

LONDON, SATURDAY, APRIL 14, 1860.

CLASSICAL THEOLOGY.—XVIII.

VII.—VULCAN AND SEPTEMBER.

VARRO says that the word *Vulcanus* is derived from the attributes of fire, strength, power, and vehemence. "And, therefore," rejoins Servius on the eighth *Æneid*, "the god is painted with a blue hat, which colour is symbolical of the celestial or elementary fire, whose nature is clear, pure, unmixed; in itself inexhaustible, and inexhalable, whereas common fire, such as is used on earth, is of inflammable substance, or fuel; continually dependent upon its supply; in itself weak, and wanting support." For which reason the poets made Vulcan himself resemble this fire in more than one respect, and in consequence he was said to be lame. On the other hand, astrographically, they made out that he was deformed, and that being cast down from heaven he broke his leg; and again, because lightning is common in Lemnos, they said he fell into that island.

But let us here take leave for a moment to consider the constituent properties of another fire, the flame of love. Compound or material fire may represent Venus as well as Vulcan; and none the less because it may be kindled in hell. Venus married Vulcan, of whom it is said, he was a "deformed and black god." Hence comes the inquiry, how could so delicate and beautiful a goddess have become the wife of a lover so begrimed and so repulsively ugly? The union of licentious passions and of those addicted to them may soon end in destruction, and the victims be overwhelmed by the increase of their devastating ruin. The flame of Venus, thus, will bring no light to the soul, but rather weaken the understanding. The fire of Vulcan will only set forth the greater darkness, stupify the mind, and arouse it to fury or anguish. It was by these flames, which imply unbridled passions, that Semele, the lovely daughter of Cadmus, king of Thebes, was consumed and died; by them Samson and Hercules were made to fade and wither in their strength; and the mighty towers and stately palaces of Troy were reduced to ashes. But though the Greek epigrammatist may jocosely assert that with such an helpmate as Venus, and with such a son as Cupid,

"No wonder, then, he went lame all his life!"

and though the author of "The Complaint" takes up the accusation and points out that—

"Imagination is the Paphian shop
Where feeble happiness, like Vulcan, lame,
Bids foul ideas in their dark recess,
And hot as hell (which kindled the black fires)
With wanton art those fatal arrows form,
Which murder all thy time, health, wealth, and fame,"

and our great dramatist, himself a married man, has sung with infinite humour the song of the "Cuckoo," with other similar witty mockings, yet still—

"A man 's a man,"

and it does not therefore follow that a husband and wife should not love and honour one another without being blind, as the god of love, to each other's personal imperfections. Assuredly this should never be the case, but, on the contrary, there should be found, in wedded life, that pure or elementary flame which the true poets of all time have religiously infused into their verses when they have dispassionately and conscientiously poured forth the feelings of the truly manly and poetic heart. Listen to the calm melody of Young's lines:—

"Ye gentle theologues, of calmer kind,
Whose constitution dictates to your pen;
Who, cold yourselves, think ardour comes from hell!
Think not our passions from corruption sprung,
Though to corruption now they lend their wings:
That is their mistress, not their mother. All
(And justly) reason deem divine; I see,
I feel a grandeur in the passions, too,
Which speaks their high descent and glorious end;
Which speaks them rays of an eternal fire.

In Paradise itself they burnt as strong
Ere Adam fell, though wiser in their aim.
Like the proud Eastern, struck by Providence;
What though our passions are run mad, and stoop
With low terrestrial appetite to graze
On trash, on toys, dethroned from high desire?
Yet still, through their disgrace, no feeble ray
Of greatness shines and tells us whence they fell;
But these (like that fallen monarch when reclaimed),
When reason moderates their reign aright,
Shall reascend, remount their former sphere
Where once they soared illustrious, ere seduced—
By wanton Eve's debauch—to stroll on earth
And set the sublunary world on fire.

* * * * * Passion speaks
A future scene of boundless objects too,
And brings glad tidings of eternal day.
Eternal day! 'tis that enlightens all,
And all, by that enlightened, proves it sure.
Consider man as an immortal being,
Intelligible all, and all is great;
A crystalline transparency prevails,
And strikes full lustre through the human sphere.
Consider man as mortal, all is dark
And wretched; Reason weeps at the survey.

* * * * *
Heaven is all love, all joy in giving joy;
It never had created but to bless;
And shall it then strike off the list of life
A being bless'd, or worthy so to be?
Heaven starts at an annihilating God."

Byron, too, no mean proficient in the knowledge of human nature and human passions, has written:—

"Yes, love indeed is light from heaven;
A spark of that immortal fire
With angels shared, by Alla given*
To lift from earth our low desire.
Devotion wafts the soul above,
But heaven itself descends in love;
A feeling from the Godhead caught,
To wean from self each sordid thought;
A ray of Him who form'd the whole;
A glory circling round the soul!"

* * * * *
This lesson yet has man to learn,
Taught by the thing he dares to spurn,
The bird that sings within the brake,
The swan that swims upon the lake,
One mate, and one alone, will take.
And let the fool still prone to range,
And sneer at all who cannot change,
Partake his jest with boasting boys;
I envy not his varied joys,
But deem such feeble, heartless man
Less than the solitary swan;
Far, far beneath the shallow maid
He left believing and betray'd."

In these poetic utterances is plainly described that sacred and almost universal flame which warms and enlightens the "human sphere," which all should desire—which none can be ashamed of. Here are depicted also the consequences of the pseudo fires of lust and excitement which every being possessed of more wisdom than the brutes which perish should righteously condemn and endeavour to keep in subjection. With St. Paul the philosophic philanthropist would say, "Let them marry. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband;" and in the words of the Psalmist, "May his quiver be full."

But, with regard to the grosser conception of Venus, it must be borne in mind, that the Venus who rose from the sea was the wife of Vulcan; but that there were other goddesses of this name, as well as two sorts of Cupids, or emblems of pure and unholy love. The ethical theologians

* It is essential here to note that the name of God, in accordance with various languages, differs all over the world. *Allah* is a nearer name for the Almighty than the Spanish *Dios*, the French *Dieu*, or the Latin *Deus*, from which they are derived,

acknowledged a more ancient and celestial divinity under the name of Venus Urania, the daughter of Uranus (Cælus) and Lucibilis, (light itself); as well as Astarte, her half sister, the daughter of Γη, the earth. These goddesses were greatly revered, particularly in the east. Astarte, the Venus of the Tyrians, was said to have rendered their city sacred, by depositing a fallen meteor, or as they affirmed a star from heaven within it. This consecration is said to have given rise to the annual solemnity, in homage of Venus, performed on the mount of the sacred Libanus. She was invoked and worshipped as a star, or lambent flame, that appeared to arise out of the summit of the mountain, where it remained as a large and brilliant luminary for a little while in the air, and then descended, or fell as it were into the river Thammuz, or rather Tamnuz, the Phœnician name of Adonis. Indeed Adonis, the sun, Astarte, the moon, or *Dea Syria*, and Hercules, as the application of their united twelve labours (that is the passage of the sun through the twelve signs of the zodiac), were adorned, as divinities, above all other in Phœnicia. The exploits attributed to Hercules, likewise, correspond with the hieroglyphical figures and astronomical occurrences, which served in ancient times to parcel the stars into constellations, under various types of animals or human actions, involved in mythological confusion.

The sacerdotal hieroglyphics represent Osiris and Isis by an infinity of figures; sometimes the former was drawn as a mitred king, sometimes as a man with a two horned head, leaning on a pastoral staff. Isis was represented as a crescent crowned queen, or else as a handsome woman, but not of Egyptian countenance, bearing in one hand either a sistrum or a globe. Sometimes the goddess was drawn with the head of a cow—these being all symbols of the earth, agriculture, heaven and astronomy, of which Isis and Osiris were the representatives; but the most common living emblems, under which these deities were revered, were the sacred Apis or Mnevis, and Anubis.

According to the Greeks, Jupiter and Niobe were the parents of Osiris, king of the Argives, who, through the desire of glory, sailed into Egypt to acquire by force another kingdom and a new name. The Egyptians were not so much overcome by his arms as by the strength of his wisdom and urbanity. He afterwards married the daughter of Inachus, Io, whom Jupiter had formerly turned into a cow; and, furthermore, they say he taught the Egyptians letters. We are not unwilling to agree with the supposition which maintains Serapis to be the same with Saturn; Osiris with Jupiter (Pluvius); and Orus with Apollo; for the history and actions of these gods we find both in the Grecian and Egyptian mythologies to bear a close resemblance. Again, Apollo is represented as the conqueror of Python, or the serpent; Titan overthrew Saturn, and confined him in Tartarus; Jupiter went there, and set his father at liberty by defeating Titan. The Egyptian fables, or hieroglyphic representations, reveal Typhon, the brother of Serapis, from whom Osiris obtained his kingdom, overpowering, or attempting to overpower Osiris, by a deeply planned piece of treachery. Orus, the son of Osiris, after repeated combats with Typhon, the principle of evil and darkness, triumphs over him, and, with his father, Osiris becomes all resplendent with light and glory.

The celestial sign of the Bull, in which astronomers by Bubastic date more than four thousand six hundred and seventy years ago, had discovered or knew the sun's exaltation, or passage of the vernal equinox, when the day begins to extend a greater empire over the night, was signified by these typical triumphs, as sung by the poets, while the more mythical imagined that Serapis, Osiris, Isis, and Orus comprehended and comprised all nature, and all the heathen deities.

THE DEATH of a young American poet of great promise is mentioned in the *South Carolinian* of February 23rd.—Bro. Howard H. Caldwell, author of a volume of poems published not long since.

FREEMASONRY AND ITS INSTITUTES.—VI.

(Continued from page 223).

THE Mosaic dispensation being only preparative was superseded by Christianity, and at length we contemplate a glorious dawn—the rich lustre of the coming sun gilding the morning clouds with splendid hues; then the Sun of Righteousness himself comes forth with healing on his wings, bringing peace and salvation to the faithful of the human race. The object of religion has been the same through all ages; its perfection is wisdom, its end the discovery of the Redeemer. The great principles of religion and moral duty, as faith, fear and love of God, justice, brotherly love and charity towards men, prudence, fortitude and temperance with respect to ourselves as individuals, run like silver threads of light throughout the glorious dispensation of God as shewn in the volume of the Sacred Law.

Having shown that all laws, human and divine, proceed from one common source—which source is God—we will proceed to investigate how those laws and those of Freemasonry agree together. The result of laws is civilization; civilization does not eradicate the natural love of war and rapine from mankind, but it does conduce to render it undesirable, and often impossible without the nation or person engaging in it being serious losers. As the progress of civilization has put a stop to the bloody feuds of families and tribes, so civilization, based on high moral principle, must curb national ambition by its restraints, dissipate the prejudices of caste, race and nation by its intelligence, and assuage animosities by its charity. Security is what mankind seeks under the name of liberty, and when the distinction is properly understood, it is not a more relaxed state of law and government that will satisfy them, but the contrary.

In Germany, says Mr. Palgrave, in his learned work on the Rise and Progress of the English Commonwealth, there existed a singular jurisdiction, which claimed a direct descent from the pagan policy and mystic ritual of the earliest Teutons. We learn from the historians of Saxony that the *Frei Feld Gericht*, or Free Field Court of Corbay, was in pagan times under the supremacy of the priests of the Eresburgh, the temple which contained the *Irminsule* or pillar of Irmin. After the conversion of the people, the possessions of the temple were conferred by Louis the Pious upon the abbey which rose upon its site. The court was composed of sixteen persons who held their offices for life. It was the very essence of the court that it should be held beneath the sky and by the light of the sun; all the ancient Teutonic judicial assemblies were held in the open air; but some relics of solar worship may perhaps be traced in the usage and language of this tribunal. The forms adopted in the Free Field Court also betray a singular affinity to the doctrines of the British bards respecting their *gorseddau* or conventions which were “always held in the open air, in the eye of the light, and in face of the sun.” The court itself was composed of *Freyschöppfen*, *Scabini*, or *Echevins*, nominated by the *Graf*; and divided into two classes, the ordinary, and the *wissenden* or *witan*, who were admitted under a strict and singular bond of secrecy. The initiation of these, the participators in all the mysteries of the tribunal, could only take place upon the “red earth,” or within the limits of the ancient Duchy of Westphalia. Bareheaded and ungirt, the candidate is conducted before the dread tribunal. He is interrogated as to his qualifications, or rather as to the absence of any disqualification. He must be free born, a Teuton, and clear of any accusation cognizable by the tribunal of which he is to become a member. If the answers are satisfactory, he then takes the oath, swearing by the Holy Law that he will conceal the secrets of the Holy Vehm from wife and child, from father and mother, from sister and brother, from fire and water, from every creature upon which the sun shines or upon which the rain falls, from every thing between earth and heaven. Another clause refers to his active duties. He further swears that he will say forth

to the tribunal all crimes which fall beneath the secret ban of the emperor which he knows to be true, or which he has heard from trustworthy report; and that he will not forbear to do so, for love nor for loathing, for gold nor for silver, nor precious stones. This oath being imposed upon him, the new *Freischopf* was then intrusted with the secrets of the Vehmnic tribunal, which consisted of the password by which he was to know his fellows, and the grip or sign by which they recognized each other in silence; and he was warned of the terrible punishment awaiting the perjured brother. If he discloses the secrets of the court, he is to expect that he will be suddenly seized by the ministers of vengeance. His eyes are bound, he is cast down on the soil, his tongue is torn out through the back of his neck, and he is then to be hanged seven times higher than any other criminal. Whether restrained by the fear of punishment or the stronger ties of mystery, no instance was ever known of a betrayal of the secrets of the tribunal. The *Vehmgericht* is said to have been founded by Charlemagne; and as late as the middle of the eighteenth century, a few Vehmnic tribunals existed in name, though without possessing any of their pristine power. In this singular society the ancient mysteries can be easily detected in a modified and *quasi* Christianized form; it, as in the old mysteries, combined a religious and legal government, for, says Palgrave, they "designated their jurisdiction as comprehending every offence against the honour of man, or the precepts of religion." The form of oath and the punishment of its violation are similar; it in principle also differs in no essential character from the summary jurisdiction exercised in the townships and hundreds of Anglo-Saxon England. Indeed, "the Vehmnic tribunals can only be considered as the original jurisdictions of the old Saxons, which survived the subjugation of their country. The singular and mystic forms of initiation, the system of enigmatical phrases, the use of the signs and symbols of recognition, may probably be ascribed to the period when the whole system was united to the worship of the deities of vengeance, and when the sentence was promulgated by the doomsmen, assembled, like the Asi of old, before the altars of Thor or Woden."

The derivation of the word is doubtful; Palgrave derives it from *Blime* law, which seems probable. In the Vehmnic institution, a union not only of the ancient mysteries and religions but also of those sacred rites and law, thus forming an interesting and connecting link in the middle ages between the laws and superstitions of olden time and modern days. The primary design of the Order was good, and inculcated the same principles as those displayed in the Welsh Triads—"to reform morals, to secure peace, and to encourage goodness."

In the old charges of the Free and Accepted Masons, collected from their old records at the command of the Grand Master, approved by Grand Lodge, and ordered to be printed in the first Book of Constitutions, 25th March, 1722, we read—concerning God and religion—"A Mason is obliged by his tenure to obey the moral law, as a true Noachide;" now what this is seems explained in the three great principles of Freemasonry—brotherly love, relief, and truth. These principles were, to a certain extent, inculcated in all the heathen systems, especially among the esoteric members; we find them more plainly expressed in the books of Moses; and lastly Christ himself sums up the whole law as being comprised in love of God and one's neighbour. And in an old MS. in the British Museum (*Bib. Reg.* 17) are the following lines:—

"At thys semblè were poyntes ye ordeynt mo,
Of grete lordys and maystrys also,
That whose wot comne thys Craft and com to astate
He most love wel God, and holy church algate."

And again,

"The tenthe poynte presentyeth wel god lyf
To lyven withoute care and stryf."

And in the first ancient charge it is further stated that Masons are to be "good men and true, men of honour and honesty, by whatever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles of Noah, enough to preserve the cement of the Lodge." Now Noah, we know (Gen. vi. 9), "was a just man, and perfect in his generations; and Noah walked with God."

In a MS. belonging to the Lodge of Antiquity, written in the time of James II., it states that "Every man who is a Freemason must consider it a sacred duty to fix on his mind the following charges, and to observe them with due care, principally for dread of the most high God, by whose holy name he hath sworn to obey them; for it is a great error to be guilty of perjury. The first charge is that you worship God in sincerity and truth, and that you do not attempt any heresy or schism in the church. 2. You shall be true liege men to the government and laws of your country, and never be guilty of falsehood or treason; and should any treasonable practices come to your knowledge, you are forthwith to give information thereof to the proper authority. You are also to be true to one another, and to observe the golden rule of doing to every brother as you should wish he would do to you. 3. You shall keep with inviolable secrecy all the mysteries of Freemasonry which may be communicated to you in the Lodge. You must conduct yourselves as men of honesty and integrity, and serve your master in such a manner as may be most conducive to his honour and profit. 4. You shall call all Masons brother, and never apply to them any opprobrious epithets. 5. You shall respect the chastity of a brother's wife, his daughter, and his servant; and shall commit no act which can cast a reflection on his character, or expose him to shame. 6. Wherever you go you shall be careful to pay for your board and lodging, and always act in such a manner as may reflect honour on the Craft."

Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests—the practice of every moral and social virtue. No one who has ever been admitted to a participation of its mysteries can forget that in every case of difficulty, danger or distress, he is taught to place his trust in God; that to his most serious contemplation is recommended the volume of the Sacred Law, being charged to consider it as the unerring standard of truth and justice, and to regulate his actions by the divine precepts it contains, as therein he is taught the important duties he owes to God, his neighbour and himself. To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator, by imploring his aid on all lawful undertakings, and by looking up to him in every emergency for comfort and support. To his neighbour, by acting to him on the square, by rendering him every kind office which justice or mercy may require, by relieving his necessities, by soothing his afflictions, and doing him as in similar cases you would wish him to do to yourself. To himself, by such a course of prudence and well-regulated discipline as may best conduce to the preservation of his mental and corporeal faculties in their fullest energy, thereby enabling him to exert those talents with which God has blessed him, as well to his glory as the welfare of his fellow-creatures. What can be more moral, what more in accordance with the divine precepts than what is here inculcated? Did all, nay, half the world only, act in such a manner, human laws would come to an end, and there would indeed be peace on earth and good will among men; but since, alas, such a course is contrary to the fallen nature of mankind, Freemasonry wisely prescribes other additional laws for the guidance of its members. As citizens of the world, she enjoins the brethren to be exemplary in the discharge of their civil duties, by never proposing or at all countenancing any act which may have a tendency to subvert the peace and good order of society; to pay due obedience to the laws of any state which may for a time become the place of their residence, or afford them its

protection; but above all, that they should never lose sight of the allegiance which is due to the sovereign of their native land. Does any code of laws, whether ancient or modern, contain rules better adapted for the peaceful and proper regulation of the people than these? And that such has been the conduct of true Masons, history proves. And again, in the 'Antient Charge II., "A Mason is a peaceable subject to the civil powers, wherever he resides, or works, and never is to be concerned in plots or conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry has always been injured by war, bloodshed and confusion, so antient kings and princes have been much disposed to encourage the craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries and promoted the honour of their fraternity who ever flourished in times of peace."

It has been said by some enemies of our noble institution that Masonry is only a new form of, and has its foundation in "myths and fables." What a pity it is that these would-be critics do not learn the true meaning of the words they employ before uttering them. What is "a myth?" According to the literal meaning of *μῦθος*, it is "anything delivered by word of mouth, a speech, counsel, promise, a tradition;" so also the word *fabula*, from *for*, to speak, means "a narration, anything told or narrated." Thus they truly say it is a form of myths and fables, though not according to their interpretation of the words; for Freemasonry is an embodied tradition—all its words, signs, symbols and customs, have from its first origin been handed down orally from one generation to the other to the present time. Nor is there anything very strange in this; consult history, whether sacred or profane; even among the patriarchs the divine commands were handed down from father to son. Adam lived till he was nine hundred and thirty-one years old, and through the endowments of memory taught his family what he had learned in Eden, and the knowledge he had gained of nature and her God, while his prolonged life enabled him to testify the works of the Almighty to eight generations of his children; these lessons Methuselah, who lived two hundred and forty-five years with Adam, and died shortly before the flood, delivered to Noah. The possibility of a tradition being handed down orally for such a length of time, is proved by the fact that Moses did not write his books till more than one thousand years after the flood; and it is not probable that the whole Jewish nation would implicitly have received these books had they not been able, from their traditionary knowledge of the facts related in them, to acknowledge the truth of their contents.

The usages and customs of Freemasons have ever corresponded with those of the ancient Egyptians; unwilling to expose their mysteries to vulgar eyes, they concealed their particular tenets and principles of polity under hieroglyphical figures, and expressed their notions of government by signs and symbols communicated to the initiated alone. Hieroglyphics are emblems or signs of divine, sacred, or supernatural things, by which they are distinguished from common symbols, which are signs of sensible or natural things. Symbols have been and will be used throughout all ages, for words are nothing more than signs or symbols. Aldrich, in his *Artis Logica Rudimenta*, thus defines a word:—"Vox est signum rei vel conceptus ex instituto vicarium," a word is the sign or conception of a thing put in the place of that thing by conventional agreement.

Hermes Trismegistus is commonly esteemed the inventor of hieroglyphics; he first introduced them into the heathen theology, from whence they have been transplanted into the Jewish and Christian. Pythagoras seems to have established his system on a similar plan, and many societies or orders of a more recent date have copied the example. Masonry, however, is not only the most ancient, but the most moral institution that ever existed, as every character, figure and

emblem depicted in the Lodge has a moral meaning and tends to inculcate the practice of virtue on those who behold it. The usages and customs of the ancients in their secret societies were called mysteries. If by mysteries we merely understand a secret religion, then in the civilized part of the world there can be no mysteries, for God may be openly worshipped everywhere; but if by mysteries we understand secret ceremonies and doctrines, then we may say there are still mysteries among Freemasons. "But," continues Gadicke, "we do not call our secrets mysteries, and we thereby prove that with us there can be no secret religion. No one among us is a mystagogue, and our outward appearance has nothing mysterious about it."

On the subject of the connection between Freemasonry and the ancient mysteries there are two principal theories. The one is that proposed by Dr. Oliver—that the mysteries are but deviations from that common source—both of them and of Freemasonry—the patriarchal system of worship established by God himself. With this pure system of truth he supposes Freemasonry to have been coeval and identified. But the truths thus divinely revealed through the imperfection of human nature, came at length to be doubted and rejected; and though the visible symbols were retained in the pagan mysteries, through their ministers corrupting them for selfish and worldly purposes, their true interpretation was greatly obscured and almost lost. The second theory, leaving the origin of the mysteries to be sought in the patriarchal religion, finds the connection between them and Freemasonry commencing at the building of King Solomon's temple, of which Hiram of Tyre was the chief architect. The Dionysian artificers had introduced the mysteries of Bacchus into Tyre, where Hiram most probably was initiated. Freemasonry, whose tenets had always existed in purity among the immediate descendants of the patriarchs, now added to its doctrines the guard of secrecy, which, says Dr. Oliver (*Hist. Init.*) was necessary to preserve them from perversion or pollution. However much the mysteries of different nations may vary in ceremonies, still, amongst most of them will be found certain truths and landmarks which cannot but be regarded as certain proofs that they must have been derived from some one true and primitive system. R. B. W.

(To be continued.)

MASTERPIECES OF THE ARCHITECTURE OF DIFFERENT NATIONS.

BY J. G. LEGRAND.

THE ARCHITECTURE OF THE CHINESE (CONTINUED).

CHAMBERS, who has published in England a work on the edifices and the furniture of the Chinese, in disabusing our minds as to the whims and phantasies falsely ascribed to that people, remarks that all their productions have at least the merit of originality; but he is equally struck at the resemblance of their architecture to that of the ancients. He informs us that the most considerable of the pagodas at *Quang-Ton* occupies a great extent of ground; that it encloses, besides particular temples, idols, apartments for two hundred bonzes, hospitals for several animals, a spacious refectory and a cemetery. He adds that priests and animals are promiscuously buried there, and honoured alike with monuments and epitaphs, which is a still more close resemblance to the custom of the Egyptians, of worshipping animals and dedicating to them monuments. Whatever analogy, however, there may be between the architecture of the Chinese and that of the Egyptians, and also of the Greeks, who preserved the Egyptian impress in several parts of that art which their genius seems to have created in common with all that they practised, one cannot avoid perceiving in the forms of those curved and pointed roofs, in the lightness of their supports, and in the section and uniformity of their masses, that the tents of the Tartars were the first models which the industry and patience of the Chinese transmitted to

durable materials, after their civilization and assembling together in towns under a stable government.

There are found in China, in monuments and in public works, all the marvels which an immense industrial population, attached to the arts and to labour, constant in their tastes and stubborn in their habits, which nothing has been able to change for ages, can present to the astonishment of the traveller. There are canals immense both for their extent and their multiplicity; they are banked in by stones or bordered with quays, they are adorned with bridges admirable for their boldness and lightness, ingenious locks, difficult roads, where all the obstacles of nature are overcome, rocks pierced through, spaces suspended above abysses, soft and clayey soil hardened, forests opened, in short, everything has been forced to yield to that unity of effort, which, constantly directed by a fixed will to the same end—public utility—could not fail to triumph over the elements and the seasons. There are not to be found, indeed, among the Chinese architects or engineers more celebrated or more experienced than ours, although among the books of their philosophers the thirteenth treats of mathematics, the fourteenth of architecture and symmetry, the sixteenth of fortifications and the machines of war, &c. Their temples, notwithstanding the rudeness of their exterior and certain resemblances in disposition, and as a whole to the sacred edifices of the Egyptians and of the Greeks, are deficient in that nobleness which the severe forms given by that people to granite and marble were able to impress upon them, and which is not to be found to the same degree in the raw columns and the mean masses which the Chinese produce in erecting their double and triple roofs, the brilliant colours of which cannot efface the defects. With respect to their warlike engines, there is not one of their towns that could sustain a siege against our formidable artillery—all their forts are nearly round and without elevation—their walls have no thickness—their embrasures are unequal, and form but a simple hole, perforated in such a manner that cannon can be directed only to a single point.

The famous Wall of China, which begins in the neighbourhood of the Yellow River and stretches to the Sea of Kamtschatka, was finished in five years: a third of the nation was, it is said, employed in its construction. It was necessary to contrive large arches for the course of waters, and provide ways for the passage of troops. A million soldiers guarded it in ancient times. In considering its length of five hundred leagues, one may easily understand what spaces are filled by mountains, and how there are those where there is but a fosse; properly speaking, there are but one hundred leagues of walls, which are constructed partly of brick and partly of earthwork. The lower part is of cut stone, the summit is covered with a little earth and paved with large stones. There is on each side a parapet three feet in thickness; these parapets are flanked, at intervals, by a great number of towers, according to the ancient method; their greatest elevation is thirty feet, and their least fifteen; in their ordinary breadth they can hold seven or eight men abreast, that is to say, they are from twelve to fifteen feet broad. This wall is remaining, almost in its entirety, after a lapse of two thousand years; it traverses vast rivers or it takes the form of bridges, sometimes of two storeys, and with very great arches. In places where the wall rises with the ground, there are contrived to the summit large flights of steps which render the passage of it easy, safe, and continuous; it is a very fine military road, by which armies destined to guard the frontiers, can be transported from one extremity of the empire to the other, by means of certain signals transmitted from the tops of the towers. They can, in a very short space of time, communicate alarm throughout the whole empire; accordingly the Chinese have been beforehand with us in the use of telegraphs; and everywhere where the wall attains the summit of a height, they have placed a fort to watch the movements of the enemy.

This wall having lost its importance and its utility since Tartary and China have formed but one nation, this monument remains abandoned to the ravages of the seasons. Accordingly the period is approaching when this masterpiece of human activity will present but vast ruins. A great part is already the prey of time, and many other parts threaten to cover those plains, for the defence of which that wall was raised in anterior ages. At a distance of about seven miles from the Great Wall is a road made on a lofty mountain, which is a fresh proof of the genius and perseverance of the Chinese in all that they undertake relating to public utility. This passage, thirty feet in breadth, is dug out of the rock over a height of more than one hundred feet, and presents a terrific spectacle. Besides this, there are immense mountains more than three hundred toises in height, cut about in the most extraordinary and picturesque manner, with caverns and grottoes made at different heights, flights of steps to ascend to them, and platforms or terraces for the enjoyment of the prospect.

These people possess the art of executing with rapidity illuminations in these mountainous countries; the sinuosities and the splendour of those lights at times approach heaven on the tops of mountains, and at times seem to be buried in the depth of the earth, by their reflection in the waters of the rivers and the lakes. This spectacle, thus prolonged for several miles, and varied by masses of flame more or less strong, is one of the most vast and most extraordinary pictures that the imagination can conceive. They also contrive tombs hollowed out of rocks in niche like forms, on heights and in positions that are inaccessible, and the doors of which rising in the shape of arches or pyramids, are enriched in beauty by the application of red, white, blue, and other colours. These elevated dwellings, out of the reach of human beings, seem to approach the spirits of the celestial regions, and present an idea absolutely opposed to that of depositing the remains of mortals in catacombs dug out of the depths of the earth. The sepulchres of the great are magnificent structures. They are made on a mountain or in the country, and are great houses vaulted all over, in which the bier is placed; before them is formed an elevation of ground covered with plantations; before them is placed a great altar of white and polished marble, on which rises a lofty candelabrum of marble, iron, or copper, and on each side a chandelier of the same material. There are, furthermore, seen ranged here and there, in several files, a number of figures of mandarins, gentlemen, pages, eunuchs, lions, horses, camels, tortoises, and other animals, all of white polished marble, and whose movements and expressions seem to be quite natural.

There are frequently met with in China triumphal arches, or rather lofty porticoes, with from one to three square passages; when there are three the centre one towers above the other two, and they are all decorated with silken flags and banners. There are also seen in that country a multiplicity of pagodas, the pyramidal forms and variegated colours of which, as well as the adornings, give an idea of the importance of the town, village, or powerful chief who inhabits the place which they decorate. The temples there bear commonly enough the character suitable to the worship of each divinity. The temple of heaven, for example, is of a circular form, the roof of which, covered with blue tiles, is sustained by an infinity of simple columns, covered with an azure coloured varnish. It has several very extensive enclosures: it is in the first of these that the emperor sometimes goes in procession to particular ceremonies.

Pekin has again another superb temple consecrated to the protective genius of the walls of the city—which reminds us of the usages of the Romans, who placed their towns and buildings under the protection of conserving gods and genituses. The palace of the emperor alone occupies in the old city a space of two miles square. It is taken care of by thousands of eunuchs; it presents a prodigious mass of great buildings, vast courts and magnificent gardens; a double

enclosure surrounds it on all sides; the space which separates these two enclosures is occupied by the houses of the officers of the court, and by those of the eunuchs, as well as by different tribunals. In the whole appearance of it there is something majestic and imposing. According to the description and even the plan that Father Magaillans gives of it, these palaces or apartments are twenty in number, in a straight line from south to north; twenty others are contained in the interior enclosure of the palace of the Emperor; eight other palaces and four temples are situated between the two enclosures; moreover, there are twenty-four other palaces for the use of the mandarins, and there are also several buildings, such as pleasure and summer houses, libraries, shops, offices, stables and other dependencies. The imperial hall is elevated in the second court on a terrace about fifteen feet high, lined with white marble and adorned with fluted pillars, artistically worked. It is in front of the hall that all the mandarins range themselves on certain days of ceremony: it is almost square, and about one hundred and thirty feet in length; its wainscots are sculptured, varnished in green, and covered with golden dragons which are the arms of the Emperor. The columns which sustain the roof within have at the base a diameter of about two feet and a half, and are of wood covered with a sort of mastic, over which is laid a coating of red varnish; the floor is partly covered with a carpet, after the Turkish fashion, though of a very mediocre execution; the walls are without ornaments, without tapestry, without lustres, and without historical paintings. The throne, which is in the centre of the hall, consists of a canopy, lofty enough, very clean, and without any other inscription than the character *ching*, the signification of which, in our language, corresponds to the words excellence, perfection, wisdom. On the platform, in front of this hall, are large vases of bronze, in which perfumes are burnt during ceremonies.

(To be continued.)

ARCHÆOLOGY.

BRITISH ARCHÆOLOGICAL ASSOCIATION.

At the last meeting of this society the chair was taken by T. V. Pettigrew, Esq., V.P., and Messrs. S. L. Sotheby and G. Atkinson, Dr. C. W. Hood, Rev. J. James, M.A., Rev. J. Hamilton, M.A., E. Greenall, and Mr. Thos. Walcot, were elected Associates. Mr. Syer Cuming exhibited drawings of two Celtic swords, measuring each twenty-one inches; one found at Woolpit, Suffolk, the other at Windsor. Dr. Palmer exhibited a bronze dagger, found at Newbury, with bones of the Caledonian ox. He also exhibited a beautiful jet ornament, dug up out of the peat, eight feet below the surface, with bones of the red deer, the roebuck, and teeth of the *Ursus spelæus*. He likewise exhibited two ivory carvings, one a valve of a triptychon of the eleventh century, the other a slab, which had probably been the cover of a book of the twelfth century. Mr. Bunny, of Newbury, sent two bronze Celtic weapons; also a small iron barbed arrow, likewise obtained from the peat. Mr. Cuming exhibited an ivory carving of the birth of the virgin, of the fourteenth century, and two oval medalets of brass of the seventeenth century, bearing profile busts of the virgin coroneted. Mr. Adam sent a photograph of a Roman olla of black earth, found at Aldermaston. Mr. T. Wright exhibited specimens of mineral coal, obtained last week from a hypocast excavated at Wroxeter, thus placing the employment of this material by the Romans for heating their flues beyond further question. Mr. Cecil Brent exhibited a very rare specimen of Fibula, set with an amethyst, and lately found at Canterbury. Mr. C. A. Elliott exhibited three Roman intaglios, set in a gold ring, representing Ceres, a Vulcan, and a Dolphin. Mr. S. Wood exhibited some Roman coins of Tetricus the Elder, together with French and Nuremberg Jettons, found near the site of Winchester Palace, Bankside: also some specimens, Greek, Roman, &c., from a fictitious find in Laurence Pountney Lane. The Rev. T. J. Williams, of Penmynydd, Anglesey, sent an account of a curious instrument, discovered at St. Credival Church, built in A.D. 630. Whilst under restoration, the earth forming the floor of the chancel and nave was found literally impregnated with human bones. No debris of coffins, &c., could be discovered.

There was, however, a thin coating of lime. The position of the skulls showed the bodies to have been laid with their feet towards the east, and near to each body was found a round white stone, about the size of a moderate potato. Wherever the remains of a body were found there was a stone: it had probably been placed in the hands of the corpse. On the north side of the chancel arch a heap of these stones was found put together, with only a heap of earth over them. Mr. Williams made reference to a passage in the Revelation (ii. 17) which may throw light in regard to their application. Mr. Pettigrew produced, by the kindness of Dr. Bunny two very remarkable balls, composed of siliceous sandstone, covered with a paste of different colours of enamel, representing circles enclosing stars with eight points. Only two other specimens are known, and they are now in the British Museum. They have been conjectured to be Ancient British, or Roman or Saxon, and the uses which they may have been applied to—a game, divination, or as emblems of office or power. They respectively weighed four and a half and five ounces, and were two inches in diameter.

DRUIDIC REMAINS.

A very curious discovery has been made near Lille, by some workmen engaged in cutting trenches for the new fortifications. In removing the soil, they laid bare a stone tumulus, which, instead of bones, contained a large block of stone, covered with inscriptions, indicating that it was an altar used by the Druids in their sacrifices. The names Hesus and Teutates, gods adored by the Gauls, are perfectly legible on it. Near the stone a sacred golden knife used by the Druids for cutting the mistletoe was also found. The inscriptions on this stone corroborate the fact already known, that human sacrifices were made by the Druids in the times of national calamity. The knife has been placed in the museum of Lille.

DISCOVERY IN GHENT.

A discovery of an historical and archaeological kind has very recently been made which has created much interest in the town of Ghent. It was always known that the body of Jacques van Artevelde was buried in the church of Byloque, and that Wantier de Mey, one of his assassins, made arrangements, by way of expiation for the part which he had taken in the murder, that a lamp should for ever be kept burning in that church before an image of the virgin; but it has been recorded by historians that the tomb of Van Artevelde was destroyed by the iconoclasts of the fifteenth century, and that his ashes were then scattered to the winds. That tomb, however, was happily discovered on Friday last, in a state of the most complete preservation; for, on opening the ground in connection with one of the hospitals of Byloque, for the purpose of laying the foundations of a house for the director, the pickaxe of one of the workmen struck upon some obstacle, and at a depth of little more than a yard, a stone was discovered, which the superintendent took the precaution to have removed with the greatest care, when it was ascertained that this stone formed the covering of a sepulchral vault, in which was found a human skeleton, which, when exposed to the air, still remained perfect. A plate of metal was also found in the vault, on which could be read quite distinctly, "Jacob van Artevelde, Upperhoofman, Hooymaend, MCCCXLV." leaving no doubt as to the identity of the remains, which have in the meantime been left in the vault until some appropriate place can be prepared for their reception, which the citizens of Ghent are most anxious to provide.

THE CLEVELAND HILLS.—They who have once visited the Cleveland hills in the summer season, when the purple heather is in full bloom, and the whin and broom in golden flower (the *whin* of which the great naturalist, Linnæus, is reported to have said that "he envied the land that possessed so golden a treasure") they who have climbed the rugged heights of Carlton Bank, Broughton Bank, Kirby Bank, Easeby Bank, Highcliffe, Rosebury Topping, Freeborough, or Eston Nab, when "the lark at heaven's gate sings" his morning hymn, and blackbirds, and cushats, and throistles, and linnets make the vale harmonious with their glad notes, or when the playful lambs are frisking about in the green pastures, and the trout, the minnow, and the chub, with all the finny tribe of the rivulet are sporting in the mountain streams as Phœbus with his fiery steeds gains the keystone of the arch of heaven;—they who have looked upon Cleveland in an hour like this, will never forget her charms, if the love of nature finds a place within their hearts.—*Tweedell.*

MASONIC NOTES AND QUERIES.

FREEMASONRY AT NEWCASTLE-ON-TYNE.

Seeing you have before admitted extracts from scarce and unknown topographical works, I send up the following, which are taken from *Local Records; or, Historical Register of Remarkable Events*, by John Sykes, 2 vols., 8vo., 1833. Printed by the Author, at Newcastle-on-Tyne, and scarcely known beyond it.

"1736. March 8. A new Lodge of Free and Accepted Masons was constituted at the sign of the Fountain, in Pipewellgate, Gateshead."

"1755. November 25. There was constituted at Sunderland, a regular Lodge of Free and Accepted Masons, by virtue of a deputation for that purpose directed to Mr. James Smithson, jun., provincial, from the Earl of Carnarvon, Grand Master; on which occasion an excellent sermon was preached by the Rev. Mr. Barwise, of Dalton, one of the fraternity, who, with the rest of the brethren, in proper costume, went in procession to church. This Lodge when first constituted, was No. 207, though now, from intermediate erasements, is No. 146."

"1763. November 1. A Lodge of Freemasons was constituted at the house of Mr. John Fife, publican, in the Castle Garth, Newcastle, in due form, under the sanction of the Hon. Thomas Erskine, Earl of Kelly, Viscount Fenton, Lord Baron of Pittenweem, Grand Master of ancient Masons in Great Britain."

"1764. December 27. Being the anniversary of St. John, the ancient and honourable society of Free and Accepted Masons of the Lodges in Sunderland, joined by their brothers, from Durham, Newcastle, Shields, and parts adjacent, went in grand procession to church, where an occasional sermon was preached by the Rev. Bro. Barwise; from whence, with their Worshipful Master, Bro. Imman, at their head, accompanied by the rector, the curate, and the principal inhabitants, they proceeded to the east end of the town, where, amidst thousands assembled, the first stone of a chapel, dedicated to St. John the Evangelist, was laid by Bro. John Thornhill, Esq., who with a truly public spirit, had generously undertaken to plan and execute the building upon the estate of Marshall Robinson, of Herrington, Esq., who had generously made a donation of the ground, although it had been before purchased of him. After the ceremony was concluded, the society proceeded to Bro. Adam Turner's, where an elegant entertainment was provided, and the whole concluded with the utmost harmony and good order."

"1765. January 2. A Lodge of Free and Accepted Masons was duly constituted at Mrs. Bond's, the sign of the Old George, in North Shields, when Bro. Hunter, the Master elect and his officers, were with great solemnity (according to ancient form) invested with the proper jewels of their respective offices by Bro. Robert Groen, deputed for that purpose by the Hon. the Earl of Kelly, Grand Master of Great Britain. On the following day they assembled at the Low Lights, together with their brethren from Newcastle, Sunderland, and other places adjacent, from whence they walked in procession to Mrs. Bond's, making a very grand show."

"1767. June 9. Was constituted (under the sanction of the Right Hon. Lord Blayney, Grand Master in England), the Lodge of Free and Accepted Masons, held at Bro. Fife's, publican, in the Castle Garth, Newcastle, the said Lodge having assumed a new name,—viz., that of St. Nicholas—at which time and place, Bro. Ansell, the Master, with his officers, were duly installed, according to the usual ceremonies on such occasions, by Bro. Potter, Master of Sion Lodge, North Shields, who, after having invested each officer with the proper jewels of their order, took their places accordingly."

"1770. January 4. The following curious advertisement appeared in a Newcastle newspaper of this date: 'This is to acquaint the public that, on Monday, the 1st instant, being the Lodge (or monthly meeting) night of the Free and Accepted Masons of the 22nd Regiment, held at the Crown, near Newgate, Mrs. Bell, the landlady of the house, broke open a door (with a poker) that had not been opened for some years past, by which means she got into an adjacent room, made two holes through the wall, and by that stratagem discovered the secrets of Masonry; and she, knowing herself to be the first woman in the world that ever found out that secret, is willing to make it known to all her sex. So any lady that is desirous of learning the secrets of Free Masonry, by applying to that well-learned woman (Mrs. Bell that lived fifteen years in and about Newgate) may be instructed in all the secrets of Masonry:'"

"1773. June 19. The Free and Accepted Masons walked in procession from the Lodge at Barnard Castle to lay the foundation stone of a new bridge over the river Tees, between Rokeby Park and Barnard Castle. Mr. Hutchinson, Master of the Lodge, walked first in the procession, dressed in white and gold, with John Sawrey Morritt, Esq., and the Rev. Mr. Zouch, in white leather aprons edged with blue ribbon, and the rest in their respective ranks. After the stone was laid, they proceeded to a tent erected for the purpose, when the Master delivered an excellent lecture, which gave great and general satisfaction, and then walked in procession to Rokeby Hall, where a sumptuous entertainment was provided for them by J. S. Morritt, Esq. The spectators were very numerous. This bridge was built at the sole expense of Mr. Morritt."

"November 8. A new Lodge of Free and Accepted Masons was constituted at Gateshead (by a special warrant for that purpose from the Right Hon. Lord Petre, Grand Master of the Order in England), under the name of the Union Lodge. The procession began at Swizwell, and

was met by the Master, officers, and brethren of the Union Lodge, a mile from Gateshead, attended by the band of music belonging to the 68th Regiment, and all the honourable trophies of Masonry, to the Lodge house, where there was an elegant entertainment, during which volleys of small arms were fired at intervals of fifteen minutes."

"1776. September 23. The foundation of St. John's Lodge of Free and Accepted Masons was laid in Low Friar Street, Newcastle, by Mr. Francis Peacock, their Worshipful Master. Underneath the stone was placed a copper-plate, with an elegant Latin inscription. It was dedicated, October 16th, 1777, with great solemnity. This building is now the public dispensary."

"November 5. The ancient and honourable society of Free and Accepted Masons of St. Nicholas's Lodge, Newcastle, met, and under the direction and immediate inspection of John Errington, Esq., of Beaufort, Provincial Grand Master for Northumberland, consecrated with great solemnity the old assembly room, in the Groat Market, their Lodge. After which they had a very elegant entertainment."

"1783. November 19. At night, the Freemasons' Lodge at Sunderland was discovered to be on fire; and before it was extinguished, all the furniture, pictures, &c., were consumed, and the house adjoining very much damaged."

"1784. April 5. The Master and brethren of King George's Lodge, Sunderland, accompanied by a great number of the brethren from the neighbouring Lodges, went in procession to lay the foundation stone of the Phoenix Lodge. After the usual ceremonies, coins of his majesty George III., and an elegant coronation medal of Queen Charlotte, were deposited in the stone, and above them a copper plate, on which was engraved an elegant Latin inscription. April 5th, 1785, the Lodge was dedicated with great solemnity."

"1810. October 25. The foundation stone of the Granby Lodge of Free and Accepted Masons, was laid in Old Elvet, Durham, by the Right Worshipful Provincial Grand Master, Sir Ralph Milbanke, Bart., accompanied by a great number of officers and brethren. In a cavity of the stone were deposited various coins of the reign of George III., with a jubilee medal, on the completion of the 50th year of his reign. After the ceremony, the officers and brethren dined, and the day was spent in great harmony."

"1810. November 6th. The foundation of the St. Cuthbert's Lodge, in Tweedmouth (under the ancient constitution, the Duke of Athol, Grand Master), was laid by Brother Selby Morton, Acting Master, amidst the acclamations of most of the brethren in the neighbourhood. In the stone was enclosed a bottle containing several coins of the reign of George III., and some old ones of King William and Queen Mary."

"1814. August 10. A grand Masonic procession took place in Newcastle, on account of the union of the Athol with St. Nicholas Lodge. There were about 600 in the procession, amongst whom were Sir J. E. Swinburne, Bart., P.G.M., Sir M. W. Ridley, Bart., M.P., Cuthbert Ellison, Esq., M.P., William Loraine, Esq., Isaac Cookson, Esq., the Rev. John Collinson, rector of Gateshead, the Rev. Mr. Wasney, &c. In consequence of the vicar of Newcastle having refused the use of St. Nicholas's Church, the procession marched to Gateshead Church, where they heard divine service, after which £112 16s. 10d. was collected for the benefit of the Infirmary. 214 of the brethren afterwards dined at the Turk's Head Inn."

"1818. March 27. A grand Masonic procession took place from Mr. Smith's, the Anchor Inn, at Wooler, which was met by a deputation of the trustees, elders, and others, of the congregation of Protestant Dissenters of the West Chapel, the Rev. Mr. Mitchell, minister, and proceeded to the site fixed upon for a new meeting house, where the foundation stone was laid by Mr. Richard Jobson. Under the stone were deposited in a sealed bottle, various coins of George III., and a roll of parchment containing a list of the presiding officers of the society and the Lodges, after which an appropriate oration was delivered by Bro. Joseph Armstrong."

"1826. February 16. The Freemasons' Lodge, No. 26, in the Groat Market, Newcastle, was consecrated and dedicated with great solemnity. They had removed their Lodge, in the Bigg Market, to these rooms, which had previously been occupied by the Literary and Philosophical Society, that body having removed to their new building in Westgate Street."

This is the last entry on the subject in Sykes's *Local Records*, and it is much to be desired that every locality could furnish such a collection of scraps. I fear the extracts may appear long, but, such as they are, I have copied them for the *Magazine*, and hope to find other brethren forwarding similar notes in different places.

—J. T. CURTHERT, Gateshead.

[Our correspondent need not have been afraid of overwhelming us with such valuable notes, and we shall anxiously await the receipt of the promised continuation. There are many points which are exceedingly curious and instructive in the above, and when the whole is in hand we shall have several notes to make, and queries to put, arising out of this communication.]

MASONIC NAMES OF THE MONTHS.

In a document, which I have, occurs a date as taking place in the month Adar, 1836. What month is meant?—MASTER OF A LODGE.—[The Masonic era dates from the creation of the world,

and, according to the Gregorian calendar, the first day of the year falls on the first of March. The names of the months are, therefore, Thirsi, or Ethanion, March; Mare Heshvan, or Bul, April; Kisleu, May; Thebeth, June; Schwet, or Sabbat, July; Adar, August; Nisan, or Abid, September; Ar, or Zio, October; Sivan, or Siban, November; Tammuz, December; Ab, January; Elul, February.]

MASONIC SONG BOOK.

The title page of the book of Masonic songs by N. S. Evans contains the following, which is probably the information sought by "Vocalist."

"Twelve Original Masonic Songs adapted to Modern Melodies by Bro. N. S. Evans, Lodge of Honour, No. 769, Wolverhampton, dedicated, by permission, to the Right Hon. the Earl of Zetland, G.M." London: Bro. R. Spencer, 26, Great Queen-street. Wolverhampton: A. J. Caldicott.

"Vocalist" would do well to apply to the publishers, or to some old member of the Lodge of Honour, No. 769.—H.

BANK OF ENGLAND LODGE.

The candlesticks of this Lodge are of white marble fluted, with the flutings inlaid with coloured marbles of Italian workmanship and evidently coeval with the foundation. The style is more deserving of notice because it is that of the Mosaic work adapted by the Knights of St. John, Malta, in the beautiful cathedral of St. John in that island, and of the smaller church of St. John of Malta, which I lately saw in the city of Messina in Sicily. I renew the observations I made on visiting the Lodge in the hope that the officers will give some particulars to the Masonic world of these interesting objects and of their history.—HYDE CLARKE.

WILLIAM HUTCHINSON.

Can you give me any intelligence as to the profession, &c., of our late Bro. William Hutchinson?—J. A. C.—[He was clerk of the lieutenancy of the county of Durham, and died April 7th, 1814, at Barnard Castle. He was likewise a F.S.A., and an antiquary of some renown. His chief publications were—*A View of Northumberland, with an Excursion to the Abbey of Mailross in Scotland*, 2 vols. 4to. 1776 and 1778; *History and Antiquities of the County Palatine of Durham*, 3 vols. 4to. 1785--94; *History of the County of Cumberland*, 2 vols. 4to. 1794; *The Spirit of Masonry*—which has gone through many editions—and various dramatic and miscellaneous works. His portrait is prefixed to the early editions of *The Spirit of Masonry*, as well as to vol. viii. of Nichols's *Literary Anecdotes*.]

MUSIC OF A MASONIC SONG WANTED.

Where can I get a copy of the music to a song beginning "Tis Masonry unites Mankind?"—J. E. B.—[It is printed in the 28th volume of *The Universal Magazine*, p. 152, where it is said to be "A New Song."]

BIRMINGHAM LODGES.

At what date was the Shakspeare Tavern, in Birmingham, injured, and what were, or are, the names of the two Lodges, which met there?—T. S.

ARMS AND UNIFORM.

Under what circumstances can a brother appear in Grand Lodge, or in a private Lodge, in a military, or naval uniform, and can he wear his side arms? Could such a one wear any military order, decoration or medal in Lodge?—LEWIS.—[Whatever the brother is entitled to wear in general society, he may wear either in Grand or in a private Lodge.]

THE CUBICAL STONE.

In reply to "Hermes," who inquires about the hieroglyphics he has seen on a *Cubical Stone*, and their meaning, I beg to refer him to the *Thuilleur des-trente trois Degrés de L'Ecossisme*. 8vo., Paris: 1821, particularly plates vi., vii., xi., xii., xiii., xiv., xv. I have also, in my small Masonic collection, a curious monograph on the subject, entitled "Explication de la Pierre Cubique." Par le F. . . Chereau." 8vo., with curious and elaborate engravings.

If "Hermes" would like to know somewhat more on the subject, he would do well to read "*The Fame and Confession of the Fraternity of R. C., commonly of the Rosie Cross*." By Eugenius Philalethes. *Veritas in Profundo*. 12mo., London, 1652; and for some quaint theology, "*The White Stone: or, a Learned and Choice Treatise of Assurance; very useful for all, but especially Weak Believers*." By Nathaniel Culverwell, M.A., and lately Fellow of Emmanuel College, in Cambridge. 12mo. London, 1654." I think your "Notes and Queries" department may be made so valuable to the Craft, that it is desirable every one should contribute his mite—the result of which would be a mass

of Masonic information of universal importance to the Craft.—H. B., F.R.C.S., Warwick.

CHEVALIER RUSPINI AND THE HIGH GRADES.

To which of the High Grades did the late Chevalier Ruspini belong? In his portrait preserved in the Committee Room, at the Girls School, he has the Cross of a Provincial Grand Master of a Masonic Knights Templar affixed to his button hole. In what province did he hold that office?—MILES.

"INDIAN FREEMASONS' FRIEND."

Does any brother in England happen to have the numbers of a Masonic periodical entitled "*The Indian Freemasons' Friend*"? And if so, would he allow another brother a sight of them? A reply from any one possessing a copy addressed to the undersigned, through these columns, will greatly oblige a—S.P.R.C.

YORK LODGES.

How many of the present Lodges in England are descendants of the old York Lodges admitted at the Union of 1813?—EBO-RACENSIS.

NELSONICS.

In the current number of the periodical called *Notes and Queries*, there is a question under the above title which deserves a place in your columns. It runs thus:—

"I have in my possession a manuscript of the Order of Nelsonics, with their rules, lectures, &c. Can any of your readers inform me whether, at the death of Nelson, there was a Lodge dedicated to him by the Freemasons? or was there a distinct body formed under the title of "Nelsonics," and does that now exist? I have a number of works on Freemasonry, but can find no account of such a Lodge.—JOHN PEARSON, 18, Holywell Street, Westminster, S.W."

Any information on this point will be welcome to all your readers.—M. C.

NOTES ON LITERATURE, SCIENCE AND ART.

JELLINGER C. SYMONDS, Esq., her Majesty's Inspector of Schools, died on Saturday last of rapid consumption, at Malvern House, Great Malvern. Mr. Symonds was in his fiftieth year.

The *Westminster Review*, hitherto published by Mr. Chapman, will in future be published by Mr. Manwaring. One of Mr. Chapman's latest publications, before quitting the trade, has been a reprint from the *Westminster Review*, for January, of an article of his own on "Christian Revivals, their History and Natural History," not the first which he has contributed to the *Review*. Mr. Chapman, who is a member of the Royal College of Physicians, will, we believe, devote himself to the practice of medicine, which he has partially followed for some years. He is the author of a work on "Chloroform and other Anæsthetics, their History and Use during Childbirth."

The Rev. William Pulling, M.A., of Sidney Sussex College, died on the 5th instant, at his residence, New-square, Cambridge, in the seventy-eight year of his age. He held two small livings in Kent, but had long resided here. He translated sermons and prayers by Dr. Balle, of Copenhagen, and was author of a "Biographical Sketch of M. de Lamartine," with a translation of "Religious Harmonies." His sonnets, written strictly in the Italian style, have passed through several editions, and are said to possess much merit. Mr. Pulling was reputed to have been a man of great linguistic attainments.

M. Barba, the well known Paris publisher, has just put forth a small volume entitled "The Origin of the Papacy," by M. Charles Paya. The author shows how completely popular was the original society of Christians, and how entirely democratic was the form of government of the church in the early ages of Christianity. The bishop was elected by the people, and the prelate was compelled to consult his constituents before ordaining even a priest. It was before the assembly of the nation that all delinquents were tried, all accusations were in public, and it was only after a popular vote that the bishop could launch an excommunication; and in grave cases a special council was convoked, when all the priests and deacons of the province were summoned, together with people whose presence was considered absolutely necessary. The gradual usurpation of authority by the priests, the growth of claims and powers utterly opposed to the doctrine upon which they were and are said to be founded, furnishes a parallel to the growth of all other dominations that have trampled on the rights of the mass and the laws of justice. The very title of Pope has departed far away from its original significance. It was towards the end of the third century that St. Mammaire, who was neither bishop nor priest, but simple martyr, was called "Notre Pape" by reason of his great age; and the same title was afterwards

conferred on several venerable bishops. The powers given to the Pope and the origin claimed for the title grew up long afterwards. The choice of Rome instead of Jerusalem as the seat of the Papacy, was doubtless induced by the fact that the empire swayed the world, and that the priesthood hoped to govern spiritually under its domination. The most ambitious prelate or priest could scarcely then have dreamed that the bishop of the city would have ruled in the seat of the Cæsars. In the course of his work M. Paya touches upon the moot question of St. Paul having preached in England, refers to *Notes and Queries* of April 16th, 1859, and arrives at the conclusion that the fact of the saint's visit is not proved, but, on the contrary, that all trace of him disappears after A.D. 66.

In reference to the Budget and foreign reprints, the *Publishers' Circular* remarks: "Say what we will, it is a fact that unauthorized editions do find their way here, and are sold here. We have seen within this few days, at a respectable bookseller's, a Galignani reprint of an English copyright work, which now sells for one guinea and a half, openly offered on a show board for a few shillings, and this while the proprietor of the copyright was literally living within two stones' throw.

M. Alexandre Dumas's schooner has arrived at Cherbourg, from Marseilles. "It is a handsome vessel of 110 tons burthen," says the *Phare de la Manche*, "with nothing remarkable about it. M. Dumas, in a short time, will visit the English Channel Islands and will thence proceed to Norway." M. Dumas is at present at Marseilles.

M. Louis Blanc has delivered his discourse "On Mysterious Personages in France during the Eighteenth Century," with very great success. He is about to give a course of four lectures at the Marylebone Institution. The subject of this series is, "The Salons of Paris in the Eighteenth Century: Social Intercourse—Fashion—Love—Philosophy."

The Fifth and Sixth Volumes of Mr. Froude's History of England from the Fall of Wolsey to the Death of Elizabeth will be published in the course of the present month. They are to comprise the reigns of Edward VI. and of Mary.

Collected letters from Felix Mendelssohn-Bartholdy will shortly appear at Leipzig. The two editors, Prof. Droysen and Paul Mendelssohn-Bartholdy, have published an invitation to all those who are in possession of any letters from Mendelssohn to forward the proposed undertaking, by sending to them, either the originals, or very exact copies of those letters.

"The Book of Job in English verse," by the Earl of Winchelsea, better known as Viscount Maidstone, and the author of the "Deluge," is announced for immediate publication.

A provincial publisher announces, as preparing for publication, a work on "The Bards and Authors of Cleveland and South Durham." The book is to contain biographical sketches of Joseph Ritson the antiquary, John Hall Stevenson (the Eugenius of Sterne), the Rev. John Graves, Henry Heavisides, E. M. Heavisides, John Walker Ord, J. Jordison, George M. Tweddell, and others, with extracts from their writings.

On Tuesday evening the Architectural Society held a conversazione, at which Professor Cockerell occupied the chair, and congratulated the friends of the society upon the success achieved at only their second anniversary, and also upon the great number of elaborate works of art which were exhibited. He particularly drew their attention to the designs for the Manchester Assize Courts, which he believed would be regarded with great interest. The drawings and designs exhibited were many of them by artists of considerable repute, and would assist the judgment of those who inspected them upon the relative merits of mediæval and classical architecture. He believed that out of the great variety of competition something absolutely original would often spring up; and upon that the public would give their decision. There were also many interesting artistic and mechanical works, which would be found well worthy of notice, in brass, iron, tiles, and other substances. The society invited competition from their friends, both in fashions and materials. He hoped soon to see sculpture added to their exhibition. He believed it might be introduced with great advantage. Having paid a tribute of respect to the memory of their late president, Earl de Grey, who had been a most able, zealous, and obliging assistant in promoting the objects of the society, the learned chairman congratulated them upon having the patronage of the Prince Consort, and wished the society every possible success. The visitors dispersed to inspect the different objects of interest. The principal were the twenty-nine designs for the Manchester Assize Courts, including the one which gained the second prize of 150 guineas, by Mr. Allom. There were also a large number of designs and drawings for churches, mansions, and other edifices, which exhibited considerable talent. The specimens of work-

manship and of novel fashions in metal and encaustic materials were much admired.

The French Académie has been busily occupied during the last sitting or two, in the investigation of the merits of divers discoveries and inventions submitted to its judgment. The newly invented method of locomotion on tramroads, by M. Juge, met with much attention; but opinion was deferred. The system of M. Juge is entirely novel, inasmuch as the carriage is made to proceed without propelling power of any kind, being guided by hand, and entirely independent of all the danger now existing. M. Janin's charming experiments on porous bodies next excited interest, and the savant was encouraged to proceed. An artificial tree, constructed by M. Janin, was made to absorb the moisture which was poured into the sand in which it was planted, exactly on the same principle that the real tree would have acted, and the gradual ascent of the nutritive gases into the stem, the branches, the leaves, and fibres of the tree, proved to be one of the most interesting experiments ever witnessed. Acting upon the principle thus indicated by nature, M. Janin applies it to the raising of water to any height, and promises to succeed in an entirely new system of forcing pump, which is evidently destined to replace the expensive method hitherto in use.

Mr. D. Roberts has for the Royal Academy a picture representing the front of St. Mark's, Venice: a regiment of Austrian soldiers is crossing the piazza. From Mr. Millais we shall have the "Parting of one of the Black Brunswickers with his Mistress on the Eve of the Battle of Waterloo." Report describes the picture as combining all the care of the master's earlier style with the spirit and freedom of his later. Mr. Holman Hunt reserves his "Finding of Christ in the Temple," the product of five laborious years of travel, research, and conscientious thought, for exhibition by itself. The picture is not yet sold, we believe. More than one are willing to give the very considerable price justly fixed on it, in consideration of the large outlay of time and other expenditure it has cost; but the artist reserves the copyright, as is now the custom.

The entire collection of pictures formed by M. Edmond Beaucousin, at Paris, has recently been purchased by the Director of the National Gallery. They are about forty-six in number, and, although, for the most part, of very small dimensions, considerable alterations, or rather expedients, have been adopted in the Gallery for their reception. The price paid for the collection is said to have been £9,200. Eight of the pictures were exhibited to the public last week; and since that period two long screens have been erected in the Great West Room, placed parallel to each other and in the direction of north and south. Only cabinet pictures are placed upon them, but as the light falls directly from above they are seen to great disadvantage. The already far too narrow room is very inconveniently crowded, and it cannot but be hoped that some speedy remedy is at hand.

The names of some of the best engravers were lately submitted to the Queen for her decision as to who should be employed to engrave the recently-executed portraits, by Winterhalter, of herself and the Prince Consort. Her Majesty decided upon Messrs. Cousins and Bellin.

At the request of an eminent lady, Mr. E. G. Papworth took a cast from Mrs. Jameson's face after death. This cast is to be used, we believe, in preparing a bust of the deceased.

Mr. Foley has completed his statue of Caractacus, which will be immediately placed at the Mansion House, London. This artist has also received the commission to execute a statue of Goldsmith, to be placed in Trinity College, Dublin.

PROFESSOR OWEN.—A very interesting and characteristic anecdote of our great naturalist, is given by Mr. Lewes in the *Cornhill Magazine*, in his chapter entitled "Studies in Animal Life".—"I was one day talking with Professor Owen in the Hunterian Museum, when a gentleman approached with a request to be informed respecting the nature of a curious fossil, which had been dug up by one of his workmen. As he drew the fossil from a small bag, and was about to hand it for examination, Owen quietly remarked: 'That is the third molar of the under-jaw of an extinct species of rhinoceros.' The astonishment of the gentleman at this precise and confident description of the fossil, before even it had quitted his hands, was doubtless very great. I know that mine was; until the reflection occurred that if some one, little acquainted with editions, had drawn a volume from his pocket, declaring he had found it in an old chest, any bibliophile would have been able to say at a glance: 'That is an Elzevir;' or, 'That is one of the Tauchnitz classics, stereotyped at Leipzig.' Owen is as familiar with the aspect of the teeth of animals, living and extinct, as a student is with the aspect of editions."

OUR ARCHITECTURAL CHAPTER.

We have had of late little to record under this head, but we have now the pleasure to announce that a number of the brethren of the North York Lodge, No. 876, have associated themselves together with the view of building a befitting Masonic Hall, at Middlesbrough, in Yorkshire, where the Lodge holds its meetings—a suitable site of about two hundred square yards having been obtained near the National School Rooms, Marton Road, the estimated cost of the site and building being six hundred pounds, which it is proposed to raise in shares of one pound each. It has been arranged that the annual charge to the North York Lodge for the rent of the Hall shall not exceed eighteen pounds, but that all internal repairs, decorations, and alterations, after the building is first completely finished, shall be done by the North York Lodge, and that the Lodge shall also be answerable for all parochial and town rates. That the term "completely finished" shall not be held to include furniture or fittings, unless they can be provided out of the said sum of six hundred pounds.

That the Hall shall and may be let by the committee for the holding of any Chapter of Royal Arch Masons that may be established at Middlesbrough, at an annual rent of not less than six pounds.

That as long as the North York Lodge shall continue to pay the annual rent of eighteen pounds, the Hall shall be used (subject to the last provision) solely for the meetings of the North York Lodge, No. 876, or for such other strictly Masonic purposes as may be sanctioned by that Lodge, and if that rent shall be reduced, then the Hall shall be used for such other additional purposes as the Committee of Management appointed by the subscribers shall think proper, provided such purposes shall not interfere with any meetings of the North York Lodge, or of any Royal Arch Chapter.

That any surplus receipts for rent, after paying the cost of repairs and insurance, and four pounds per cent. per annum interest to the subscribers on such portion of the shares as may be called up, and also the interest of any sum for the time being on mortgage of the property, shall go to the general funds of the North York Lodge.

That the North York Lodge shall be empowered at any time to purchase the interest of the subscribers, or any of them, at par, and that all certificates for shares be issued subject to that condition.

It will be perceived that the brethren have entered upon the scheme in a truly business-like manner, and without looking to too large a return for the money to be invested. It is provided that should the whole six hundred pounds not be obtained by shares, a portion of it may be raised by mortgage; and here it is that such a scheme as that lately propounded in Grand Lodge, might, in our opinion, be brought advantageously into play. Not that in this instance do we think it likely that the brethren will want any extraneous assistance, as we have before us a list of only twenty-five brethren, who have subscribed for four hundred and seventy-six shares, or more than three fourths of the capital.

Trustees, a treasurer and secretary have all been appointed, and there can be no doubt that the work will at once be proceeded with. Much of the success which has hitherto attended the proceedings of the brethren, being due to the energy and liberality of Bro. Thompson, Mayor of Middlesbrough, who has been appointed treasurer to the funds, and authorized to purchase the site of the proposed building, the style of which has not, we believe, yet been determined upon.

There is one admirable provision in the deed of association by which the brethren bind themselves together, which will no doubt ultimately vest the whole property in the hands of the North York Lodge, viz., that "shares may be sold, but shall be offered in the first instance to the North York Lodge at par, six weeks before a sale."

In another column will be found a letter from a lady

soliciting aid for the brethren in their endeavour to build a hall at Skibbereen, county Cork, Ireland, to which we have great pleasure in directing the attention of our readers.

CORRESPONDENCE.

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

THE GLASGOW KILWINNING LODGE.

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

DEAR SIR AND BROTHER,—I have seen, in the possession of a brother, an apron (a sketch of which I have enclosed) which was found at Flectwood, washed up with the tide, about twenty years ago. It appears to have belonged to a G. K. L. of a No. 4 Lodge, and, from having a Scotch thistle in the corner, I am inclined to believe it must have belonged to a Scotch brother.

Is there any possibility of getting to know whether such initials are to be found in that Lodge, and, if so, what became of the brother?

The brother in whose possession it is would gladly give it up to any representative that might still be living. I shall be happy to have your opinion, or any brother's, through the columns of the Magazine.

Yours fraternally,
J. MACKIE, No. 1005.
Preston, April 6th, 1860.

[Our correspondent is evidently not aware that the initials, "G. K. L." designate the Lodge (Glasgow Kilwinning Lodge, No. 4)—and not the individual. The badge is an ordinary Scottish Master Mason's apron, but in one part of it is a peculiar monogram, which might perhaps lead to identification, and which we therefore reproduce.—ED.]



CRAFT CLOTHING.

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

DEAR SIR AND BROTHER,—In your number for 31st March I observed a reply to "Inquirer," as follows:—"The law of Grand Lodge does not forbid the admission into a Lodge of a brother under a foreign jurisdiction in the clothing recognized by his own Grand Lodge." This appears rather inconsistent with the law laid down at p. 113 of the Constitutions, viz.: "The following clothing shall be worn by the Craft, and no brother shall on any pretence be admitted into the Grand Lodge, or any subordinate Lodge, without his proper clothing."

I can find no qualification of this in favour of foreign brethren, nor any regulation for the guidance of officers of Lodges, or any means by which they can ascertain if the clothing, in which a visitor may present himself, is recognized by his own Grand Lodge. We have many foreign visitors to the Glamorgan Lodge, and on one occasion a Frenchman presented himself clothed in the insignia of what he called the eighteenth degree.

The American brother, who evidently makes the inquiry referred to, presented himself in a satin apron embroidered with many emblems, and as he told us the working in his Lodge was in accordance with that received from England, it certainly appeared strange that they should have dispensed with the "badge of innocence," and that the appropriate lambskin should be displaced in favour of satin.

The flippant reference to "common sense" in the second paragraph appears anything but appropriate, as two wrongs cannot make a right, and some of the brethren wearing Mark jewels had nothing whatever to do with the propriety or impropriety of admitting a visiting brother totally devoid of any Masonic clothing as recognized in this country. There is no doubt the wearing of Mark jewels is inconsistent with the Constitutions, but the brethren wearing them argue that it is a common practice, and quote the example of an eminent member of Grand Lodge who attended here in an official capacity, decorated with many jewels of the higher degrees. However, this is beside the question as to the proper clothing of visiting brethren. I shall be glad if you will insert these remarks, together with your reasons for thinking the law quoted does not apply to brethren under "foreign jurisdiction." It may also be the means of eliciting the opinion of some other experienced brother, as we are anxious to be set right in the matter for our future guidance.

Yours fraternally,
E. J. THOMAS, Sec. No. 43.
Cardiff, 9th April, 1860.

[The proper clothing of a brother is that sanctioned by the Grand Lodge of the country from which he hails, and is always

so held when foreigners visit Grand Lodge. When Prince Frederick William visited Grand Lodge in December, 1857, he wore an apron trimmed with amber, and a sash to which was attached a Master's jewel. The usual aprons worn by American brethren are made of linen, the satin apron being only put on when visiting other Lodges, or on state occasions. The American brother whom we suppose to be alluded to by our correspondent, was received by the Grand Master in Grand Lodge, wearing the apron objected to by our Welsh brethren, and such aprons were common in England prior to the Union in 1813. The wearing the Mark Master's jewel is decidedly illegal, and cannot be justified because "an eminent member of Grand Lodge" (we have no idea who he was) violated the laws by wearing jewels in the provinces which he would not have dared to put on in Grand Lodge. If Bro. Thomas would italicise the word *his*, in the last line of his extract from the Book of Constitutions, as he has other words, he would find he had a different reading to that which he has adopted.—ED.]

A LADY'S APPEAL.

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

MR. EDITOR,—If the value of any work depends on the importance of the end it is designed to answer, and the degree of perfection with which it accomplishes that end, may I hope, defective as my work is, that you will consider it worthy a place in your valuable *Magazine*, which I peruse with much interest. I build my work on "Masonry divine," anxious to promote its interests here, and therefore take this liberty as a medium to appeal to the ladies of Great Britain.

I maintain the law of mutual dependence that so universally prevails throughout the creation, there is not to be found one so deserving of mutual support, or should be more closely observed than everything connected with the brethren of the mystic tie. Amongst Masons every virtuous relation of society is strictly adhered to; every act of theirs is reciprocity of feeling, subservient to the welfare of each other. When mortals attempt to think concerning the nature of the works of the Great Architect of the universe, what can be expected but that their conceptions are feeble, their representations inadequate, even for the most perfect human understanding to unfold? Can it then be wondered at that the imperfect mind cannot comprehend the perfections of Masonry? It is a work too vast for common intellects to appreciate; it is too wonderful and high for all to attain; it is a temple erected to preserve the order of nature, presided over by the great Being, everywhere present; it inculcates brotherly love, helps the needy, and gives to the widow and orphan an asylum. Masonry is, then, the eternal mind, the divine voice, which proclaims—provide for the fatherless. From the sacred volume are their laws taken. Mark the rule of universal charity which it lays down, and confess to the immensity of their benevolence to suffering mankind. Do not their laws declare them to be the trustees of an estate for the poor? Do they not adjudge every shilling they can spare to the widow, the orphan, and destitute brother? By their laws, on the battle field, amid the clang of arms, the moans of the expiring, the agonies of the mutilated, uncared for and unknown, even with the uplifted scimitar ready to take life, at the recognition of a well known sign does it not drop nerveless from the grasp; and instead of the death blow to be inflicted, brotherly love is given in exchange, with every aid opportunity offers, shielding their intended victim from the danger surrounding, even sharing their last meal with him? This is Masonry—deny it who can. And for this Craft I now plead. Ladies, there is in contemplation the erection of a Masonic Hall in Skibbereen, on the Art Union principle. Tickets, five shillings each—prize, a Master's apron, jewel, and collar, to be drawn for in May next. Though our sex is precluded the possibility of being initiated, let us prove we have hearts worthy to be trusted; by our acts, worthy of being Masons' wives and mothers. Let it be seen we are willing to respond to the call of charity; let the world see we give our mite to erect a building which ultimately will assist in supporting female orphans; we are bound to encourage the undertaking, as women we are bound to do so, when we consider the vast amount of misery it will save our sex. There is not a Mason's wife, daughter, or sister but should cast her mite into this treasury. Many a wife and daughter that rises with the morning's sun, joyous and gay, may, before that sun sets, be deprived of a fond husband and father, their only support, and be steeped in poverty to the very lips; the orphan's only refuge then is the Masonic

orphan school to save them from starvation, nay, ten thousand times a worse fate. That asylum must have funds to support its inmates. An opportunity now offers to help the brethren in such a praiseworthy cause, as any surplus funds belonging to Lodge No. 15 will be appropriated for this purpose. Ye affluent, will you let my feeble pen plead in vain? Gracious, beloved sovereign, daughter of a Mason, extend your kindness; consider how your example would be followed if you did but contribute. Ye press, I call on you to plead my cause; you on my side, success would then be certain; and if I am instrumental in having one ticket taken from Mr. John Francis Levis, Secretary, I shall be more than repaid. Apologizing, Mr. Editor, for my lengthy communication, I have the honour to remain, your obedient servant, as well as a Royal Arch Mason's wife and mother,
Eagle Street, Skibbereen, Co. Cork.

ERINA.

THE GRAND STEWARDS' LODGE.

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

DEAR SIR AND BROTHER,—As an old Mason, taking some little interest in the proper working of our beautiful ritual and lectures, I have been much pleased with the earnest manner in which your correspondents have taken up the satisfactory working of the present members of the Grand Stewards' Lodge. The letter of your correspondent signed "Fiat Lux," in this week's *Magazine*, is full of good, sound advice; and as we want an authority to which the whole body of the Craft could look for proper and correct working, something should be done to encourage the present and future members of the Grand Stewards' Lodge in the course they are now pursuing.

It is true the hope of reward sweetens labour. Yet I am satisfied no thought of reward has for a moment entered the minds of the brethren of that Lodge; they are actuated by a sense of doing their duty, and of the responsibility that rests upon them as members of a distinguished Lodge which once stood high in the Craft.

But why not restore to the Grand Stewards' Lodge the honour and privilege once belonging to them? It must have occurred to you, Sir, and others who wish well to the Lodge, that there can be no reason why the distinction once belonging to them should not be again conferred, restoring them to their former high position. We want such a body, and I know of no more fitting time than the present for the Most Worshipful Grand Master to appoint as formerly a Grand Officer from its most distinguished members. This custom was discontinued, not from any fault of the Lodge itself, but (as I am informed) from one of its members having a misunderstanding with a brother high in the confidence of the Grand Master, and by this sinister influence the Lodge was deprived of a privilege held by them ever since the Union.

Previous to that misunderstanding the Grand Stewards' Lodge stood first in the Craft, not only in reputation but in numbers, and included many able and influential brethren. The Lodge was a nucleus of eminent brethren who had done suit and service and performed all their duties in their respective Lodges. Such a body was and would be again a fit exponent and safe repository of our beautiful ceremonies and working (including the lectures), and an authority which the whole body of the Craft would look up to with confidence. The satisfaction with which the Craft has hailed the renewed vitality of the Grand Stewards' Lodge is a proof that they are prepared to welcome with satisfaction such a measure as I have proposed. Let it be once understood that grand office would be a fitting reward occasionally to be conferred upon those of its members who distinguish themselves, and you would have now, as formerly, the best and ablest members of the Craft serving the office of Grand Steward; not as now, merely for the sake of wearing a red apron, but to gain the distinguished privilege of becoming a member of the Grand Stewards' Lodge, the highest depository of our Masonic lore, and a chance of one day becoming a Grand Officer.

The policy of the present authorities appears to be to give the office of Sword Bearer to provincial brethren. I do not see any reason why it cannot be shared alternately with the Grand Stewards' Lodge. That is the *least* that should be done; for, unless the Lodge takes higher rank than it has done of late, of what use is it—at present it is an anomaly? Its proper position I conceive I have defined; it could not be spared from amongst the best of Lodges, and I think that if the case were properly put before the Most Worshipful Grand Master, he would only be too glad to do justice to the Grand Stewards' Lodge and restore it to its proper rank and dignity.

I remain, dear Sir and Brother, yours faithfully and fraternally,
April 8th, 1860. AN OLD P.M.

THE MASONIC MIRROR.

MASONIC MEMS.

WE have the gratification of informing our readers that our estimable and indefatigable Brother, Hugh D. Sandeman of Madras, has had voted to him a Past Master's Jewel on his retiring from the chair of the Lodge of Hope and Perseverance, No. 1,084, Lahore. Through the kindness of Bro. Spencer, Masonic Jeweller, we had the pleasure of seeing this beautiful specimen of his artistic skill before it was packed. The Jewel and hangings, as well as three clasps, enamelled, with the date on each of his serving as W.M. of Lodge No. 760, in 1852; Lodge No. 550, in 1854; Lodge No. 1,084, in 1859; are all of 18 carat gold, and we have not the least doubt but it will be highly prized by the recipient. A long inscription is engraved on the back, recording Bro. Sandeman's valuable services.

GIRLS SCHOOL.

THE Quarterly Court of the Governors of the Girls School was held on Thursday, at the Freemasons' Tavern, the W. Bro. John Udall, P.G.S.D., in the chair.

On the motion for the confirmation of the minutes of the proceedings of the last Quarterly Court, a short discussion took place upon the propriety of granting money rewards—viz., 10s. 6d. to each of the children upon leaving the school, and £1 to each child who could, twelve months after leaving the establishment, bring forth satisfactory proof of her good conduct—but ultimately the resolution to that effect was confirmed. It appeared, from the report read by the Secretary, Bro. Crew, that the M.W. Grand Master had declined to allow the stewards at the forthcoming festival the use of the Temple for the reception of ladies at the concert on the conclusion of the banquet; that the whole cost of the maintenance of the establishment during the last three months amounted to £616 12s. 3d., and that there was in hand a balance of £615 16s. 7d.

Bro. SIMMONS hoped that when the accounts were published they would be put in such a form as would show from what provinces the funds came. Up to the present time the London brethren contributed five sixths of the income of the institution, and the provincial brethren only one sixth.

Bro. CREW strongly reprobated the propriety of such a course, as likely to give offence. The country Lodges last year subscribed £100 more than the London Lodges had since he became Secretary; and the income had increased from £700 to £2,000 per annum, and he expected that this year it would amount to £2,500. This progress in the prosperity of the institution might be interrupted by making an invidious distinction between the London and country brethren.

The matter was then allowed to stand over, and a resolution adopted authorizing the Treasurer to sign a cheque for the payment of tradesmen's bills. Thirteen girls (five from the provinces) were then elected, without ballot, to fill the same number of vacancies in the list of pupils. It was, in the course of the proceedings which terminated in the usual manner, stated that the Stationers' Company had resolved to place an engraving of the School at the head of their almanack for 1861, and had confided the execution of the work to Mr. H. Adlard.

METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—This numerous Lodge held its monthly meeting on Monday, April 2nd. Ballots were taken for four initiations and seven to join from other Lodges, increasing the numbers to one hundred and forty. Messrs. Sherwood, S. Tuck, and J. Smith, were initiated; Bros. Spicer, Bunyard and Wood were passed to the second degree, and Bros. Dalton, York and Rendell to that of M.M. A motion for giving ten guineas to the Girls School was made, and it is intended to give another ten guineas next year, making the Lodge subscribers in perpetuity, the Lodge being life subscribers to the other three charities. A summer banquet is to be held at the Crystal Palace as usual, to include the ladies.

St. ALBAN'S LODGE (No. 32).—The usual meeting was held on Monday at the London Coffee House, Ludgate-hill, Bros. S. E. Nutt, as W.M.; Hyde Clarke, as P.M.; Spencer Herapath, as S.W.; Jno. Nutt, as J.W. Two brethren were raised to the third degree, and Bro. Edwin Hyde Clarke, solicitor, of No. 471, elected as a joining member.

LODGE OF GOOD REPORT (No. 158).—This Lodge met at Radley's Hotel, on Wednesday, April 4th. Bro. Bryon, W.M. elect, was ably installed by Bro. Adams, Assist. G. Purs. The W.M. then in a very efficient manner raised a brother to the sublime degree of M.M. The visitors were Bros. Adams, Assist. G. Purs., P.M. Nos. 196 and 206, and S.W. of No. 23; Behrens, W.M., of No. 194; and Greatrex, of No. 22.

DOMATIC LODGE (No. 206).—The closing meeting of this Lodge for the season was held on Monday last, at the Masonic Hall, Fetter-lane, Bro. M. Haydon, W.M., presided; Bros. Moore, S.W.; Russen, J.W.; Wilson, S.D.; Forge, J.D.; and Bro. H. Thompson, I.G. The Lodge having been opened in due form, Messrs. William Henry Swanborough, Robert John Teale, and William Field, were severally introduced and initiated into the mysteries of ancient Freemasonry. Afterwards, Bro. Lazell, having given proofs of his proficiency in the science, was passed to the second degree, the ceremonies being performed by the W.M. in his usual careful and correct manner. It was agreed that the summer festival of this Lodge should be held on the first week in July, at Bro. Rackstraw's, the Star and Garter, Kew Bridge; and stewards were appointed to carry the arrangements into effect. It was agreed that the votes of the Lodge for the Royal Benevolent Institution for the Widows of Freemasons should be given to Mrs. Hicks, and those for the Men's Asylum to Bro. Mordey, P.M. of this Lodge. All business being disposed of, the Lodge was closed and the brethren adjourned for refreshment, and afterwards separated at an early hour. The Lodge stands adjourned until the second Monday in September.

JOPPA LODGE (No. 223).—At a regular meeting of this thriving Lodge held on Monday, April 2nd, at the Albion Hotel, Aldersgate-street, Bro. D. Marks, W.M., there was a large attendance, and Bros. Jackson and Lyons were passed to the second degree. The sum of fifty pounds was voted to the aid of a distressed member.

FLORENCE NIGHTINGALE LODGE (No. 1008).—This Lodge held its usual monthly meeting at the Masonic Hall, William Street, Woolwich, on Wednesday, April 4th, which assembly had been convened in the name of Bro. Carter, the S.W., owing to the death of the W.M. during his year of office, and Bro. Colonel Clerk, one of the P.M.s. of the Lodge, took the chair with his usual kindness and ability. The other officers present were Bros. W. H. Carter, S.W.; J. D. Kincaid, J.W. (*pro tem.*) H. H. Church, J.D. and Treas.; J. M. Boddy, Sec.; J. Thompson, I.G.; C. Browne, A. Strother, W. Strother, J. Henderson, and H. Eves. The visitors were Bros. Dr. Richardson, Lieut. Warry, and Matthew Cooke. The business consisted in conferring upon Bros. A. Strother and H. Eves the third degree, which was worked by Bro. Clerk and his officers, with that precision and neatness that so justly renders the Florence Nightingale Lodge one of the best models in the Craft. Bro. Matthew Cooke was, on the proposition of Bro. Clerk, unanimously elected an honorary member of the Lodge. All the business being concluded, the Lodge was closed and the brethren proceeded to Bro. De Grey's, the Freemasons' Tavern, where dinner awaited them, and the evening was passed in that pleasing Masonic intercourse which sheds such a charm over these meetings of the Woolwich Masons.

CRYSTAL PALACE LODGE (No. 1044).—The brethren of this Lodge met in the dining room of the Palace, on Thursday, April 5th; the W.M. (Bro. Purbrook) ably performed the ceremonies of raising three brethren to the degree of M.M., passing one to the degree of F.C., and initiating five gentlemen into the Order. The visitors were Bros. Philipe, Prov. G.S.B.; Antrobus, of the Preston Lodge, No. 1068; and a brother of Lodge No. 1, Hanover.

MERCHANT NAVY LODGE (No. 1083).—At an emergency meeting held on Thursday, April 5th, at the Jamaica Tavern, West India Docks, Bro. J. F. Bliskfeldt, W.M., Messrs. Joseph Davis and Carl Peter Adolph Hekkel were initiated into Masonry. Bros. Robert Burrell and Alfred How were passed to the second degree, and Bro. Peter Frederick Petersen was raised to the third degree.

INSTRUCTION.

PERCY LODGE (No. 234).—A very numerous gathering of the members of this Lodge took place on Saturday evening, in the Masonic Hall, Fetter-lane, on the occasion of the working of the fifteen sections; Bro. J. R. Warren, W.M. of the parent Lodge, presided. The sections were worked by the following brethren:—First lecture—first section, Bro. Sisson; second, Bro. Larcombe; third, Bro. W. R. Warren; fourth, Bro. M. Nally; fifth, Bro. Church; sixth, Bro. Anslow; and seventh, Bro. Ireland. Second lecture—first section, Bro. Jeffery; second, Bro. Thomas; third, Bro. Robertson; fourth, Bro. Reed; fifth, Bro. Thomas. Third lecture—first section, Bro. H. Thompson; second, Bro. Daley; and third, Bro. Anslow. At the conclusion of the lectures a vote of thanks was unanimously passed to the Worshipful Master for the ability he had displayed in the chair that evening, and also for his untiring exertions to promote the good of the Lodge, and to whom its present prosperity was mainly due. Bro. Warren expressed the great gratification he received at that mark of the favour of the brethren, which was as unexpected as it was acceptable to him, and said he would, as long as the G.A.O.T.U. should spare him, do all he could to promote the interests of the Lodge.

PROVINCIAL.

CHANNEL ISLANDS.

JERSEY.—Lodge *La Césarée* (No. 860).—On Tuesday, April 3rd, an emergency meeting was called to give the brethren of the Césarée Lodge an opportunity of greeting their tried friend and brother, Ratier, the Orator of the Lodge, and hearing him deliver one of his impressive harangues. The Lodge was opened in the first degree by Bro. Philip

Le Cras, W.M., the chairs of the Wardens being occupied respectively by Bros. Ratier and Binet. The questions on the first degree were then put to Bro. Maunan, of whom, if an opinion may be formed from the perfect manner in which he gave the responses, it may be predicted that he will spare no pains in his future Masonic career to become acquainted with the rituals and ceremonies of the Order. The Lodge was then opened in the second degree, and the candidate for promotion, having been introduced with the usual forms, was duly passed to the degree of Fellow Craft. Bro. D'Allain now took the chair of S.W. The Lodge was resumed in the first degree. The W.M. was relieved by Bro. Schmitt, P.M., who kindly undertook the next ceremony, which consisted of the initiation of Dr. A. Krug, who, having been balloted for at a previous meeting, was thus admitted to the mysteries and privileges of Freemasonry, in the course of which proceeding Bro. Baudains, the S.W. of the Lodge, arrived and occupied his chair of office. At the close of the ceremony that of W.M. was again taken by Bro. Le Cras. Bro. Schmitt read a petition from Harriette Asplet, daughter of the late Director of Ceremonies, praying for pecuniary assistance, on the ground that she had been compelled to abandon her calling of an instructress for five months, in order to minister to the comforts of her dying parent; that it would be some time before she would be able to recover her position and to gain a livelihood, and that though a grant of money, (five pounds) had been made from the benevolent fund of Grand Lodge, she had derived no personal benefit from it, having applied the sum to the liquidation of a few small liabilities of her late father, so that no stain might attach to his memory. Bro. Schmitt, after a few comments, proposed that the petition be received and handed over to the Committee of Benevolence, after having been signed by the proper officers as a recommendation. This was seconded by Bro. Binet, and though objections were raised by two of the brethren, on being put to the vote it was carried. Bro. Ratier was now called upon by the W.M. to deliver an address to the brethren who had been initiated and advanced. The Orator informed them of the high privileges to which they had just been admitted; he pointed out, in brief terms, the duties which devolve upon them as Masons, towards their Creator and their fellow-creatures; in reference to the former, particularly urging them to consider themselves as responsible beings, who must hereafter have to account for their actions; and as regards the latter, showing that Masonry inculcates new duties, new feelings towards those now united to them in the bond of brotherhood, whom they would find scattered over the whole habitable globe, ready to bestow acts of charity, of kindness, of devotion, as they would in turn claim them in time of need. He forcibly inculcated the obligation to look into their own hearts, to examine their secret springs of action, under the guidance and teaching of the Sacred Volume, proving that such a search, faithfully and zealously conducted, will tend to the glory of the Great Architect of the universe, to the welfare of their fellow men, to their own powers of obedience, to Divine commands, and thus to their eternal happiness. He remarked on the symbolism of the working tools of the handicraftsman, which had to a certain extent been explained in the course of the ceremonies, observing that they were made to serve a high purpose in their application to moral duties, of which they constantly remind us; that thence is deduced the important lesson, that man is not placed in this world with liberty to spend his days in idleness, but that he is bound to apply to beneficial employments the means and the talents wherewith God has blessed him, thus evincing the advantage and dignity of useful labour. A striking contrast was drawn between the so-called charity which implies and necessitates no personal sacrifice of time, of wealth, of powers, but is content with administering relief out of a superfluous abundance, the loss of which is not felt, mere alms giving, especially when accompanied by ostentation, and that care for the feelings, wants and miseries of others, which opens the heart and hand, and neglects no service consistent with prudence, by which distress of body or of mind may be alleviated. The Orator alluded to the difference between the Masonic system, based as it is on the volume of the Sacred Law, wide in its extent, universal in its application, viewed in a moral and religious aspect, and the variety of disputed creeds and teachings prevalent among men who deem themselves religious, each according to his own particular views, and in ways vastly dissimilar. This led to observations on the antiquity, the sacred authority, and universality of Freemasonry, for which he claimed the highest place, not only as a system of ethics, but also in what may be considered its more purely religious influences, as well as on account of its true philosophy, which he contended comprises all that is good in every other system of the kind. He concluded a discourse of half an hour's duration, of which only a slight sketch can here be offered, by an affectionate appeal to the recently initiated Masons to be zealous in the cause which they had just espoused, to make the precepts, rituals and history of the Order an unceasing subject of study, and above all, so to regulate their conduct, as to prove their appreciation of the benefits of which they have been made participants, and thus to receive the approving testimony of a clear conscience. The brethren present listened to this address with rigid attention, and at its close loudly applauded the distinguished Orator. The Lodge was then closed, and the brethren adjourned to another apartment for refreshment, under the presidency of the W.M. The usual introductory Masonic toasts having been disposed of, the health of the Right Worshipful Prov. Grand Master was duly honoured, and replied to by him in brief and appropriate terms. The W.M. then

introduced the toast of the evening "Health and prosperity to the respected Bro. Ratier," in words of eulogy, of kindness, and of affection, which called forth strong expressions of feeling on the part of the brethren. Bro. R. replied with warmth to these renewed flattering marks of esteem, and to the friendly reception which had been so spontaneously and generously accorded to him. It more forcibly than ever impressed upon his mind the universality of the science of Freemasonry. Eight years ago, on his arrival in Jersey, he for the first time knocked at the portals of this Lodge, which then and ever since have been cheerfully thrown open to him. Six months ago he had bidden adieu to his brethren, accompanying it with a promise to revisit them, in testimony of his attachment to those with whom he had spent so many happy hours in works of labour and of agreeable social intercourse. He was present among them on this occasion to redeem the pledge thus given, and to enter anew on a similar engagement for the future. He received with thankfulness these gratifying marks of affection, of which he trusted he should ever prove himself worthy, and assured them that nothing was wanting on their part to confer upon him a very high degree of happiness. In conclusion, he proposed the health of Bro. Krug and Bro. Maunan, one of whom had that evening first seen the light, and the other had most worthily been admitted to an extended participation in it. The toast having been duly honoured, Bro. Krug made a suitable and feeling reply, entreating the brethren to believe that no pains should be spared on his part to do credit to the Craft, and to merit the honourable title of which he had that day been the recipient. After several other toasts had been given and replied to, interspersed with appropriate songs, the brethren separated at eleven o'clock.—H. H.

HERTFORDSHIRE.

BERKHAMPTSTEAD.—*Berkhamstead Lodge* (No. 742).—At the regular quarterly meeting, held on Wednesday, April 4th, at the King's Arms Hotel, in the absence of Bro. Barrenger, the W.M., who was prevented attending through professional engagements, Bro. J. How presided and passed to the second degree Bro. William Lumley. The Lodge was honoured by the presence of Bro. George Francis, Prov. G. Reg. and P. Prov. D.G.M. of Surrey, and Bro. Lee Wright, P.M. No. 329. The brethren, after the close of the business, adjourned to dinner, the worthy Secretary, Bro. C. H. Law, taking the chair, with his usual courtesy.

LANCASHIRE (EAST.)

BURY.—*Lodge of Relief* (No. 50).—The monthly meeting of this old Lodge was held on Thursday evening, the 5th instant, when the Lodge was opened by the W.M., Bro. Parks, assisted by his Wardens, Bros. Fishwick and Tweddell. The principal business consisted in passing Bros. Jackson and Richard Howard to the degree of F.C., and raising Bros. Robert Lever and Richard Grimshaw to the sublime degree of M.M.; the ceremonies being performed by Bros. John Redfern, D.C., and W. Binns, P.M.

NORTHAMPTONSHIRE.

PETERBOROUGH.—*St. Peter's Lodge* (No. 646).—At the last meeting the Lodge having been duly opened by the W.M., the business of the evening consisted in Bros. Jones and Johnstone being raised to the third degree, Bro. Swallow passed to the second, and Mr. John Hopkinson initiated. The quarterly reports from Grand Lodge were laid before the Lodge. Mr. John Maylin Vipan was balloted for and unanimously accepted. It was proposed by Bro. Cattel, and seconded by Bro. Waite, that a Lodge of Instruction be formed in connection with St. Peter's Lodge, the first Lodge to be held on Thursday, 19th April, to which the W.M. and the Lodge assented. Bro. G. S. Corley, of the Lodge of Merit, Oundle, was proposed as a joining member. The Lodge was then closed, and the brethren adjourned to refreshment.

SOMERSETSHIRE.

HIGHBRIDGE.—*Rural Philanthropic Lodge* (No. 363).—This Lodge held its monthly meeting at the Railway Hotel, private room, Highbridge, on Friday, the 30th of March, 1860, when the W.M. Bro. W. Harwood, attended for the first time after his severe illness, and not feeling able to perform the duties, he requested Bro. H. Bridges, P.M., to preside. The minutes of Lodge held March 2nd, 1860, were read and confirmed. The ballot was taken for Mr. William Mole and Mr. Robert Pople, and being approved were initiated into the Order. Bro. S. A. Heal, having been examined and found duly qualified, was passed to the degree of Fellow Craft. Bro. Jos. Doel having been examined and found duly qualified, was raised to the sublime degree of Master Mason. One Brother was proposed as a joining member, and one gentleman for initiation, to be balloted for at the next Lodge meeting, which will be held on Friday, May 4th. After one or two letters had been read, the Lodge was closed in due form, the brethren, numbering twenty-seven, adjourned for refreshment, and the evening was passed with true Masonic feeling and harmony.

SUSSEX.

BRIGHTON.—*Royal York Lodge* (No. 394).—The monthly meeting, the first under the presidency of the new W.M., Bro. Freeman, was held at the Old Ship Hotel, on Tuesday, the 3rd instant, when three brethren were passed to the degree of F.C., and two raised to the degree of M.M. The working was all that could be desired. On the following Monday the brethren of the York Lodge of Instruction supped together at Bro. Hugh Saunders', Treasurer, when a very happy evening was spent.

YORKSHIRE (WEST.)

BALDON.—*Airedale Lodge* (No. 543).—At a regular meeting held on the evening of Wednesday, April 5th, the W.M., Bro. Jesse Denby, in the chair; Bro. Henry Smith, P. Prov. S.G.D., as S.W.; Bro. J. T. Robinson, W.M. No. 379, Bradford, as J.W., and the rest of the officers, the minutes of the last Lodge were read and confirmed. There being no business, Bro. J. T. Robinson gave the first tracing board in a masterly manner. The Secretary read various letters from brethren requesting support at the ensuing elections, also a correspondence with the Worshipful Master of No. 97, Edinburgh. A vote of thanks was duly carried to Bro. Wm. Gath, P. Prov. J.C.W., for his services in advocating the interests of Bro. J. Bell in Prov. Grand Lodge. Bro. W. W. Holmes, P.M., in moving this vote, expatiated on the many kind offices Bro. W. Gath had rendered to the Airedale Lodge, No. 543, and the high character he had justly earned for himself both here and in London for his constant advocacy of every charity, and the admirable way in which he had conducted the election of candidates from this province, trusting that he would be able to attend on behalf of this Lodge at the May election, and requesting the Secretary to convey to Bro. Gath the earnest sentiments of regard of the Lodge. The minutes of the Prov. Grand Lodge were ordered to be recorded as far as the grant to the Royal Masonic Schools for Female Children of one hundred guineas, as well as the appointment of a Charity Committee and the choice of candidates to be supported at the next election of male amuitants. A truly fraternal letter from Bro. David Salmond, P. Prov. S.G.W. and P.M. of No. 379, was read, stating that he had accepted the office of steward at the Girls School Festival on the 9th proximo, regretting his inability to be present, and stating that although he could not hope to receive much from the Lodge as the brethren were engaged with Bro. J. Bell's case, still he hoped to have to put down something on his list, which already amounted to nearly seventy guineas from members of the Lodge of Hope, No. 379. The Lodge was closed at half-past eight, and on returning to the refreshment room Bro. J. F. Robinson placed in the hands of the Treasurer a purse containing five pounds, to purchase a token of respect for one of the worthy old P.Ms. of the Lodge. The list was presented for subscribers to the Royal Benevolent Male Annuity Fund, when about twelve guineas were subscribed.

ROYAL ARCH.

METROPOLITAN CHAPTER.

MOUNT ZION CHAPTER (No. 169).—The last convocation of the season was held on Monday, April 9th, at Radley's Hotel, New Bridge Street, when Comp. Johnson, P.Z., presided in the absence of Comp. Long—who was detained by military duty at the head quarters of the Hon. Artillery Company—Comp. Spooner, H., and Comp. How, P.Z. as J. Bro. Reginald Hay Wilkins of Lodge No. 576, who had been balloted for and approved, was introduced and exalted to this sublime degree, Comp. Muggoridge, P.Z., undertaking the duties of P.S. The Chapter being closed, the companions adjourned to the banquet, all the three Principals being then present, and enlivened by the vocal ability of Comps. Boughey, Dean, Swan, and others, a joyous evening concluded the season of this well-conducted and prosperous Chapter.

SCOTLAND.

ROYAL ARCH.

ST. ANDREW'S CHAPTER (No. 83).—The companions of this Chapter held their monthly meeting on Friday last. The degrees of Mark and Past Master were conferred upon Bro. Cannon by E. Comp. Gaylor, M.M., and E. Comp. Law, P.Z., who conferred the chair degree. At the end of the different ceremonies, E. Comp. Law announced to the companions that it afforded him very great pleasure to have the opportunity of presenting to a respected member of the Chapter, a gold medal, voted to him at the last meeting; and in a very eloquent speech, during which he complimented Comp. Bryce on the many awards which he had received from his country for services rendered during the Peninsular War and elsewhere; he said, "Allow me, in the name of the members of the St. Andrew's Chapter, to add one more token of their esteem to the many medals which adorn your breast." On the medal was the following inscription:—"Awarded to Comp. W. M. Bryce, by the members of St. Andrew's R. A. Chapter, No. 83, for valuable services rendered to the Chapter. March, 1860."

AMERICA.

INAUGURATION OF THE EQUESTRIAN STATUE OF WASHINGTON.

WASHINGTON, February 22.—The one hundred and twenty-sixth anniversary of the birth of our illustrious brother was celebrated to-day by the inauguration of Clark Mills's equestrian statue of the hero and statesman. Owing to the inauspicious state of the weather, it raining hard throughout the morning, the ceremony did not commence until nearly three o'clock; when, the military being formed in line in front of the City Hall, a grand procession was formed, in which the members

of the Congress as well as the principal government officers took part and resident and visiting Masons, including the Fredericksburg (Va) Lodge, in which Washington was initiated one hundred and six years ago. The latter bore the interesting relics connected with Washington's history as a Mason, including the original papers, the list of members of the Lodge, and the Bible used on the occasion of his installation as a Master Mason. The Potomac Lodge, of Georgetown, produced the gavel used by Washington when he laid the cornerstone of the Capitol.

The procession reached the President's house at about four o'clock under an unclouded sun, the rain having entirely cleared away. Altogether, it was the finest military and civic display in Washington for many years. The view of the procession as it neared the circle of the great point of attraction was truly splendid.

The procession having reached the circle, the military wheeled to the right of the enclosure, while the prominent civilians entered it and took seats on the platform.

The cabinet officers, with the exception of Secretary Floyd, sat together. The President, Vice-President, and Clark Mills, the artist, were in proximity to each other, and the orator of the day was, of course, conspicuous.

The platform was tastefully decorated with the flags of England, France, Russia, Prussia, Austria, Brazil, Peru, Chili, the Netherlands, Ecuador, Denmark, Portugal, Sardinia, Central America, Naples, Spain, Mexico, Buenos Ayres, Paraguay, and Rome. The American flag waved above all, and the desk was profusely decorated with the stripes and stars.

It was not until nearly five o'clock that the ceremony of inauguration commenced, when Senator HAMMOND announced a prayer by the Rev. Dr. Nadal, of the Methodist Episcopal Church. Scarcely had the divine uttered the first sentence, when the gates of the sonneicle were, in obedience to an order but a few minutes previously issued, thrown open, and in pushed the thousands of impatient outsiders—men, women, and children—who soon took possession of all the seats, from which they had a fine view and an opportunity to hear all that was said. The confusion and noise at this point was certainly not in accordance with the solemn part of the ceremonies.

At the conclusion of the prayer, the Hon. THOMAS S. BOCK, the orator of the day, was introduced by Senator Hammond and delivered an eloquent address, in which he recounted the principal points in the career of the distinguished brother to whom honour was being paid, concluding thus—"I would not deal in any exaggeration, but I desire to be just. Washington may have had ambition, but it was not of that stamp that made the angels fall. He loved popularity, but not to gratify a vulgar vanity. His ambition was for his country's good. He took office to achieve a great end. When that was accomplished, he withdrew gladly to that retirement which was ever grateful to his heart, and which, in all circumstances and conditions in which he might be placed, always stretched out before him in the future, as the calm and peaceful haven of his hopes. Had he been less a good man, he would not thus have desired retirement, for none but a good man could so love the calm delights of privacy, and the pure joys of the domestic circle and the family fireside. Had he been not so much a great one, he would never have left his home. Strange decree of fate! that in this western world, but recently known to civilization, and only partially reclaimed from savages, over which the dull oblivion of unnumbered centuries had not yet ceased to brood, without literature, without polite arts, without settled social organization, without position among nations—that in such a land, almost unknown and utterly unearned for, there should have arisen a man who was destined to equal, in the estimation of the virtuous and the good, all ancient glory and all modern fame. The verdict of the French philosopher Guizot, pronounced in view of his whole record, was, that 'of all great men he was the most virtuous and the most fortunate—in this world God has no higher favours to bestow;' while the great English orator, jurist and statesman, Lord Brougham, has declared that, 'until time shall be no more will a test of the progress which our race has made in wisdom and virtue be derived from the veneration paid to the immortal name of Washington.' As certain vegetable products are the natural growth of particular soils, at particular times, so some men spring almost necessarily out of certain forms of civilization and stand as the representatives of the times and countries in which they live. Pericles, able, accomplished, magnificent, was the representative man of Athens in the time of her highest civilization and prosperity. Richard I. was the representative man of England in the days of chivalry, and Charles II. in the days of gallantry. These men could scarcely have lived in any other age or clime. So Washington could scarcely have had his existence in any other time or country. He could no more have been an Italian of the middle ages than Machiavelli could have been an American, or Cæsar Borgia an Englishman; no more than the Parthenon could have been a Gothic cathedral, or Westminster Abbey a Grecian temple. He was at once the offspring and the type of American civilization at his time. He was our great forest-bred cavalier, with all the high honour of his ancestral stock of De Wessingtons, with all the hardy firmness of a pioneer, and with all the kindly courtesy of his native state. Among the Adamsons and Hancocks, the Lees and Henrys, the Sumpters and Rutledges of that day, he stood forth prominently as the representative man and the exemplar of our revolution, just as that triplex monstrosity of Danton, Marat, and Robespierre was the exemplar of the French. He was a man of firm adherence to principle. We fought for principle in the revolutionary struggle. He was a man of signal moderation. Such was the spirit of

our contest. He had great self-control. Unlike other revolutions, ours advanced not one step beyond the point proposed. Having reached that, it subsided as easily, as gracefully, and as quietly as though the voice of Omnipotence itself had spoken to the great deep of our society, saying, 'Peace, be still.' Could he have lived in ancient days the strains of immortal verse would have told his deeds, and fond adherents would have numbered him among the gods. Those days are past, but we have yet hearts to admire, and pens to record, and tongues to praise his private virtues and his public worth. And when century after century shall have rolled by, bearing its fruits into the bosom of the past, even when men shall look back to this time through the haze and mist of a remote and far-off antiquity, if this shall still be a land of freemen, this day shall still be fondly cherished as the anniversary of the birth of Washington, increased reverence shall attend his character, and thickening honours shall cluster around his name. Upon this representative and similitude of the great and honoured dead, which we this day put forth before the world, the winds shall blow, the rains shall fall, and the storms shall beat, but it shall stand unhurt amid them all. So shall it be with the fame of him whose image it is. The breath of unfriendly criticism may blow upon it, the storms that betoken moral or social change may break upon it, but it shall stand firmly fixed in the hearts and memories of every true, and honest, and liberty loving man who inhabits our land or cherishes our institutions. The inhabitants of this city, as they behold this statue day after day, will look upon it as the palladium of their privileges and the silent guardian of their prosperity. And the thousands and tens of thousands that from every nation, kingdom, and tongue yearly go forth to gaze upon and admire the wonders of the earth, when they shall come up to this "Mecca of the mind," shall pause with reverential awe as they gaze upon this similitude of the mighty Washington. Year after year shall that dumb image tell its eloquent story of patriotism, devotion, and self-sacrifice; year after year shall it teach its holy lesson of duty and of faith; with generation after generation shall it plead for institutions founded in wisdom and a country bought with blood. To the clouds and storms that gather over and break upon it, it will tell of the great clouds and storms through which its great antitype did pass in his devoted course on earth; and when the luminary of the heavens, descending with his golden shower of beams like imperial Jove, shall wrap it in its warm embrace, it shall tell the sun that He who gave him his beams and bade him shine has decreed that one day the darkness of eternal night shall settle on his face, but then the spirit of the mighty Washington, basking in an eternal sunlight above, shall still

"A darkening universe defy
To quench his immortality,
Or shake his trust in God."

Mr. Bocoock was greeted with general and repeated cheers, and throughout his address was frequently interrupted by applause, and particularly at the close the approbation of his auditors was wild and enthusiastic.

THE MASONIC CEREMONIES.

Bro. George C. Whiting, Grand Master of the Grand Lodge of the District of Columbia, then preceded to conduct the Masonic ceremonies. In addressing the Right Worshipful Senior Grand Warden, he said—

In compliance with the request of the Committee of Arrangements, and in obedience to the order of the Most Worshipful Grand Lodge of the Free and Accepted Masons of the District of Columbia, it is my will and pleasure that we now perform our humble part in the dedication of this statue of Washington, which the Congress of the United States have caused to be erected. It is the duty and has been the custom of Freemasons to honour and reverence the memory of distinguished patriots and benefactors of the human race, but among them the name of Washington is peculiarly cherished, for to the world's admiration of his character and his countrymen's gratitude for his great services, it is our privilege to add the love and affection of his brethren of the mystic tie; therefore, in order that our ancient rites may be duly performed, you will enjoin upon the brethren and all others the order and decorum benefiting this august presence and occasion.

The square was then applied to the foundation stone of the pedestal, and the Deputy Grand Master reported:—"The craftsmen have done their duty."

The level and plumb were next applied, and a similar report was made.

The Grand Master declared the pedestal that supports the statue:—"Well formed, true and trusty;" and continued, "May the Supreme Architect of the universe strengthen and support all those who shall continue the work which our Washington began."

Senior Grand Warden—"Wine." May the Giver of every good and perfect gift bless and prosper all our patriotic undertakings, and inspire this generation with wisdom and virtue to transmit to the latest posterity their priceless heritage.

Grand Master—"Oil." May health plenty and peace, symbolized by corn, wine and oil, plentifully abound throughout the length and breadth of our land, and may the Great Ruler of the universe preserve in eternal bonds of love and friendship the union of these sovereign states.

The Grand Master, addressing the President of the United States, said—

"This gavel was made expressly for the purpose, and was used by Washington as President of the United States and as Grand Master of

Freemasons, *pro tempore*, in laying the corner stone of the Capitol, on the 18th day of September, 1793, and I now have the honour of requesting, in the name of the fraternity, that you, his successor, will now likewise employ it in the crowning act of the dedication of this statue.

The President, Bro. BUCHANAN, received the gavel, and, coming forward, was greeted with general and prolonged applause. He spoke in a distinct and animated tone, as follows:—

"Fellow Citizens—I accept the auspicious omen now presented to us in this calm sunset almost without a cloud. The early part of the day was boisterous. Many accidents also occurred to delay the progress and the completion of these ceremonies. But these occurrences have terminated, as, thank God, always has been the case in the history of our country. If storms and tempests beset us in the morning, the end of the day is still clear, bright and animating. Such, I trust, will ever be the issue of the gloom and darkness that for a season appear to envelop us. (Applause.) The honourable and important duty has been assigned to me of dedicating this statue of Washington which is a noble production of native American genius. This welcome and grateful task I now proceed to perform, standing here on this beautiful and commanding position, surrounded by the senators and representatives of all the states of the confederacy, and by a vast assemblage of our fellow citizens, civil and military, and in full view of the noble Potomac, which Washington loved so well, and of the shores of the ancient Commonwealth which gave him birth, I now solemnly dedicate this statue to the immortal memory of the Father of his Country. (Applause.) I perform this act of pious devotion, not in the name of the people of the north, or the south, the east, or the west; not in the name of those who dwell on the waters of the Atlantic or of the Pacific, but in the name of the whole American people of the United States, one and indivisible, now and for ever. (Loud applause, and cries of "Hurrah for Old Buck"). May the God of our fathers preserve the constitution and the Union for ages yet to come. May they stand like the everlasting hills, against which the tempests from every quarter of the heavens shall beat in vain. In a word, may they endure so long as the name of Washington shall be honoured and cherished among the children of men. (Renewed and prolonged applause.) May Washington city, which he founded, continue throughout many generations to be the seat of government of a great, powerful, and united confederacy. Should it ever become a ruin by a dissolution of the Union, it will not, like the ruins of Balbeck and Palmyra, be merely a monument of the vanity of human greatness; but it will teach the lesson to all the dwellers upon earth, that our grand political experiment has failed, and that man is incapable of self government. May such a direful disaster to the human race be averted, and in the language of Solomon at the dedication of the Jewish temple, 'May the Lord our God be with us, as He was with our fathers. Let Him not leave us or forsake us.' (Applause.) May this be the prayer of all present, and may each one return to his home in heart more ardently patriotic and more determined to do his whole duty to God and his country than when we assembled here to-day."

The distinguished brother took his seat amid general and most enthusiastic applause.

The artist then advanced, and with his assistants unveiled the statue, amidst loud applause, when, being called upon, he briefly addressed the company.

THE STATUE.

The pedestal is of marble, twenty-five feet in height, divided into three storeys, illustrating the three great epochs in the history of the country. The figures are in bronze. The first story represents the country as it appeared on its first discovery, when inhabited by the Indians. The second story represents its general aspect under the changes wrought by the still advancing hand of civilization. The third and last story represents the great revolutionary struggle, and is surmounted by a colossal statue of Washington.

In the first story the Indians are represented in low relief engaged in their favourite sports, capturing the buffalo, pursuing the moose and deer and cultivating corn and tobacco. The first panel of the second story is in high relief. The white man appears cutting his way into the dense forest, with hope and cheerfulness beaming on his countenance. In a corner of this panel the Indian is seen retiring, looking wistfully back, his features expressive of the pain and regret he feels at being compelled to abandon his happy hunting grounds, and to fly before the face of the white man and the advance of civilization. In the second panel the white man has made a clearing in the forest, erected his log cabin, and is seen cultivating his ground—symbolical of which are seen his oxen, plough, &c. The dangers encountered by the early pioneers are suggested by the appearance of Indians shooting them down from behind trees with the very rifles which the white men had first taught them to use. This leads to a war between the red warriors and the pale faces. The next panel, therefore, represents a battle with the Indians—man to man and arm to arm—the white man, however, gaining the ascendancy over his rude foes. The next panel represents the symbols of the white man's progress in agriculture, in commerce, and in the arts, and his growing power and independence. At this stage of his history occur the difficulties with the mother country, and the artist introduces new scenes. On the succeeding panel are exhibited three ships lying in Boston Harbour. These are the famous tea ships; colonists, dressed as Indians, are throwing the tea overboard. Then follows the signing of the

Declaration of Independence. This brings us to the third epoch—the revolutionary war. The figures on the third story are in full relief. Washington and his generals appear the size of life. Eight of the heroes are represented *à cheval*, while several others are grouped together holding a council of war. The crowning figure in this great historical representation is the statue of Washington himself, represented as he appeared at the battle of Princeton, at the moment when, after having vainly attempted to rally his troops, he spurred his charger and dashed up to the cannon's mouth. His terror stricken horse recoils from the belching fire and smoke, while showers of balls tear up the earth beneath his feet. Washington, at this fearful moment, appears cool, collected, and dignified, believing himself an instrument, in the hands of Providence, designed to work out the great problem of liberty. The repose of the hero is admirably portrayed, as is also the mortal terror of his noble steed. The pedestal and statue have been designed to form a very prominent object from their altitude.

The event was also celebrated at New York, Brooklyn, Jersey, and other important towns in the Union.

GRAND LODGE OF MICHIGAN.

The Grand Lodge of Michigan convened in annual communication on Wednesday, 11th of January, and closed its labours on the Friday following. One hundred and five subordinate Lodges were represented. The M.W. Grand Master, Bro. J. Adams Allen, delivered his annual address, in which he gives an account of his stewardship. In speaking of the Order in Michigan, he remarks: "The workmen have been uninterrupted during the progress of their labours upon our moral temple—peace within and commendation without, have been the rule, to which exceptions have been both trivial and rare. To-day Masonry in Michigan occupies the highest position it has ever known—whether we consider its moral or material grandeur."

The M.W. Grand Master, in his address under the head of "Masonic Jurisprudence," gives fifty-nine questions, with his decisions, in most of which he was sustained by the Grand Lodge.

The Grand Master has removed from the State of Michigan to Chicago, Illinois, and in his address informs the Grand Lodge:—"Although for some little time yet I shall remain affiliated with the Lodge under this jurisdiction, with which from the date of its charter I have had the happiness to be connected, yet as my civil residence is now changed to a neighbouring State, my sense of Masonic propriety will compel me to unite myself with our brethren in that locality at an early period."

The Grand Lodge of Michigan and the Craft in that jurisdiction will regret the departure of so highly intelligent, useful, and active a Mason as the M.W. brother has proved himself. But true and faithful Freemasons such as M.W. Bro. Allen, belong not alone to the particular locality where they reside and hold their membership, but it is this class of brethren who are related to the Masonic fraternity wheresoever dispersed around the globe.

The R.W. Grand Secretary, James Fenton, chairman of the Committee on Correspondence, reviews the proceedings of thirty-seven Grand Lodges, and notices briefly the mooted questions of Masonic law and usage. "The Special Committee, to whom were referred that portion of the M.W. Grand Master's address relating to official addresses, side degrees, &c.," reported as follows in relation to side degrees:—"Your Committee believe that side degrees do not tend to promote the best interests of Masonry. They ought to be discouraged and discontinued as tending to detract from the general welfare of the Order. The three degrees of the Order constitute the fundamental principles of Masonry, and cannot be studied too much; and in the opinion of your committee, all degrees which detract from the interest which should be taken in them, should be dispensed with. While holding these opinions, we are not prepared to report against what are termed 'Adoption Degrees.'" The report was accepted and adopted by the Grand Lodge.

[We, with our brother of the *American Mirror and Keystone*, should like to know what is meant by "adoption degrees."—Ed.]

MINNESOTA.

We have received from Bro. Pierson, Grand Master of the Grand Lodge of Minnesota, the proceedings of that body at St. Paul, October 25th, 1859. In his address he says:—"Masonry has a history extending away back in the annals of the past, a subject worthy of the most profound historian: a jurisprudence that men of the highest attainments have been engaged in elucidating:—Is the subject exhausted?—a literature—poetry and prose—worthy of the pen of the most polished writer: a science that has commanded, and will continue to invite the admiration of the scientific of all ages: a symbolism extending back through countless ages, that may well require the investigation of the most erudite scholar: a philosophy that challenges comparison: a religion where all creeds, sects, and shades of opinion, can meet on an equality with perfect harmony. The antiquarian, too, has a field for research to which no human institution offers a parallel. Is not the subject sufficient to challenge the admiration of man, and to enlist the best efforts of the brightest minds in the fraternity? To concentrate their minds, secure their cooperation in labouring in this field, is one of the great objects to be gained in the formation of the North American Masonic Congress. Pertinent to the subject of the improvement of the Masonic mind, I have one suggestion to make, that appears

to me, if carried out, would result in immense advantage to our Lodges, members, masonically, mentally, socially, and physically. It is often the case that barely sufficient numbers are present, at even regular communications, to open the Lodge. Devote from one half to an hour each Lodge night, to the reading of disquisitions upon Masonic subjects, the scope is broad enough; or to disquisitions upon other scientific subjects, or any subject except political or sectarian. I judge such a course would fill our Lodge rooms, they would become schools of instruction well worthy the attendance of all."

The Grand Secretary, Bro. Geo. W. Prescott, has an able report of nearly sixty pages, with copious extracts from our last proceedings. It is delightful to witness the progress of this New State of the North-west as gathered from its Masonic growth and talent.

KNIGHTS TEMPLAR.

GRAND COMMANDERY OF NEW JERSEY.

A Convention of Knights Templar was held at the city of Burlington, on Tuesday afternoon, February 14th, A.D. 1860, A.O. 741, for the purpose of forming a Grand Commandery of the State of New Jersey.

Sir Jeremiah L. Hutchinson, proxy for the M.E. Grand Master, took the chair and called the Convention to order, and Sir T. J. Corson was appointed Recorder.

A Commandery of Knights Templar was opened in due form, with the following officers in their respective positions:—Sir Knights J. L. Hutchinson, E. Commander; M. J. Drummond, Generalissimo; T. Fiske, Captain General; E. C. Taylor, Prelate; C. G. Milnor, Senior Warden; W. W. Goodwin, Junior Warden; T. J. Corson, Recorder; J. S. Buckalew, Standard Bearer; G. T. J. Lewis, Sword Bearer; G. B. Edwards, Warden.

The Recorder was directed to read the warrant from M.E. Grand Master, B. B. French, authorising the formation of a Grand Commandery for New Jersey.

Sir Knts. Drummond, Taylor, and Fiske were appointed a Committee on Credentials.

The following officers were duly elected:—Sir Knts. Wm. H. Doggett, R.E.G. Commander; E. C. Taylor, V.E.D.G. Commander; T. Fiske, E.G. Generalissimo; John Hilton, E. G. Capt. General; W. W. Goodwin, E.G. Senior Warden; E. T. R. Applegate, E.G. Junior Warden; G. B. Edwards, E.G. Treasurer; C. G. Milnor, E.G. Recorder; T. J. Corson, E.G. Standard Bearer; A. G. Gilkyson, E.G. Sword Bearer; F. Gauntt, E.G. Warden. The Grand Commandery then suspended labour until seven o'clock, P.M.

At seven o'clock, P.M., the Officers of the Grand Commandery were publicly installed, in the presence of a large and brilliant audience of ladies and gentlemen, by Sir Knt. J. L. Hutchinson, as proxy for the M.E. Grand Master, assisted by Sir Knt. the Rev. R. G. Chase, as Grand Prelate; and Sir Knt. J. E. Marshall, as Grand Marshal. And the Grand Commandery was constituted and consecrated with solemn and impressive ceremonies.

The Grand Marshal then made proclamation that the Grand Commandery of Knights Templar for the State of New Jersey was duly formed and constituted, and its officers elected and installed according to the ancient ritual and usages of the Order.

THE GRAND COMMANDERY OF CALIFORNIA.

This Commandery held its annual conclave at San Francisco in December last. Commemorative of the auspicious occasion which called them together, San Francisco Commandery No. 1 tendered to the delegates from the interior Commanderies a complimentary banquet, which came off at the rooms of the "Union Club." A triangular table was set along the whole length of the dining hall, which was decorated with the banners of the Knights of the Red Cross, the Knights Templar, and the Knights of Malta. Within the triangle were six small tables, bearing respectively the following emblematical insignia, to wit: the cross of the Knights of the Red Cross, composed with artistic skill of crimson dahlias, laid on a spotless cross. A lordly chalice, of the peculiar significance of which only the initiated are fully aware; the full set of the imposing regalia of the Order; the Paschal lamb; the Maltese cross, composed of the richest contributions of the kingdom of Flora, and wrought out with the utmost skill of grouping; and a circle of swords, grouped in such a manner as that the points formed an apex, upon which was poised one of the magnificent plumed hats worn by the Order.

ANCIENT AND ACCEPTED RITE.

At the solicitation of the Supreme Council of the 33rd Degree for the Southern Jurisdiction, a convention of representatives of the several councils of Royal and Select Masters of this State was held at Charleston, on the 15th of February, for the purpose of establishing a Grand Council of Royal and Select Masters, under the jurisdiction of the Supreme Council, which was acceded to; after which the following Grand Officers were elected and installed, viz:—A. G. Mackey, M.D., of Charleston, Most Puissant Grand Master; B. R. Campbell, of Laurens, Deputy Illustrious Grand Master; A. F. Lumpkin, of Fairfield, Grand Principal Conductor of the Work; J. R. Bratton, M.D., of Yorkville, Grand Treasurer; H. W. Schroeder, of Charleston, Grand Recorder; Rev. B. Johnson, of Abbeville, Grand Chaplain; J. H. Harlee, of Barnwell, Grand Captain of the Guard; R. E. Wylie, M.D., of Lancaster, Grand Conductor of the Council; W. B. Thompson, of Charleston, Grand Steward. At the annual convocation of the Most Excellent Grand Royal Arch

Chapter of South Carolina, held in Charleston, on the 16th of February, the following Companions were elected and installed for the ensuing year, viz.:—Most Excellent Companion A. C. Mackey, *M.D.*, of Charleston, Grand High Priest; R. Excellent Companion R. E. Wylie, *M.D.*, of Lancaster, Deputy Grand High Priest; R. Excellent Companion J. J. Bradham, of Barnwell, Grand King; R. Excellent Companion W. T. McKewen, of Orangeburg, Grand Scribe; Rev. Companion B. Johnson, of Abbeville, Grand Chaplain; Excellent Companion C. F. Jackson, of Charleston, Grand Treasurer; Excellent Companion Ebenezer Thayer, of Charleston, Grand Secretary; Excellent Companion S. H. Langston, of Anderson, Grand Captain of the Host; Excellent Companion E. J. Waddill, of Cheraw, Grand Royal Arch Captain; Companion W. B. Thomas, of Charleston, Grand Sentinel.

AMERICAN ITEMS.

From Bro. ROB. MORRIS'S *Voice of Masonry*.

SOUTH CAROLINA.—At Bennettsville the brethren have recently finished and dedicated a fine new hall. There was a large attendance of the fraternity on the occasion, and many outsiders and ladies, who evinced much interest in the ceremonies. After the dedication a very able and instructive address was delivered by Dr. Mackey.

MASSACHUSETTS.—The brethren at Milford are alive in the good cause. Having recently finished a fine new hall, they on Tuesday, January the 10th, dedicated it with the usual ceremonies. Many of the Grand officers of the State, including Grand Master Lewis, were present.

MISSISSIPPI.—The pretty village of Clinton on the Southern R. R., ten miles from Jackson, presented a scene of much interest on the 20th of December last. The occasion was the laying of the corner stone of the Central Female Institute. W. P. Mellen, G.M., delivered a beautiful and appropriate address, and the usual ceremonies were had.

INDIANA.—Clark Lodge, No. 40, located at Jeffersonville, held a social festival in Pratt's Hall, on the evening of the 27th of December last. Bro. Heaton writes us as follows:—"The company consisted of the members of the Lodge, their wives, daughters, widows of deceased Masons and sojourning brethren. Through the active agency of a competent committee, assisted by some of the ladies, a splendid supper was served up at eight o'clock, P.M., of which the company partook, to the satisfaction of all present. After this, regular and volunteer toasts were drunk (in cold water), and happily responded to in apposite speeches by the brethren."

NEW JERSEY.—The brethren at Newark have lately dedicated their splendid new hall. It has been fitted up at an expense of about \$2,000, and is in many respects a model hall. The anterooms are twelve by fifteen feet each, situated in the front of the building. The windows are of stained glass, richly painted with emblems of the Order. The wood work in the rooms is grained. The principal room is entered by circular head doors, and is thirty by forty-eight feet, and fifteen feet high. The interior is painted in encaustic colours, to represent a temple, in the Roman Ionic style, with a colonnade of insulated columns and pilasters behind, supporting the cornice and ceiling.

SOUTH AMERICA.

BUENOS AYRES.

BUENOS AYRES.—*Excelsior Lodge* (No. 900).—A meeting of emergency of the above Lodge was convened by the Worshipful Master on the 23rd of February, to communicate to the brethren the intelligence received by last mail from England of the death of its first Worshipful Master, Bro. Samuel Hesse, which melancholy event took place at Liverpool on the 11th of December. The W.M., Bro. Frederick Hughes, presided, and in addressing the brethren upon the circumstance that had brought them together, remarked:—"We are living now, time is still in our hands, but who knows for how long? Not many days have passed since one was taken unexpectedly from among us (Bro. Alphonso S. Rivoita), and those of you who met around his grave to drop there the sympathetic tear, must have felt the words uttered by the minister of religion thrill within you with peculiar efficacy when he declared that 'in the midst of life we are in death.' Death is a solemn moment, my brethren, and happier would it be for us, perhaps, if we often dwelt upon its realities, to prepare for our final summons so as to meet it in the hope of a glorious immortality; to regard it as the darkened waters leading only to the realms of endless light, is a Mason's peculiar duty; and the last words of our departed Bro. Hesse, in this place, point out to us that to a Mason the chain of love, woven with his brethren here on earth, is only complete when coextensive with an endless life of bliss in the world to come. Our departed Bro. Hesse, my brethren, though dead, yet speaketh. As a Mason, you ever beheld him enshrouded with every moral and social virtue. Of his charity and benevolence to individuals and institutions, how many witnesses could be found in this city to attest to its readiness, its extent, and its unostentation. Of his value as a friend and as a brother we need not go beyond the boundaries of these walls to hear and learn how willingly, yet faithfully, he offered to each the kind word of admonition and advice, never shrinking from the just demands of truth, nor yet flinching from its responsibilities when necessity required them to be incurred, ever speaking out both as a man and as a Mason. To those who knew him, the actions of his private and

public life bore witness to the principles which ruled him; for there no inconsistencies assailed you to weaken his influences or detract from, or lower your estimate of, his moral worth. Finally, my brethren, he forcibly illustrated one of the leading and primary characteristics of a good Mason in his regular attendance at the Lodge. He was not of those who say—"I go; and went not." He had attained to the highest and most honourable seat among his brethren which a just and reasonable ambition could desire, yet this did not weaken or decrease his attendance to his obligations nor his interest in Masonry. Alike in the chair and out of the chair, his place was always filled when duly summoned to appear; not even his infirmities or decaying health did he allow to plead with him as an excuse for absenting himself from the Lodge; and now that time with him has ceased, and eternity begun, no doubt this will prove a satisfaction since even here he will not be found false to his brethren or his God. Think not, my brethren, that in thus speaking of our departed brother I wish to eulogize dust and ashes beyond their just bounds. In the eyes of a heartsearching God we shall all, even the best of us, be found wanting; perfection on earth has never been attained; the wisest as well as the best of us have erred; and as Masons, we are taught, with regard to our departed brethren, to 'let charity incline us to throw a veil over their foibles, whatever they may have been, and not to withhold from them that praise which their virtues may have claimed;' to 'suffer the apologies of human nature to plead in their behalf.' 'Their meritorious actions,' we are told, 'it is our duty to imitate, and from their weaknesses we ought to derive instruction.' Prayer having been offered, Bro. F. H. Dorr, seconded by Bro. W. C. Thompson, moved the following series of resolutions, which were unanimously carried:—Resolved, That we have received with regret and sorrow the sad tidings which have just been related. That in the decease of our worthy and well beloved brother we have lost a most faithful, prompt, and efficient workman, and a true and constant friend. That he was so endeared to us by his generous and unselfish disposition, affable and brotherly deportment, and by zeal in promoting our prosperity and happiness, we feel that the void caused by his death cannot easily be filled. That we most sincerely sympathize and condole with the family and relations of our departed brother, and assure them that we will ever cherish his many virtues and hold them in our constant remembrance. That a copy of these resolutions be furnished for publication in the *Freemasons' Magazine* of London, and a fair copy presented to the family of our deceased brother." Bro. Thompson, P.M., seconded by Bro. L. B. Wilecke, W.M. of No. 1092, moved "That as a testimony of respect to the memory of Bro. Samuel Hesse, first Worshipful Master of the Excelsior Lodge, No. 900, and of the esteem with which he was regarded by the brethren, members thereof: be it resolved—"That the Lodge room be hung with mourning, and the brethren requested to attend, habited with the same, until the 24th June next;" which was carried unanimously. No other business coming before the Lodge, it was accordingly closed in due form.

CONTINENTAL.

GERMANY.

ESSEN.—Bro. Rauch promises to supply the *Bauhütte* with a succession of articles on Freemasonry, the programme of which appears in that publication. The introduction states as follows:—"The aspiration of Masonry is after general unity, as this is the will of the Grand Master. The bond of Freemasonry is the union of all mankind in one family, the bond of bonds, which must render the principle of love the more convincingly true, and consequently tend to remove all ill-will and disputes, with a view to perfect one organic and spiritual principle for the guidance of mankind. The programme next states that the Masonry of Germany is no organic whole, but a mere conglomerate of nine different species, totally opposed to the design of Freemasonry, rendering German Masonry imperfect, and militating against its best endeavours. The necessity of unity has long been felt, and that opinion is now general, has been espoused by the *Bauhütte*, and is looked for by its readers, who constantly advocate a unity of principles, as the precursor of a unity of action. The division has the following queries: 1. What are the names of the nine German Grand Lodges?—2. What ritual has each of them?—3. What design has each of them in view?—4. In what are those nine Lodges distinct from each other?—5. In what are they uniform?—6. In what manner can they amalgamate in one German Grand Lodge? The conclusion has the following words:—"German Freemasonry must undergo a reorganization, so as to become one organic whole—one ritual and one Book of Fundamental Laws for all Germany."

HAMBURGH.—The Grand Lodge of Hamburgh has granted a patent of affiliation to the German colony of Donna Franzisca, in the Brazils, where a Lodge called "German Friendship" has been established. It consists of, besides honorary members, forty-four brethren and three serving Masons, who are mostly from Hamburgh. The Master is Bro. Reiss, accepted by the Lodge Pilgrim, of Berlin.

MULHAUSEN.—On the 18th of February, the jubilee of the Lodge Temple of Friendship, in Heiligenstadt, took place, to celebrate the fiftieth year of its existence. Many congratulations were sent in from the Lodges of Minden, Mulhausen, &c., and the evening was passed with much gratification.

Obituary.

BRO. THOMAS MORTON MOORE.

ON Saturday, the 24th of March, Bro. Moore died at his quarters, Parkhurst Barracks, Isle of Wight, of which garrison he was the Quarter Master. Consumption, brought on by the sufferings he endured in the Crimea, was the cause of his death, in the forty-third year of his age. The imposing and affecting spectacle of a brave soldiers funeral, took place on Wednesday, the 28th, when the remains of our late Bro. Moore were conveyed from Parkhurst to the cemetery, at Carisbrooke. The melancholy cortege was formed on the parade ground at two o'clock by the officers, non-commissioned officers, and men of the garrison, the mournful procession being headed by Major Welman, followed by the firing party with arms reversed, consisting of one officer, one sergeant, one drummer, and forty rank and file, of the 22nd Regiment; Artillery band, with muffled drums in mourning; drums and fifes of the Depot Battalion, the same; the coffin containing the body on a six-pounder gun carriage, drawn by twenty-four artillerymen—a pall covered the coffin, over which was thrown a Union Jack—surmounted by deceased's hat, plume and sword—the medals and clasps being suspended at the head; two officers walked on either side of the corpse. The chief mourners—the Revs. John Moore and Jacob Moore (brothers to the deceased), Dr. Johnson and Assistant Surgeon Charters, followed by thirty of the Durham Artillery; sixty men of the 100th Royal Canadians; sixty of the 96th Regiment; forty-six of the 50th Regiment; forty-eight of the 45th Regiment; forty of the 30th Regiment; forty of the 22nd Regiment; forty sergeants; and twenty-six Officers in mourning, with Major Tritton and Colonel Hall. As the procession passed the Masonic Hall, Newport, the Worshipful Master of the Albany Lodge, No. 176, Bro. George Vallence, attended by Bros. Past Masters, William Williams, J. Poore, Brown Hearn, W. W. Way, Rev. Allan Wallace, M.A., R. Read, George Wyatt, B. W. Way, and Bros. John Wadmore, R. Stratton, James Stannard, Thomas Kentfield, Francis Alabone, E. Low, James Read, J. Marsland, S. Norris, J. Ains, sen., and several other brothers, fell in at the rear of the military. During the measured progress of the procession, the band and drums and fifes alternately played the Dead March in "Saul," and as the mournful train wended its way from the high-road to the elevated and picturesque cemetery (where thousands of civilians had assembled to witness the imposing ceremony), the effect was most touchingly grand. On gaining the chapel, the firing party formed two deep and faced inwards, making a lane for the corpse to pass through, which on arriving at the chapel door was removed from the gun carriage and taken inside, the chief mourners, officers and brethren occupying the space around the bier. On the termination of this part of the burial service, which was most impressively read by Mr. Egan, the garrison chaplain (also a Crimean hero), the procession reformed, the body being borne by six men of the 22nd Regiment and the pall by four officers from the chapel, a lane of soldiers formed on either side of the circuitous route to a still more elevated position, where the grave was prepared, at the foot of which the firing party stood, leaning upon reversed arms, the officers and brethren standing on either side within the space kept by the troops. The chaplain then proceeded with the service, and ere the corpse was lowered to its last earthly resting place, the medals so nobly won, which once adorned the breast of the departed, were removed from the coffin, and will, doubtless, be treasured by his sorrowing widow.—The service ended, the solemn silence was broken by the call to "attention," when the troops presented arms, and fired three volleys in the air. After which the escort marched back to the barracks, the brethren breaking off at the Masonic Hall.

Bro. Moore was initiated into Freemasonry in the Albany Lodge, No. 176, on the 13th of March, 1856—enrolled as a Mark Mason in the same Lodge in June of the same year; exalted to the degree of Royal Arch in 1858, and appointed Senior Warden of 176 in 1859. Bro. Moore was beloved and respected by all who enjoyed his friendship, especially so by his men, who regarded him as one of the kindest hearted yet bravest officers that ever gave the word "forward" on a charge. He served through the whole of the Crimean war, and was with the 88th Regiment the first in the Redan at the taking of Sebastopol. During that memorable war at the battle of Inkerman, he performed a most daring exploit; when beset by the Russian legions, the ammunition failed, and it became necessary, in order to obtain a further supply, to expose the parties performing the hazardous duty to the full fire of the enemy. Quarter Master Moore volunteered to undertake the difficult task, which he successfully accomplished, and received the hearty thanks of his comrades; and on another occasion, he had the happiness by his determined courage of saving the life of Sir G. Brown. His services, however, were not limited to the Crimea, for he possessed five hard earned medals and seven clasps, having served in the East, and was present at the battles of Afghanistan and Cabool; the Turkish and Sardinian medals were also among the number.

BRO. JOHN HODGKINSON.

WITH deep regret we record the death, in his fifty-first year, at his house in Brighton, of Bro. John Hodgkinson, Past Senior Grand Deacon, Past Master of the Burlington Lodge, No. 113, and Past Principal of the Chapter of Fidelity, No. 3; a Vice President of the Girls School, the Boys School, and the Royal Masonic Benevolent Institution; a

brother whose heart and purse were always open in the cause of charity, of which the foregoing institutions can testify. Bro. Hodgkinson with Bro. Crucefix and others were the originators of the "Old Man's Asylum," now amalgamated with the Royal Masonic Benevolent Institution. Reader, if in your power, "Go and do likewise."

THE WEEK.

THE COURT.—Saturday was the birthday of little Prince Leopold, who is not yet of sufficient importance to make any difference in the routine of the court; his grandmother, the Duchess of Kent, however, came over before breakfast from Frogmore to congratulate him and the Queen. On Tuesday the Queen and the Prince Consort, accompanied by Princess Alice, Prince Alfred, the Princess of Leiningen, and Prince Arthur, left the Castle for Aldershot, and on Wednesday morning, at eleven o'clock, her Majesty left the Royal Pavilion on horseback and proceeded to review the division at Aldershot; the Prince Consort, Princess Alice, and Prince Alfred rode with the Queen; the royal family returned to the Castle in the afternoon. It is announced that the Court will return to town at the end of this week, and that her Majesty will give a juvenile ball at Buckingham Palace on Tuesday, May 1, a concert on Friday, May 4, and a state ball on Wednesday, May 9. Another concert and a state ball will be given in June.

GENERAL HOME NEWS.—Most of the cabinet ministers have left town during the week for different country residences. Lord Palmerston went to Broadlands, the Duke of Newcastle proceeded to Clumber, the Chancellor of the Exchequer travelled to Brighton, Sir George C. Lewis on a visit to Lord Clarendon, Sir Charles Wood, Mr. Milner Gibson, Mr. Sidney Herbert, and other ministers, have also left town. Earl Granville has arrived in London from the continent.—In common with our contemporaries we were premature in our announcement of last week with regard to the Earl of Elgin, who has made arrangements to leave, on his mission to China, by the last mail this month. His lordship is daily expected to return from Scotland, where private matters have detained him.—Mr. Bright's penny print says that there is not the slightest grounds for the reports respecting the alarming state of Mr. Cobden's health. Excepting the slight remains of irritation in the throat, which only affects him towards evening, he is perfectly well. He left town on Tuesday for Midhurst, intending to return on Friday.—Miss O'Brien, daughter of the Honorable Judge O'Brien, has lately been received into the convent of St. Alphonsus, Drumcondra.—On Tuesday evening, at her residence, in Preston-street, Brighton, died, at an advanced age, Madame Sala, a lady long and honourably connected with the musical profession, and mother of a celebrated author. Her loss is deeply mourned by her family and a large circle of friends.—The deaths registered in London in the week that ended last Saturday were 1,439, and show a great decrease on the 1,708 returned in the previous week. The average number of deaths in the corresponding weeks of the ten years 1850–1859, when corrected for increase of population, is 1,288. The rate of mortality, therefore, continues high; for the deaths in the present return exceed the estimated number by 151.—A fire took place in the city on Tuesday morning, fortunately unattended with loss of life owing to the presence of the fire-escape, belonging to the Royal Society, and to the coolness and courage of Haskell and Briggs, the conductors. The premises destroyed were a tavern, near the General Post Office, in the occupation of Mr. J. Cole.—The confession of the man Castle, who was executed at Bedford for the murder of his wife, has been published. He describes all the circumstances attending the commission of the horrible crime.—The mystery which surrounded the murder at a farm-house in Cumberland is apparently cleared up. The person on whom suspicion fell is a man named Cass, who was employed upon the farm, and he has confessed that he was the perpetrator of the crime. His version of the affair, however, is not supposed to be true, though no doubt is entertained of his guilt.—A grand review of the troops composing Chatham garrison took place on Chatham Lines on Tuesday afternoon, by his Royal Highness the Duke of Cambridge, who arrived from the Horse Guards in the morning. On this occasion the entire force of the garrison, numbering about 5,000 men of all ranks, assembled on the Lines shortly after eleven o'clock.—A serious disturbance took place on board a line-of-battle-ship, on Tuesday evening, at Spithead, on the question of leave, and five men were sent on board the *Victory* as prisoners. The affair will terminate in a court martial.—At Greenwich on Tuesday some soldiers, insulted various persons in the streets, a row took place, and an artilleryman was captured by the police. The soldiers, who numbered about one hundred men, tried to rescue the prisoner and violently attacked the constables. Being unable to rescue the prisoner, who was conveyed by the constables through a house in which they had taken refuge, the soldiers broke the windows, and committed other damage, subsequently smashing shop windows, and throwing stones in all directions. Inspector Golding, with the whole of the reserve men on duty promptly arrived; the soldiers, each armed with some weapon, had taken up a military position completely across the road, and used the most violent threats to the police, who then mustered about twenty men, and who were aided by three non-commissioned officers of artillery, and a large number of residents, who were warned to aid and assist. When the police advanced upon the soldiers at a run, the latter took to their heels and were pursued by the police for some distance on the road to Woolwich. A strong body of police

were afterwards on duty at the scene of the disturbance.—The Irish journals report the existence of great destitution among the peasantry in the district of Erris, in the county of Mayo, owing to the failure in the potato crop.—On Easter Monday the metropolitan vestries met, and proceeded to elect the parish officers and to transact other parochial business. In some of them religious differences occasioned a little excitement, but the great majority passed off peaceably enough. The parishes of St. Paul and St. Barnabas, however, are again in a state of much excitement in consequence of the alleged Roman Catholic practices on the part of Mr. Liddell, the incumbent, and his curates, at the election of churchwardens, during which the conduct of the incumbent was strongly denounced, Mr. Westerton was once more elected in the room of Mr. Hall, who has served the office for a year. Mr. Liddell nominated Mr. Davidson as his churchwarden.—The first of the charges which will be brought under the notice of the magistrates in that district, consequent upon the disturbances in the church of St. George's-in-the-East last Sunday, was heard on Monday by Mr. Selfe. His decision was against the defendant, on whom he inflicted a fine of £1 6s. 8d. The fact that the fine was immediately paid by a subscription collected outside the court, shows the intensity of party feeling which still exists. A further application has been made to the magistrates at the Thames police-court, in consequence of the disgraceful outrages at the Church of St. George's-in-the-East. Mr. Charles Warren Adams, a son of the late Serjeant Adams, is the complainant. He applied for a summons against Mr. Thompson, the Churchwarden, for an assault, and Mr. Selfe consented to grant it.—Heenan, the American pugilist, has been arrested, and held to bail at Derby, in fifty pounds himself, and two sureties of twenty-five each. He was observed on Saturday to proceed by rail to a small station between Bletchley and Bedford, for the purpose, probably, of training. On Monday, Captain Carter, chief constable of Bucks, obtained warrants for the apprehension of both Heenan and Sayers, which will be put into execution in case either of them should make their appearance in the county under such circumstances as to render likely a breach of the peace.—Apprehensions of dearer money, with an attempt to injure the confidence of the money dealers in the present state of trade, caused a reaction yesterday in bonds and railway stocks. The former closed at 94½ to 95, while the latter fell in some instances 2 per cent. Money is in demand, and the rate of discount is expected to be advanced this day. The Victoria Railway Debentures were offered at 105; but the full amount required was not obtained by more than £1,000,000.

FOREIGN NEWS.—The various letters from Paris give further proof of the activity communicated to the trade of Paris by the conclusion of the Treaty. Deprived of all political activity, it seems as if the Parisians had thrown all their energy and enthusiasm into commercial pursuits. The two Government journals, the *Pays* and *Patrie* have been compelled to print an official communication, condemning the imputations—lamentable, as the Government calls them, though ridiculous would have been the better term—which the mistaken zeal of the officious journalists had thought fit to cast upon Great Britain on the occasion of the attempts at insurrection made in Sicily and Spain, attributed by the French scribes to sinister British influence.—The rumour that Count de Montemolin, the Spanish pretender himself, was among the persons taken prisoners in connection with General Ortega's late attempt at revolution in Spain, has rather derived confirmation by the news which has been received. It is positively stated in a despatch from Madrid, of Saturday, that he was arrested, together with his brother, at the moment of disembarking, and that the two prisoners have since been confined in the fort of Morella. The Madrid journals now confess that attempts at insurrection were actually made at different places, but hasten to add that they all have failed. Persons well acquainted with the Count of Montemolin and his brothers have been sent to Fort Morella to identify the prisoners. The old Carlist chief, Cabrera, is likewise spoken of, as having been on his way to Spain, on board a vessel from Liverpool. A bill of exchange has been found on one of the arrested partisans, being drawn by a well known firm in Naples, on a house in "Frankfort" to the amount of £80,000.—In the Sardinian Parliament, General Garibaldi, on Saturday, asked permission to put a question to the ministers on the subject of Nice. Count Cavour replied that the Chamber, not being duly constituted, the question could not be discussed, and so the Chamber decided. We have something more to hear about this soon.—The official journal of Rome now contains the appointment of General Lamoriciere to the chief command of the Papal troops. The Catholic journals of Paris pretend to be informed that this step of the General was taken with the sanction of his old political friends, Odillon Barrot and Duvergier de Hauvaine, but the *Siecle* expresses doubt. It is stated that Lamoriciere, in landing at Ancona, was accompanied by the Duke of Modena, whose troops, it is expected, are about to join those of the Pope.—The insurrection in Sicily is certainly gaining strength. According to news to the 10th, the insurgents, numbering about 10,000 well armed men, were concentrated in the island, and had interrupted the canals communicating with Palermo. The troops quartered in that city were attacked every night. The Neapolitan fleet was cruising along the coast. The *Opinion* publishes the following telegram, dated Naples, April 10:—"The insurrection in Sicily appears to be spreading. The despatch of troops continues. Great agitation prevails at Naples."—According to the *New York Herald* the offer of the British government for the settlement of the San Juan difficulty had been declined.

PUBLIC AMUSEMENTS.

THE musical season has commenced in earnest, and we have now three operas open, two Italian and one English, with *sourees musicales* and *matinees* almost without number.

HER MAJESTY'S THEATRE.—The great event of the week has been the reopening, on Tuesday last, of this magnificent establishment, which has been so long closed, and the management of which has been taken by our energetic Bro. E. T. Smith. The house has been decorated throughout, but the generally admired amber curtains which for some years adorned the boxes still remain, having undergone complete renovation; whilst absolute novelty is displayed in the handsome saloon, panelled with plate glass from floor to ceiling, which now forms the passage to the pit entrance, the walls of white and gold, decorated with delicately moulded and richly coloured floral devices, which salute the eye as one passes up the grand staircase (now luxuriously carpeted throughout) to the crush room, where we are again surprised and charmed by golden *fleurs de lis* upon white ground, a ceiling of cerulean blue, thickly studded with silver stars, mirrors of enormous size, and a figure of Autumn bearing illuminated fruits, and bending over a fountain whose bubbling waters flash and sparkle with myriad tinted splendours in quite a dazzling manner in the bright light which plays upon them. The season opened with Flotow's "Martha," supported by Mdme. Titiens, Mdme. Lemaire, Signor Guigini, Signor Vialetti, and Signor S. Ronconi (who made his first appearance in England). Mdme. Titiens's vocalization was as magnificent as ever, and in the opening duet, "Questo duol," with Mdme. Lemaire, the "Spinning wheel" quartet (rapturously redemanded), the time honoured "Last Rose of Summer," an introduced scena, and indeed in all her principal pieces, the fair artist elicited unanimous applause of the most enthusiastic kind. The ladies were well supported by Signor Guigini, whose reception was most cordial, and his impassioned and beautiful delivery of the popular romance, "M'appari tutto amor," and his efforts throughout the *finale* to the third act drew forth the warmest applause. Signor Vialetti, too, was welcomed like an old favourite, and his hearty, characteristic rendering of Plunket's burly "beer song" was honoured with a redemand. Signor Ronconi, who has a good baritone voice, also made a very favourable impression, and altogether the opera went off with great *éclat*, the band being well led by Signor Arditi. The entertainments terminated, at a very late hour, with the pretty ballet entitled "Fleur des Champs," in which Mdme. Pochini, one of the most accomplished dancers of the day, sustained the principal character with brilliant success. Bro. Smith has our best wishes that he may have a prosperous season and profit by his new and arduous venture.

ROYAL ITALIAN OPERA, COVENT GARDEN.—On the same evening the season of this, the first lyric temple in England, was also inaugurated with Meyerbeer's "Dinorah," with the following cast:—*Dinorah*, Madame Miolan-Carvalho; *Hoel*, M. Faure, his first appearance in England; *Corentino*, Signor Gardoni; the *Goatherd*, Madlle Sylvia; the *Goatherdess*, Madlle. Rapazzini; and the *Hunter*, Signor Tagliafico—the music being magnificently performed by the band, which is most efficient in every department, and admirably conducted by Bro. Costa. Madame Carvalho more than sustained the renown so rapidly acquired last season; she increased it materially, for never did she sing on the London stage so perfectly as on the present occasion, whilst as an actress she appeared to very much greater advantage than formerly. The great novelty of the evening was the *début* of M. Faure, the original representative of *Hoel*, at the "Opéra Comique," for which Meyerbeer composed "Dinorah." M. Faure had to contend with such difficulties which a strange language and audience necessarily create; but he triumphed over them gloriously, and showed us the real *Hoel* of Scribe and Meyerbeer for the first time on the London stage. M. Faure has not the magnificent baritone voice of Graziani, who, it may be remembered, played the part of *Hoel* last year at Covent Garden; but he is a far better actor, and attained a complete success, his efforts being continually acknowledged by the plaudits of the audience. Gardoni's *Corentino* was, what it has ever been, a perfect performance in its way; and Signor Tagliafico, as on previous occasions, did fair justice to the difficult and somewhat ungrateful song of the *Hunter*. Of the ladies who undertook the characters of the *Goatherds*, we shall say nothing, as, we believe, they were not originally cast for the characters, and only undertook them at a short notice, under circumstances that entitle them to every indulgence. The season has been well commenced, and with the magnificent company, which the Royal Italian Opera possesses, and the promised opera concerts, some of which are to take place in the new fugal hall, there can be little doubt of its prosperous conclusion.

DRURY LAKE THEATRE.—On Monday a new English Opera Company commenced operations at this theatre under the direction of Dr. James Pech—who we hear of for the first time in connection with theatrical matters—with Bro. Vincent Wallace's well known and justly admired "Maritana," the principal characters being undertaken by Mr. Henry Haigh, Miss Dyer, Mr. Durand, Miss Heywood, and Mr. Borroni. Mr. Haigh has a beautiful voice, and much natural taste, and, with careful study, might eventually become an ornament to our lyric stage; but he has still much, very much to learn. His tone wants development, his style lacks breadth, his phrasing symmetry and distinctness. Thought and earnestness of purpose, too, are wanting, and thus his performances, despite the charm which very uncommon physical gifts impart to them,

generally leave an unsatisfactory impression, whilst his acting is more that of an amateur than a professional. His wife, known as Miss Dyer, has not such physical means, but she, nevertheless, is a better singer and actress. Miss Dyer's *Mariana* was a spirited and agreeable performance—a correct conception, skilfully as pleasantly carried out. Miss Heywood, too, deserves praise, for she possesses a rich and sympathetic contralto voice, which she knows how to use purely and tastefully. Mr. Borani and Mr. Durand were alike wanting both in their acting and singing, and did more to mar than to promote the success of the opera. The band, collected rapidly under peculiarly difficult circumstances, was efficient, and as much may be said with respect to the chorus. Dr. Pech conducted boldly and zealously, but not always with a due regard to time. The entertainments terminated with a *ballet divertissement*, in which Mr. Flexmore and Madame Anriol appeared.

THE EASTER NOVELTIES.—The crowded state of our columns compels us to defer our notice of the theatrical doings of the past week till our next.

THE CRYSTAL PALACE.

THE seventh season of the Crystal Palace will commence on the 1st of May, and the programme of fetes, &c., which has been just put forward is as attractive, if not more so, than any which has preceded it. It is true that over sanguine expectations and lavish expenditure on points not of sufficient public interest led to much loss in its early career; but new management produced a better state of things, and being now on the tide of prosperity, the directors are doing all that lies in their power to secure their position, and give to the public the utmost amount of amusement and information in their various fetes, and in the general arrangements of the Palace.

Of course music will continue to be one of the main attractions of the season, and the first grand fete will be held on Friday the 4th of May, for the purpose of inaugurating the colossal bronze statue of Mendelssohn, which has been designed and executed by Mr. Charles Bacon. The principal feature in this festival will be the performance of the magnificent oratorio of "Elijah," which will take place at three o'clock, the musical arrangements having been undertaken by the Sacred Harmonic Society, with a band and chorus of nearly three thousand performers, conducted by Bro. Costa. The statue will be placed in a prominent position on the terrace, and the ceremony of unveiling it will take place at six o'clock, and be followed at dusk by a great torchlight procession similar to that which produced so marked an effect at the Schiller festival last autumn.

On the 16th of May a performance will take place by the children and members of the Tonic Sol Fa Association, numbering close upon 5,000, these performances having hitherto proved highly attractive.

The 19th of the same month is to be set aside to pay a befitting homage to the genius of a British composer—Bro. Vincent Wallace—by a morning concert, the programme consisting entirely of selections from the vocal and instrumental compositions of that gentleman, who will preside in person.

On the 16th June the concert of the Metropolitan Schools' Society, conducted by Mr. G. W. Martin, will be held, and early in the same month that of the Metropolitan Charity Children, which cannot fail to be regarded with much interest, in consequence of its having been determined by the Society of Patrons that the anniversary meeting, hitherto held in St. Paul's Cathedral, shall be suspended this year, on account of alterations in progress in that edifice.

On the 25th, 26th, and 28th, performances of a more novel character will take place, arrangements having been completed for a visit by the "Société des Orpheonistes" of France, a very extensive association for the promotion of vocal part music, which has its head quarters at Paris, but whose branch societies are to be found in almost every town and village in France. The number of members taking part in the performance will be between 3,000 and 4,000, the majority of whom will doubtless visit England for the first time, and will be conducted by M. Eugène Delaporte, the founder of the society, to whose exertions it owes the success which it has attained.

On the 10th and 11th July there is to be a grand contest by brass bands—a novelty which has not hitherto been heard in London or its vicinity, though highly popular in the north of England.

Again, in addition to the daily performance of the excellent band of the palace, conducted by Mr. Manns, there are to be a series of grand opera concerts by the most eminent artistes of the day, the first six of which are fixed for the following Fridays:—11th May, 1st, 15th, and 22nd June, and 6th and 13th July. These performances will take place in the new concert hall, which, by the recent alterations, is now larger than Exeter Hall, or any other music hall in or near the metropolis, and possessed of admirable qualities for sound, which have been universally recognized.

Next to the musical festivals the most popular fetes at the palace have undoubtedly been the flower shows, and, of these, four are fixed. On May 26th, a general show of flowers and fruit; June 30th, the annual exhibition of the National Rose Association; August 6th, and following days, the national hollyhock show; and November 15th, and two following days, the annual show of that beautiful winter flower, the chrysanthemum.

The poultry shows, the bird show (which proved so successful an experiment), and the agricultural root show are all to be repeated; and

the directors will avail themselves of various opportunities for displaying the great fountains, and the elaborate system of cascades, waterfalls, temples, and basins in connection, which forms one of the most attractive features of the Crystal Palace, and is every year more and more appreciated by the visitors. Furthermore the directors have arranged for an archery meeting on the 19th and 20th July; a fancy fair on the 8th, 9th, and 11th of June, for the benefit of the Warehousemen and Clerks' Schools at New-cross; an exhibition, in May, of the prizes and presentation works of the Crystal Palace Art Union, consisting of new and original works in marble and wood carving, from commissions expressly given by the council to eminent sculptors and wood carvers; pictures selected from the new exhibition of the Crystal Palace Gallery, &c., &c.

The library and reading room, which has made so great a progress in public favour under the direction of Mr. F. K. J. Shenton, has been removed to a more convenient position near the Byzantine Court, in connection with which ample space overlooking the company's gardens has been set aside for the establishment of a school of art, science, and literature, with the view of developing the educational resources of the palace, and competent masters are to be appointed for carrying out, to a great extent, the system that has been successfully pursued for many years at Monsieur A. Roche's educational institutes in Cadogan-gardens, and other localities in the west end of the town, and which have been attended by pupils from all parts of the metropolis and the suburbs. The scale of charges will not be higher than in the institutes alluded to, and, in addition, the privilege will be given of gratuitous admission to the palace and grounds, and to the company's library and reading room, to the instructors and pupils when attending the classes, as well as a season ticket, available on all other occasions when the palace is open to the public, at the uniform price of 10s. 6d. a year.

There are also to be taken into consideration the varied courts, works of nature and other beauties peculiar to the palace and grounds, which as yet stand unrivalled, and are likely long to continue so; and the facilities which are afforded by the boats on the lake, the gymnasium, the cricket ground, the rifle gallery, &c., for pleasant and healthful recreation, in one of the most beautiful spots in the neighbourhood of London.

We have yet one other department to speak of, and that one of considerable importance—the refreshment department. It has long been felt that there was in this department a want of suitable apartments adapted for private dinner parties. These are now being constructed under the direction of Mr. Eade, the architect, in the square tower at the end of the south wing nearest to the railway corridor. The new rooms project into the best portion of the gardens, and command beautiful views of the surrounding country, the whole series of fountains, the terraces, and the palace. These rooms are of various sizes, for large or small parties, from five to fifty, in addition to a great hall for public or other large dinners, capable of accommodating four hundred persons, with a gallery to seat sixty or eighty ladies. Separate kitchens and cellars are attached to these rooms, which are being fitted up with great taste, and we are informed that the general arrangements have been placed under the management of a *maitre d'hôtel* of great experience, and the kitchens confided to one of the most talented French chefs, Bro. Strange having determined to do everything in his power to render the arrangements as perfect and attractive as possible. The Robert Burns Lodge have already determined on holding their summer banquet here, and other Lodges will doubtless follow their example.

In concluding, we have only to speak of the financial arrangements. There will be, as previously, two classes of season tickets—two guineas and one guinea—the holders of the former being entitled to admission whenever the palace is open to the public, and of the latter whenever the price of admission for the day is under 5s.; and when the admission is above that rate, by an extra fee of 2s. 6d.—season tickets for children being fixed at the uniform price of 10s. 6d. per annum. The ordinary rates of admission will be for the first five days of the week, 1s. (excepting when otherwise previously announced for special fetes), and Saturdays 2s. 6d. Reductions in the price of admission will also be made to large excursion parties belonging to benevolent or other societies, schools, &c., varying according to the numbers to be admitted—for adults (including railway fares), from 1s. 6d. to 1s., and children, 9d. to 6d.; and parties by the road—for adults, from 1s. to 8d., and children, 6d. to 4d. each.

TO CORRESPONDENTS.

"R. E. X."—As a Provincial Grand Officer you will be admitted into Grand Lodge in your purple apron, but you must wear the blue collar of the Lodge you represent. The other questions shall be attended to.

"B. B."—Every Lodge has the right of selecting its own members, and if the brethren think proper to reject a candidate for initiation or joining, he has no appeal.

"A. Y. Z."—A P.M. who takes the office of W.M. *pro tem.* (he not being a P.M. of the Lodge, nor a Warden, and consequently not the legal ruler of the Lodge) may give a second or casting vote if the ballot is even when balloting for a new W.M., provided he is a member of the Lodge; if not he has no vote.