainment concluded with the farce of "No Song, no Supper;" in which Mrs. Wardhaugh gained much applause by her clever personation of *Nelly*. The entire performance gave very great satisfaction to the audience, by whom Bro. and Mrs. Wardhaugh are held in high esteem. At the conclusion of the entertainment, Bro. Wardhaugh returned thanks to those who had supported him on that occasion, but especially "the sons of light."

THE WEEK.

THE COURT.—Although the Queen's departure from town was announced for Saturday, the state of the weather induced her Majesty to change her mind and the royal family did not go to Windsor till Monday afternoon. The Queen gave a dinner party on Saturday at Buckingham Palace. It is stated in a Berlin letter that her Majesty is expected in that city about the end of June; and that the principal object of her visit is to be with her daughter, the Princess Frederick William, on the latter's confinement, which is expected in July. The confirmation of Prince Alfred took place at the Castle on Thursday. A select number of the nobility and personal friends of the royal family were invited to the ceremony. There was no state observed, and the rite was performed with every simplicity.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS, on Saturday morning, the Royal assent was given by commission to several bills, and the Income Tax Bill and Stamp Duties Bill were brought in and read a first time. On Monday, the Marquis of Clanricarde moved for returns connected with population and rating in Ireland, and in doing so complained of the meagre character of the Irish Reform Bill. The Duke of Newcastle admitted that the changes proposed were not very extensive. The Stamp Duties and Income Tax Bills were finally passed, the standing orders having been suspended to enable them to be forwarded through all their stages; with an understanding that the financial scheme of the Government should be discussed after Easter on the Customs Bill. On Tuesday the royal assent was given, by commission, to the Income Tax Bill and the Stamp Duties Bill, and the house, at twenty minutes past five, adjourned till the 17th inst. In the HOUSE OF COMMONS, on Saturday, Mr. Gladstone, the Chancellor of the Exchequer, moved the third reading of the Income Tax Bill, and stated the course he intended to take with respect to public business before Easter. The bill was read a third time and passed, as was also the Stamp Duties Bill. On Monday, Lord John Russell placed upon the table some further correspondence with reference to the affairs of Italy, and made a statement in explanation. Lord John denies that France could with any reason apprehend danger to her frontiers from the increase which has just been effected in the territory and population of Sardinia, and argues that if a great military nation like France demands the territory of her neighbour, upon its own theory of what constitutes its geographical line of defence, a perpetual feeling of jeopardy must be the result. A somewhat animated discussion took place on the order of public business. Lord John Russell moved that on Thursday after Easter, and until Whitsuntide, Government orders of the day should take precedence of notices of motions. This was the signal for a perfect volley of protests from independent members, who one after another rose up to resent this proposed invasion of their rights; and all the argumentative eloquence of Mr. Gladstone was needed to satisfy the house that the concession asked for was really required in the interests of the public. After considerable discussion, Sir George Grey proposed, as an amendment to add to Lord John Russell's resolution, that notices of motion should have precedence of orders of the day on Friday. This proposition was adopted by the narrow majority of twenty-four. Lord John Russell

stated that the Government had recognized the recent annexations to the kingdom of Sardinia. The house then went into committee on the Customs' Acts. The adjourned debate on the second reading of the Refreshment Houses and Wine Licenses Bill was resumed by Mr. Crook, who opposed the measure as unnecessary, uncalled for, and highly injurious to the cause of temperance and morality, and moved that it be read a second time that day six months. Mr. Digby Seymour seconded the amendment, not because he was in any way connected with temperance societies, but because his judicial experience had proved to him incontestably that five-sixths of the crime which ended its career at the bar of justice began at the bar of a public-house. He denied that the use of weak French wines would ever supersede, to any considerable extent, the use of beer in this country. Mr. Ker Seymour supported the bill as the best part of the budget, and that which would meet with the most general approval, although it was, of course, fiercely denounced by the licensed victuallers, and met with the most determined hostility by an organised opposition. With regard to the moral aspect of the question, as the only path to wine at present lay through the ginshop, it was certainly advisable to give those facilities for its sale which were proposed. Mr. Hardy admitted that the present licensing system might be in some respects improved; but he could neither join in the cry against the great brewers, nor against the vested interests of the licensed victuallers. Already drinking houses were far too numerous in the country, and those houses which were now exclusively used for the purposes of eating, would, if the bill passed, be turned into drinking houses; the wine which they sold would be quite as much adulterated as that now sold at public houses; and altogether he believed the bill would be highly injurious to the cause of order and public morality. On the motion of Mr. Ayrton the debate was adjourned till Thursday, the 19th instant. On Tuesday it was resolved, on the motion of Lord Palmerston, that the house, at its rising, should adjourn till Monday, the 19th inst. Sir J. Pakington called attention to the anomalous character of the returns furnished to the house, as a guide for estimating the extent of the new constituencies, of the number of houses at different rentals below £10 in the various cities and boroughs of England; and inquired as to the mode in which those returns had been made up. Mr. C. Villiers explained the mode of making up the returns, and expressed his opinion that, with the exception of a few large towns, they were reliable. Mr. Kinglake gave notice that, on the re-assembling of the house, he should put questions to Lord John Russell in connection with the annexation of Savoy and the treaty of Turin. The Adulteration of Food or Drink Bill passed through committee, a series of amendments being introduced with the view of extending its operation to Ireland and Scotland.

GENERAL HOME NEWS.—The Earl of Elgin has taken his departure on his mission to China. The earl proceeds *via* Marseilles, and a special steamer will await the arrival of his lordship at Suez to convey him and suite to Hong Kong.—The revenue returns for the year and the quarter ending the 31st March, show a net increase of 5,019,200*l.* on the former, and of 5,612,386*l.* on the latter. The principal item of increase is the property tax, which in consequence of the additional 4*d.* in the pound, has brought in an additional 3,000,000*l.* The increase on the excise amounts in round numbers to 2,500,000*l.* On the customs there is an increase of 342,959*l.*, on stamps and taxes together upwards of 107,000*l.*, and on the Post-office, 110,000*l.*—The Rev. N. W. Jackson, chaplain to the Bishop of Barbadoes, has been elevated to the bishopric of Antigua. This appointment appears to be made as an acknowledgment of the claims of colonial clergymen.—The University boat race, in which so much interest has been felt by those interested in aquatic sports, came off at Putney, on Saturday. Both sides displayed great skill and spirit, and the race resulted in favour of Cambridge.—On Monday in charging the jury at the Central Criminal Court, the Common-Serjeant said he had been informed that an indictment for perjury would be preferred against a young girl at the instance of the Rev. Mr. Hatch, who was convicted upon her evidence of an indecent assault on a previous occasion; and if they felt any difficulty with regard to the case, the court would be happy to give them any assistance they might require.—Lord Chelmsford's Sunday Trading Bill has again come on for discussion at the meeting of the Marylebone Representative Council. Mr. Davis, the rector of Christ Church, moved that the vestry present petitions to parliament in favour of the bill. Mr. Herring, in a vigorous speech, moved an amendment in favour of merely placing the petitions on the table, leaving those to sign them who chose. Mr. Eyre, the rector of Marylebone, expressed himself adverse to the exercise of legislative coercion in this matter, and argued that the question should be left to the religious feeling and conscience of the people.—On Thursday night, the matron of one of the workhouses at Bristol was killed by a blow aimed at her by one of the female inmates while in a paroxysm of madness.—An atrocious murder has been perpetrated near Cocker-mouth, the victim being the female servant of a respectable farmer. She was stabbed to death, in open day, while the master and mistress were absent from home.—The alterations, enlargement, and improvement of the large sheet of ornamental water, or lake, in Battersea Park, are nearly completed, and will add greatly to the beauty and interest of the landscape by which it is surrounded. The rose garden, flower beds, a grotto, and gymnasium are also nearly finished, and will soon be opened for the inspection and (free) use of the public. A drinking fountain or two will shortly be erected in convenient spots in the beautiful gardens now forming in the centre of the park.—During the month of March, the number of wrecks reported was 166. In the month of January there

were 229; and, in February, 154, making a total during the present year of 549.—The chief constable of the Isle of Ely has obtained warrants for the apprehension of Sayers and Heenan, with a view to their being bound over to keep the peace for twelve months. *Bell's Life* says:—"Nothing has yet been definitely fixed as to the day; such arrangements have been made as will ensure the comfort and convenience of all intending spectators, who, however, will have to pay three pounds a head for their freightage. The extraordinary distance which the vigilance of the authorities have rendered necessary involves a start long before day-break." The *Era* says:—"The announcement now is, that it will be necessary to disappoint the thousands, and let the combat take place in secrecy and in the presence of a very limited number of spectators. We did hear of a very spirited offer made by a member of the aristocracy, who said that the men should fight in his park, and that he would 'square' every magistrate within ten miles; but we know not whether this truly British proposal has been accepted."—From Harwich we learn that the divisions in the conservative ranks have been terminated by the withdrawal of one of the candidates. The liberals, however, are still disunited, but it is thought that they may be induced to accept Mr. Montagu Chambers as their candidate.—The aggregate number of patients relieved during the week ending March 31st, at the Metropolitan Free Hospital, Devonshire-square, City, was—medical 1168, surgical 553, total 1721; of which 557 were new cases.

FOREIGN NEWS.—The French Mediterranean squadron left Toulon on Saturday for Italy, as we suppose, for Civita Vecchia, where it would have to embark the French garrison of Rome, on whom the Papal Government, as is now beyond doubt, has served notice to quit.—Sardinian troops have entered Florence, where Prince Carignan has issued a proclamation, treating the annexation in the light of the movement for Italian unity. The Sardinian garrison is about to leave Nizza for Florence.

COMMERCIAL; AND PUBLIC COMPANIES.—The traffic returns of the railways in the United Kingdom for the week amounted to £463,310, and for the corresponding period of last year to £432,430, showing an increase of £30,880. The gross receipts of the eight railways having their termini in the metropolis amounted for the week to £194,272, and for the corresponding week of last year to £185,985, showing an increase of £8,287. The receipts on the other lines in the United Kingdom amounted to £269,038, and for the corresponding period of 1859 to £246,445, showing an increase of £22,593 in the receipts of those lines, which, added to the increase on the metropolitan lines, makes the total increase £30,880 as compared with the corresponding week of 1859.—The accounts from the manufacturing districts report very little alteration in the general state of trade, and former prices were current for most articles. At Sheffield rather more activity has been apparent; but at Birmingham and Wolverhampton business has been rather quiet. At Halifax increased animation has been exhibited, while at Bradford and Huddersfield the transactions have been very much restricted.—The number of vessels which left last week for the Australian colonies was 6, viz.: 1 to Sydney, 1 to Melbourne, 2 to Van Diemen's Land, 1 to Adelaide, and 1 to New Zealand. Their aggregate capacity was 2,550 tons.

PROVIDENT.—The annual meeting of the Professional Life Assurance Company was held on Monday, March 25. The report stated that the number of policies issued by the company in the year 1859 amounted to 494, assuring the sum of £150,366, and producing in new premiums £4,925 2*s.* 10*d.* The amount paid during the year in settlement of claims amounted to £12,099. The report was adopted, a dividend at the rate of 5 per cent. per annum declared, and a vote of thanks given to the directors and manager.

TO CORRESPONDENTS.

"PHILO."—We have long had the subject in contemplation.

"J. B." Madras.—Mark Masonry is not acknowledged either by the Grand Lodge or Grand Chapter of England.

"R. R."—We do not answer impertinent questions.

"A YOUNG MASOX."—Go to a Lodge of Instruction or ask some P.M.

"P. Z."—The application for a charter to open a new Chapter must be signed by nine regularly exalted Arch Masons.

"F. R. S."—We shall be happy to see the MS.

"ROYAL ARCH."—The Grand H. is in point of fact the Deputy of the G.Z. though not so called. In truth, the G.Z. has two deputies—the G.H. and the G.J.

"B. A."—Not admissible.

"A SECRETARY."—All communications intended for immediate publication should reach us not later than Thursday morning; but the earlier in the week the better.

"MERCUTIO."—We will make inquiry.

"P. M."—We do not know the address of the brother alluded to.

Bro. Ridgway's letter has been sent to the "Old Wellsian."